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Vol. XVII 17

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

APRIL 14, 1917 PRICE 10 CENTS

The Church and Heretical Worship

J. Harding Fisher

American Aid to Mexican Theft

Eber Cole Byam

On "Going to Rome"

Floyd Keeler

A League to Enforce Peace

Charles G. Fenwick

A Modern "Grand Seigneur"

B. de Courson

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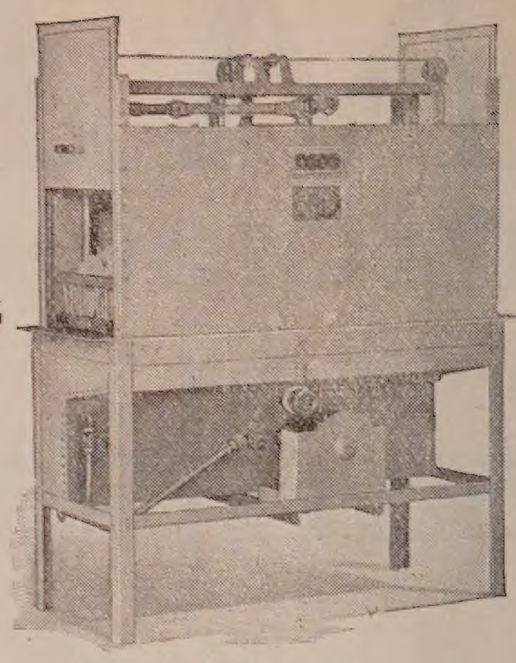
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Who's Who

CHARLES G. FENWICK, born in Baltimore, May 26, 1880; studied at Loyola College (A.B.), at Woodstock College 1900-1903, at Johns Hopkins University (Ph.D.) 1909-1911; law clerk, Carnegie Endowment for International Peace, 1911-1914; associate editor of the *American Political Science Review*, contributor to the *American Journal of International Law*, author of "The Neutrality Laws of the United States"; at present associate professor of political science at Bryn Mawr. Professor Fenwick's article is the first in a series of three on "A League to Enforce Peace."

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Issue for April 8, 1917

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Billy Sunday

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AMERICA

A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XVII. No. 1
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APRIL 14, 1917

$3.00 A YEAR
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Chronicle

The War.—During the week the British and French have made notable advances on the Western front. North and south of Arras the British have pushed forward, leaving the city in a pocket. They have also taken Ronssloy and Lambire and arrived less than four miles from Le Catelet. Both north and west of St. Quentin they have made good progress, having pushed back the German line in both places, taking Savy, Epehy, Peizière and Vendelles. They are now only two miles west of the city. South of St. Quentin the French have stormed a number of places, including Moy, so that St. Quentin is now menaced from three sides and according to expectations will be evacuated within a short time. Northeast of Soissons the French have advanced a short distance in the direction of Laon. In Russia the Germans have crossed the Stochod and inflicted severe local losses on the Russians northeast of Kovel.

Bulletin, April 2, p.m.-April 9, a.m.

The Turks are still in retreat before both Russians and British. They have been driven completely from Persia by the former, have crossed the Median Mountains, abandoned Kasr-i-Shirin and Knanikin and have retreated more than seventy-five miles in nineteen days. In Mesopotamia they have been unable to check the advance of the British, and have retired a considerable distance up the Tigris. At the same time they have been moving in a north-easterly direction along the Diala River, and after evacuating Deli Abbas, reached the vicinity of Knanikin. Here the British effected a juncture with Russian forces, turned in a northerly direction, took Dekka, crossed the Diala, and are now pursuing the Turks in the direction of Kifri. During the week the Germans sunk without warning two American steamships, the Aztec and the Missourian.

In answer to the President's summons, Congress convened on April 2. After the opening prayer, which in each house struck the key-note of the extra session, namely, the need of Divine guidance in the momentous crisis of the country and a plea for patriotism, the President's proclamation, calling the extraordinary session to consult on grave matters, was read. The House proceeded to reelect Mr. Champ Clark as Speaker by a vote of 217 to 205. The organization of the House having been completed, the President was informed that Congress was ready to receive his communication. The same evening he entered the hall of the Representatives and read his address. Not only were the Representatives and Senators present, but the Justices of the Supreme Court and the Diplomatic Corps. The President asked Congress to declare that a state of war exists between the United States and Germany, and also to take immediate steps to defend the country.

The President Addresses Congress

After summarizing the negotiations between the two countries concerning Germany's submarine operations, the latter's promise to observe the rules of international law and her subsequent repudiation of it, and the active fulfilment, characterized by "reckless lack of compassion or of principle," of her new policy which went into effect on February 1, a policy that could not be carried out "without throwing to the winds all scruples of humanity or of respect for the understandings that were supposed to underlie the intercourse of the world," the President said:

> The present German warfare against commerce is a warfare against mankind. It is a war against all nations. American ships have been sunk, American lives taken, in ways which it has stirred us very deeply to learn of, but the ships and people of other neutral and friendly nations have been sunk and overwhelmed in the waters in the same way. There has been no discrimination. The challenge is to all mankind. Each nation must decide for itself how it will meet it.

He then went on to say that armed neutrality, which he had thought might suffice, had proved impracticable. The methods pursued by the commanders of undersea craft made it necessary to endeavor to destroy the submarines, which in effect were pirates, before they made known their intentions. Germany on the other hand had denied the right to neutrals to use arms at all in the proscribed area of the sea, and had intimated that the armed guards placed on board merchantmen would be regarded as beyond the pale of the law and subject to be dealt with like pirates. Armed neutrality under such conditions, the President declared, was certain to draw the United States into the war without either the rights or the effectiveness of belligerents.

There is one choice we cannot make, we are incapable of making: we will not choose the path of submission and suffer the most sacred rights of our nation and our people to be ignored or violated. The wrongs against which we now array ourselves are not common wrongs; they reach out to the very roots of human life.

With a profound sense of the solemn and even tragical character of the step I am taking and of the grave responsibilities which it involves, but in unhesitating obedience to what I deem my constitutional duty, I advise that the Congress declare the recent course of the Imperial German Government to be in fact nothing less than war against the Government and people of the United States; that it formally accept the status of belligerent which has thus been thrust upon it; and that it take immediate steps not only to put the country in a more thorough state of defense, but also to exert all its power and employ all its resources to bring the Government of the German Empire to terms and end the war.

The President said that he would soon take occasion to suggest practical measures for the accomplishment of the objects he had enumerated, but he outlined their general character as embracing (1) the utmost practicable cooperation in counsel and action with the Governments already at war with Germany and the extension to those Governments of the most liberal financial credits; (2) the organization and mobilization of all the material resources of the United States; (3) the immediate full equipment of the navy; (4) the immediate addition to the armed forces of the country already provided for by law in case of war, of at least 500,000 men, to be chosen upon the principle of universal liability to service; (5) the authorization of subsequent additional increments of equal force so soon as they may be needed and can be handled in training; and (6) the granting of adequate credits to the Government.

Mr. Wilson then proceeded to define the motives that were actuating the people of the United States in entering the struggle. He drew a sharp distinction between the German people and "the selfish and autocratic power" of the German Government. "We have no quarrel with the German people. We have no feeling towards them but one of sympathy and friendship. It was not upon their impulse that their Government acted in entering this war. It was not with their previous knowledge and approval." The foe against whom the United States is taking arms was the "little groups of ambitious men," who had stooped to the use of spies and intrigue among unsuspecting communities and even in the offices of our Government, "always lying in wait to accomplish we know not what purpose," and constituted the "Prussian autocracy."

Motives for Our Action

The triumph of the Russian people over the Russian autocracy, the President said, had added another fit partner in the league of peace to the forces for freedom in the world, for justice and for peace. "The Prussian autocracy was not and could never be our friend."

We are now about to accept the gage of battle with this natural foe to liberty and shall, if necessary, spend the whole force of the nation to check and nullify its pretensions and its power. We are glad, now that we see the facts with no veil of false pretence about them, to fight thus for the ultimate peace of the world and for the liberation of its peoples, the German peoples included; for the rights of nations great and small and the privilege of men everywhere to choose their way of life and of obedience. The world must be made safe for democracy. Its peace must be planted upon the trusted foundations of political liberty.

We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of the nation can make them.

Taking up the question of the Austro-Hungarian Government, Mr. Wilson said that although that Government's endorsement of the German submarine program had prevented the United States from receiving Count Tarnowski as Ambassador, nevertheless, as Austro-Hungary had not actually engaged in warfare on American citizens, the discussion of the relations between the two countries could be postponed.

The President asserted that we were entering the war "only where we are clearly forced into it, because there are no other means of defending our rights." He insisted again on the sincerity of our friendship for the German people and the earnestness of our desire to reestablish with them at an early date friendly relations, and declared that the American people would prove that friendship by our daily attitude towards the millions of men and women of German birth who live amongst us and share our life. In conclusion he said:

It is a distressing and oppressive duty, gentlemen of the Congress, which I have performed in thus addressing you. There are, it may be, many months of fiery trial and sacrifice ahead of us. It is a fearful thing to lead this great, peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free.

To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.

The President's words were received with enthusiastic and unparalleled applause, and Congress at once set at work to carry out his wishes.

Congress Declares War

Immediately after the President's address both Houses of Congress reconvened. An identic resolution was introduced, in the Upper House by Senator Martin and in the Lower House by Mr. Flood. The resolution was then referred to the Foreign Relations Committees. Delay was occasioned in the House because the Foreign

Relations Committee of that body had not been organized; but in the Senate the resolution was reported favorably the next day, with a single dissenting voice, in the following slightly amended form:

Whereas the Imperial German Government has committed repeated acts of war against the Government and the people of the United States of America; therefore be it

Resolved, By the Senate and House of Representatives of the United States of America, in Congress assembled, that the state of war between the United States and the Imperial German Government, which has thus been thrust upon the United States, is hereby formally declared; and that the President be, and he is hereby, authorized and directed to employ the entire naval and military forces of the United States and the resources of the Government to carry on war against the Imperial German Government; and to bring the conflict to a successful termination all of the resources of the country are hereby pledged by the Congress of the United States.

Senator La Follette insisted that consideration of the resolution should be postponed according to established rule until the next day. As a consequence the Senate adjourned until the following morning, April 4, when the debate was opened with the understanding that it should continue uninterruptedly until the vote was taken. After thirteen hours of discussion the resolution was finally passed by a vote of 82 to 6. Eight senators were absent, but it is stated that they were all in favor of the measure and would have voted for it had they been able to attend the session.

On April 4 the House Committee on Foreign Relations, after a vote of 17 to 2, reported favorably on the resolution in the form passed by the Senate. The following day the measure came up for discussion; and although the pacifists showed unexpected strength during the debate, which lasted continuously for seventeen hours, in which the greatest freedom for the expression of opinion was allowed, the resolution was finally passed by a vote of 373 to 50. It was then signed by Vice-President Marshall and Speaker Clark. Last of all the President affixed his signature, and on April 6 the United States was officially at war with Germany.

After signing the resolution, President Wilson issued a proclamation, declaring the existence of war, and calling on all citizens of the United States to support the Government. In the same document were included a list of regulations to be observed in dealing with all males over fourteen years of age who are termed alien enemies under the Revised Statutes of the United States. Towards those alien enemies who observe the laws of the land "the citizens of the United States are enjoined to observe the peace and to treat them with all such friendliness as may be compatible with loyalty and allegiance to the United States." Other alien enemies are to be dealt with in accordance with the interests of the country. The more important parts of the proclamation are as follows:

The President's Proclamation

I, Woodrow Wilson, President of the United States of America, do hereby proclaim to all whom it may concern that a state of war exists between the United States and the Imperial German Government; and I do specifically direct all officers, civil or military, of the United States that they exercise vigilance and zeal in the discharge of the duties incident to such a state of war; and I do, moreover, earnestly appeal to all American citizens that they, in loyal devotion to their country, dedicated from its foundation to the principles of liberty and justice, uphold the laws of the land and give undivided and willing support to those measures which may be adopted by the constitutional authorities in prosecuting the war to a successful issue and in obtaining a secure and just peace. . . .

An alien enemy whom there may be reasonable cause to believe to be aiding or about to aid the enemy, or who may be at large to the danger of the public peace or safety, or who violates or attempts to violate, or of whom there is reasonable ground to believe that he is about to violate, any regulation duly promulgated by the President, or any criminal law of the United States, or of the States or Territories thereof, will be subject to summary arrest by the United States marshal, or his deputy, or such other officer as the President shall designate, and to confinement in such penitentiary, prison, jail, military camp, or other place of detention as may be directed by the President.

Simultaneously with the publication of the proclamation a call for mobilization was flashed to every warship and naval station of the United States. Ninety-one German vessels were seized, aggregating about 600,000 tons. One German auxiliary cruiser, the Cormoran, was sunk by her crew in the harbor of Apra, Island of Guam, before the United States authorities could take possession. A number of suspected aliens have been arrested. Authorization has been given to take over all wireless stations in the United States. Preparations have been already made for conserving the food supplies of the nation, and the various departments of the Government are engaged in formulating measures for the active prosecution of the war.

The action of the United States has been followed by similar action on the part of Cuba. On April 6, President Mario G. Menocal addressed a message to the Cuban Congress, in which after reviewing the submarine question and the disregard of the Cuban protest against the program of undersea warfare announced on February 1 by the German Government, he said:

Other Governments' Attitude

In the full consciousness that I am fulfilling one of my most sacred duties, . . . I appeal to the honorable Congress . . . to resolve, as a result of these unjustifiable and repeated acts of aggression by submarines, notwithstanding the protests of neutral Governments, among them Cuba, that there has been created and exists a state of war between the Republic of Cuba and the Imperial German Government; to adopt all measures necessary, which I reserve to myself the right to recommend at the proper moment, for the maintenance of our rights; to defend our territory, to provide for our security and to cooperate decidedly to these ends with the United States Government, lending it what assistance may be in our power for the defense of the liberty of the seas, of the rights of neutrals and of international justice.

In answer to the President's call, each house appointed five members to form a joint committee to frame a resolution embodying the President's suggestions, so war measures were formulated and unanimously passed by

both Houses of Congress on April 7, and the four German ships in Cuban ports were immediately seized and their officers and crews interned.

It is reported that the Governments of Guatemala, Honduras, Hayti and Nicaragua will probably take like action within the next few days. The President of Panama has issued a proclamation committing that Republic unreservedly to the assistance of the United States in defending the Panama Canal. He has also canceled the exequaturs of the German consuls in Panama. Brazil is very much exercised over the sinking without warning of the Brazilian steamship Parana. The Government has requisitioned the entire fleet of the *Compania Comercio y Navigacion,* and all docks and appurtenances; and a declaration of war against Germany is said by the Central News to be a question of only a few days.

Costa Rica.—Frederico A. Tinoco, who assumed the provisional Presidency of Costa Rica on January 28, after the bloodless revolution which overthrew the Government of Alfred Gonzales, has been elected President of the Republic. He received more than 50,000 votes or seventy per cent of the qualified suffrage, the largest vote cast in the history of the country. Rafael Iglesias, a former President of Costa Rica, received a few votes. A new Congress was also elected and has been summoned to meet on April 11. The elections were peaceful and without show of military force.. The new President was Minister of War under the President whom he overthrew in January. In accordance with the general policy announced some time ago, the Provisional Government set up by Señor Tinoco after the overthrow of President Gonzales, was not recognized by the United States. The more regularly constituted Government now set up in Costa Rica and which, as far as appearances at least are concerned, seems to have the adhesion of the majority of the citizens, may secure for Señor Tinoco and his Government the recognition which so far has been withheld.

Tinoco Elected President

Germany.—One of the most remarkable events of the week, but one not altogether unexpected either in this country or elsewhere, has been the movement in Germany towards the democratization of the Empire. According to the *Evening Mail,* which bases its information on a report received by wireless from Berlin, the Reichstag has passed a resolution for the appointment of a committee to revise the Constitution of the German Empire. The measure was carried by a vote of 277 to 33, in spite of the earnest plea made by Chancellor von Bethmann-Hollweg that action on the matter be delayed until after the war. The leader of the movement is Prince Schoenich-Carolath, who is said to have the united support of National-Liberals and Socialists. Catholics apparently are divided. The report declares:

Democratization of Germany

> The efforts of those behind the movement are directed toward taking power from arbitrary hands and placing it in the hands of the people represented in the Reichstag, and the crisis has been precipitated by two things, the prospective declaration by the United States of a "state of war" and the Russian revolution. The Kaiser at present has the sole war-making power, and it is proposed to take this power from him and vest it in the Reichstag, as it is vested in the Congress of the United States.
>
> The revision of the Constitution contemplates sweeping changes in the electoral system. In the course of the debate in the Reichstag
>
> The demand was made not only for the abolition of the three-class system of voting in Prussia but also for a change in Prussia's disproportionate representation in the Bundesrath of the Empire, which corresponds roughly to the Senate in the United States. On account of the reactionary election laws of Prussia that kingdom has seventeen out of the fifty-eight votes in the upper chamber of the German Parliament.

The report published by the *Evening Mail* is confirmed by a dispatch from the *Times* correspondent at the Hague, who states that there are clear signs of the influence which events in Russia and the United States are having on the German people, and that there is a good deal of open discussion concerning the necessity of "democratizing the whole German system." One example of the growing disaffection with the feudal aristocracy may be cited from the *Frankfurter-Zeitung* which says: "We are surrounded by democracies, and must make democratic our own State institutions or be left out of the running." *Vorwaerts* declares:

> The German nation is fighting for the defense of its house and hearth and not for antiquated conditions whose reform has long been promised and which must disappear immediately to counteract the tempest of the world's public opinion based on the belief that Germany is a tyrant and despotic conqueror and that her enemies are the harbingers of liberty.

How serious the movement has become, may be judged from the words which the German Emperor has addressed in an official order to the Imperial Chancellor, in which the latter is directed "to assist in obtaining the fulfilment of the demands of this hour by right means and at the right time, and in this spirit shape our political life in order to make room for the free and joyful cooperation of all the members of our people." The Emperor says:

> While holding a just balance between the people and the monarchy to serve the welfare of the whole, I am resolved to begin building up our internal political, economic, and social life as soon as the war situation permits. While millions of our fellow-countrymen are in the field, the conflict of opinions behind the front, which is unavoidable in such a far-reaching change of Constitution, must be postponed in the highest interests of the Fatherland until the time of the home-coming of our warriors and when they themselves are able to join in the counsel and the voting on the progress of the new order.

A report from Copenhagen, dated April 7, states that "the proposal for constitutional reforms will be taken up immediately after the Easter recess of the Reichstag. The election of members of the committee on reforms is on the program for the first sitting on April 24."

The Catholic Church and Heretical Worship

J. HARDING FISHER, S.J.

IT is a commonplace with Catholics that they may not participate in false forms of worship. Many a timid maiden has gone into the arena to be devoured by wild beasts rather than offer incense to pagan gods. Millions of Christians have died violent deaths rather than deny even by an external ceremony their faith in Christ. Countless men, learned and ignorant, prominent and obscure, have sacrificed ambition, preferment, wealth, family and even life itself rather than swerve by a hair's breadth from their duty of professing their full belief in all the things Christ commanded His Apostles to teach. They have been considered fools, but they were glad to share in the folly of the Cross; they have been stigmatized as bigots, but their firmness has simply been loyal obedience to the command of Christ. So ingrained in the Catholic character is the conviction that the Faith is the most precious of Divine gifts, to be maintained in its fulness and purity at any cost, that even our children know that they must not participate in heretical worship. The Church, however, has not failed to emphasize this conviction by legislative enactments.

In view of certain discussions, which are rife at present, it may be well to cite one of the many ecclesiastical laws which have to do with this subject. The Sacred Congregation of the Holy Office issued a decree on May 10, 1770, a quite recent decree, it is true, as far as the life of the Church goes, but one that had in mind modern conditions, and is in force today as it has been uninterruptedly for the past 147 years. The important part of the text is as follows: "His Holiness has decreed that as a general rule it is illicit for Catholics to be present at the sermons, baptisms and marriages of heretics and schismatics." This is a simple statement of fact. For correct interpretation, it must be borne in mind that the expression, "as a general rule," is not to be understood as implying that Catholics may, now and then take part in heretical worship, provided they do not make a practice of so doing. The words rather lay down a rule of general application, which may not be infringed except in those circumstances where it is clear that there is no intention on the part of the Catholic of participating in non-Catholic services, but merely of performing a social, civil, professional or domestic duty.

A few examples will illustrate this. For instance, a relative or a friend of a bride or groom might be permitted by a confessor to be present at a marriage celebrated in a Protestant church by a Protestant minister; a public official might attend the Protestant obsequies of a public official; a reporter might accept an assignment from his city editor to take down the text of an important Protestant sermon or to collect data concerning an important social function in a Protestant church; a maid might accompany the children over whom she has charge to a non-Catholic Sunday school, if commanded to do so by her mistress; prisoners, soldiers, and sailors might attend public prayers conducted by a Protestant chaplain in a prison, a barracks or on a warship. In all these cases attendance at non-Catholic services may, under certain circumstances, be considered merely material and not formal, and be understood as such by Catholics and others. It is to be noted, however, that in these cases the Catholic may not take part in the prayers, hymns and other ceremonies of a religious nature, but must act as a mere spectator, observant of the demands of courtesy but not joining in the worship. The discipline of the Church in this matter is very old, for as far back as the time of Tertullian, in the third century, we find explicit directions for the conduct of Catholics, who for one reason or another found it necessary to be present at pagan religious functions.

This material presence is permitted only for grave reasons; the decision, moreover, as to whether the reasons are grave enough to warrant attendance is not a matter of individual judgment, but belongs to ecclesiastical authorities, who should be consulted, except in those well-defined cases which have been interpreted by a recognized custom or by a previous decision of competent authority. Thus, for instance, the Congregation of the Holy Office decided, April 26, 1894, that students in certain provinces of Russia were not to be permitted to attend services conducted by non-Catholics in the public gymnasia, even though such attendance was required but a few times a year.

The attitude of the Church in this matter finds an apt illustration in her legislation with regard to marriage. Catholics who are fairly well instructed in their duties and non-Catholics who have an intelligent knowledge of the discipline of the Church, are acquainted with the fact that a Catholic who attempts to contract matrimony before a Protestant minister, incurs excommunication. By the very force of his act and without explicit condemnation that Catholic is cut off from union with the Church and is deprived of the right of participating in her spiritual advantages. In particular he is barred from receiving the Sacraments, until by the Ordinary, or one delegated with authority by the latter, he has been absolved from censure.

Why does the Church adopt this attitude of severity? If a Catholic attempts to contract marriage before a

civil official, a city clerk for instance or a justice of the peace, he commits sin but he is not excommunicated. Why the added strictures on attempts to contract marriage before a Protestant minister? The reason for the discrimination is simply this: When the civil official officiates there is no religious ceremony; as a consequence the disobedience of the Catholic participant does not in any sense imply a rejection of the Faith. On the other hand, when the Protestant minister officiates there is participation in a religious ceremony of a non-Catholic sect, an act, which, if it is not apostasy, is taken to be an external denial of the truth. Hence the one guilty of it is suspected of heresy and is treated accordingly. Nor does a man escape censure, because he interiorly withholds approbation of the religion in whose rite he participates. The Church judges him by his external act, and passes judgment according to its outward semblance.

With Protestants in general and with Protestant ministers in particular, we may fraternize as friends. We may entertain genuine admiration for their culture. We may sympathize with the nobility of their aims, but we know them to be in error, teaching, unwittingly but none the less really, only a fragmentary version of Christ's doctrine. We cannot be tolerant of error. The evidence of the known truth puts us under stern compulsion. In spite of our desire that there may be one fold under one shepherd, we cannot compromise. As we cannot contribute to the building of Protestant churches, so we cannot set our approval on Protestant propaganda, for in both cases we should be cooperating with error and pulling down Christ's work. It is not easy to say to the invitations of our non-Catholic friends, the classic *Non possumus,* but we must say it, however hard it is. The sacrifices Catholics made under Nero and Elizabeth, the sacrifices made by them in France at the time of the Associations Law, have their counterpart in the life, to compare small things with great, of every Catholic. When there is question of our loyalty to Christ there must be no half-measures. He who is not with Him, is against Him. Non-Catholics may not understand our attitude, but at least they must do us the justice to acknowledge that we have the courage of our convictions. For those who would curry human favor at the expense of principle no one can have anything but contempt.

American Aid to Mexican Theft

EBER COLE BYAM

THE American public has been so thoroughly saturated with socialistic twaddle for the past two decades that any radical ranter can make himself understood by a few curt phrases.

The First Chief in charge of the executive power of the Mexican nation issues a few odd billion pesetas in paper money, the unfortunate possessor of it finds it of no value. Carranza darkly hints that "powerful interests" are in a conspiracy to depreciate the worth of his plentiful currency, and his meaning is perfectly clear. If the First Chief's bandit-labor-union officials make impossible the operation of all industries, he gravely explains that "powerful interests" are mysteriously responsible; and again he is understood. If his inspired efforts to lead the Mexican masses into the dark ways of Socialism meet with indifferent success, he finds quick comprehension, both in the United States and Mexico, when he complains of "powerful interests."

Therefore, when Alvarado and his criminal crew find the nefarious operations of their hemp monopoly assailed, they cry out against "powerful interests," and they, too, find quick and sympathetic understanding. Having driven the clergy from the country; having turned the churches into warehouses and I. W. W. meeting-places; having outlawed religion and established an atheistic tyranny in Yucatan, Alvarado has found that, in spite of his efforts to smother the truth, some of his villainies have become known in the United States. The great "graft" on the hemp monopoly is one of these, and the attacks upon it in the United States have compelled him and his agents to spend large sums in a propaganda of misrepresentation through the medium of special articles written by numerous American magazine and newspaper writers whose socialistic sympathies make their task one in peculiar accord with their preconceived opinions and prejudices.

The Mexican revolutionists realized from the first that it was absolutely necessary to secure American sympathy for their enterprise, otherwise they could not succeed. To that end they began in the American press a campaign of propaganda which is without equal for extent and falsity. In this campaign they were mightily assisted both by the socialistic sympathies of American newspaper writers and by the unquenchable thirst of the newspaper-educated American people for the spectacular, in place of the truthful.

As a further contribution to this accumulation of misrepresentation there was recently published a full-page advertisement in a certain New York paper whose columns have been strangely open to anti-Catholic and pro-bandit Mexican propaganda and hermetically sealed to the truth. Behind this advertisement stands the vicious hemp monopoly, and behind the hemp monopoly

the bloody Alvarado and his buccaneers who are inflicting hardship on the American farmer, by the aid of Americans.

However bloodthirsty he may be, Alvarado is to be congratulated upon having secured control of the tightest real monopoly in existence. Sisal hemp, or henequen, is the one fiber that is best adapted to the making of binder twine and the machinery in which it is used has been designed with special reference to it. Therefore, other fibers are not to be considered, and, moreover, are much more expensive to produce. The writer of the advertisement compares the price of the sisal, manila hemp and cotton yarn, in the effort to prove that sisal is low in price. He should have quoted silk prices and thus made a comparison much more to his advantage.

This hemp monopoly became, some time since, the subject of a Congressional investigation and the socialistic sympathies of the Congressmen concerned were shown by their frantic efforts to shift the investigation from Alvarado to the manufacturers of binding twine in the United States. Their discoveries in this line were altogether disappointing, and they hastened to smother the investigation with a swarm of witnesses whose testimony referred to everything and anything but hemp. Alvarado sent a crowd of planters from Yucatan and these unfortunates were under the grim necessity of giving the perjured testimony for which their families and their properties were being held as hostages. The whole affair resulted in a farce, which had been the intention from the beginning, and Alvarado continued his tyranny and the propagandists their lies as before.

As long as the sisal planter was free to market his crop the price varied according to the market conditions. That it could be produced at a cost of about one and one-quarter cents per pound, or two and a half *centavos,* and that an acre will produce at least one thousand pounds in a year, were additional factors controlling the planter in his willingness to sell his crop.

When the Yucatan planters organized their association for the marketing of their hemp, Mexico had heard little of Carranza and, fortunately, less of Alvarado. Yucatan had passed through the flurry of the Madero revolution, had recovered its grip on the decencies of life and looked hopefully into the future. The average price of sisal during this period was about six cents a pound and the planters were satisfied and prosperous. Then came the American occupation of Vera Cruz and the coincident destruction of all law and order in Mexico with Carranza enthroned upon the ruins. Following that, Carranza at once sent Alvarado to overthrow the Government in Yucatan.

Alvarado is a product of the lawless North, and an ardent I. W. W. Socialist of the most violent sort. His advent into Yucatan was marked by wholesale confiscation of property, robbery and outrage. His vile subordinates, of like origin with himself, committed loathsome crimes, unspeakable and without number, and no opportunity was overlooked to persecute the unhappy people whose accumulations by thrift and industry, and whose steadfast adherence to their religion, marked them as certain victims of robbery, murder and outrage. In these ruins of his making, Alvarado found the planters' organization for marketing hemp and some imp suggested to him the possibility of its use.

The control of the railroads in Yucatan gives Alvarado command of the entire hemp crop. If the planter "disobeys" the tyrannous decrees of Alvarado, he is "eliminated," and as the planters have a peculiar regard for their lives, their families and their property, they simply do as Alvarado orders. The association for marketing the hemp thus becomes impersonated in Alvarado with some planter figureheads as "directors."

The advertisement under stricture declared: "After deducting the expenses of operation, Federal and State taxes, cost of transportation and warehouse charges, the remainder of the proceeds of sale is divided among the farmers at the end of each commercial year."

"The remainder!" So far Alvarado has done his best to prevent any such contingency as a remainder and when he learns that some money has found its way into a planter's pocket, a little "direct action" solves the problem. The occasional hanging of a planter is a powerful stimulus to this end.

He boasts that his laborers work only eight hours a day and but *five* days a week. What a paradise for I. W. W. Socialist labor unions Yucatan is destined to become, for eventually the laborers will not have to work at all and doubtless the hated "powerful interests" will be compelled to support them. However, the joke is that these laborers never *did* work more than eight hours a day, usually about six, and five days a week were about their limit. *Their earnings on that basis were all that they cared for.*

We are told too in big letters that: "Peonage has been abolished, and the field laborer is now a free man and must be paid living wages. Instead of working for a pittance, as they did prior to the present revolutionary reforms, the laborers receive from $1.50 to $3.00 (American gold) per day."

The truth is that "peonage," in the sense intended, was practically unknown in Yucatan. The "$1.50 to $3.00 (American gold) per day" may be the *rate,* but if the laborer really receives this rate, he quits work when he has earned the *amount* received before the revolution. *It is a well-known fact that, in the event of an increase in wages, the Mexican quits work for the day as soon as he has earned the wage he had been accustomed to receive.*

That "the cost of production of sisal hemp in Yucatan has more than doubled in the past eighteen months," is quite within the bounds of possibility, but that it is due to the "admirable *social* reforms inaugurated by Governor Alvarado's administration," none but the gullible will believe. Rather it has doubled because of the demoraliza-

tion of all government and industry in Yucatan through Alvarado's murderous and wholly vicious Socialism. If the cost of production has doubled it must now be two and a half cents per pound instead of one and one-quarter. An amusing element of the Congressional investigation was that Alvarado's "witnesses" testified that the cost of production was greater than the amount they had been receiving for their hemp for a long period of years. But the writer of this high-priced advertisement in the New York paper proves too much. He says: "In 1916 Yucatan received approximately $40,000,000 for her entire crop of sisal fiber. Every cent of that sum, with the exception of approximately $1,000,000, remained in the United States."

This statement is doubtless true and it means that for the approximately 400,000,000 pounds of hemp produced in 1916, Alvarado allowed the planters one-quarter of a cent per pound! To have paid the wages claimed, of $1.50 to $3.00 American gold per day, the labor cost would have been some two cents per pound, or eight times the sum allowed the planters. *As the laborers must be paid in cash, otherwise they are "peons," there should have been sent to Yucatan not $1,000,000 but $8,000,000 for labor charges alone.*

Besides being a defense of Socialism and Alvarado the New York daily attempts to justify the arbitrary increase of the price of sisal, on the ground that the American farmers have received more for their wheat, and, therefore, should be compelled to divide with the hemp planters. If the hemp planters stood the ghost of a chance of ever receiving this increase, the American people might very well remain content. It is not the amount of increased price that is at issue; it is that this increase is wholly a "squeeze" absorbed by Alvarado and the crew that make up his court. These have appropriated not only the increase but much more, as their own figures show. The planters and laborers have been compelled to accept as compensation a paper currency whose value is hardly that of the cost of printing it.

The middleman, about whose elimination they so glibly prattle, received a fraction of a cent a pound for his services. In his place stands the hemp monopoly which, in place of the middleman's fraction of a cent a pound, now *exacts a tribute of some sixteen cents per pound; a contemplated barefaced steal, in 1917, from the hemp planters and the American farmers, of some $60,000,000. Here we have the source of that flood of Mexican Socialist propaganda with which the American reading-public is being deluged.* The facts are that Alvarado and his socialistic American aids, who are really his brains, have appropriated for themselves the $39,000,000, less the sums paid for this propaganda, and the amount due First Chief Carranza. This graft will be found deposited to their discredit in American banks.

In all this we see a conclusive example of applied Socialism. With the destruction of all protection to life and property, following the American occupation of Vera Cruz, we find the I. W. W. Socialist-labor-union officials in possession of the machinery of government in Mexico, where the robberies are limited only by the property possessions of their victims. The Mexican revolution has been and still is a wild nightmare of vile lust, murder and robbery. It has outlawed religion and made crime a virtue. Because the Church stands as the one great bulwark against the destruction of all morals by Socialism, it has been made the special object of attack. *That is why the clergy have been driven from Mexico and the churches closed to the Faithful.*

On "Going to Rome"

FLOYD KEELER

SOMETHING has evidently happened to disturb the editorial calm of the *Living Church,* the High-Church organ of the Protestant Episcopal Church, and it has brought forth a "leader" under the above title. The editor tries to make light of the "Rome-ward" tendency of so many of his brethren by formulating a "law of average" which he claims to have discovered. This law requires that the number of the clergy of the Protestant Episcopal Church "who go each year to Rome shall be two." The writer used to accept this oft-repeated "law" as an undisputed fact, but since his own "secession" he has been inclined to think that it is not so unchallengeable as the editor of the *Living Church* assumes. The editor frankly admits that nearly ten years ago this law of average received a hard jolt, when almost two-score ministers embraced Catholicism. Humorously enough, however, he does not appreciate the fact that, if his law were true, none at all would have been received all the years since. But as a matter of fact, at least two have come into the Church every year. In the year 1916, instead of two, there were five of whom the writer is certain, not including two others whose rumored reception he has been unable to verify up to the present time. Can it be possible that this editorial is an acknowledgement that pretty soon the "average" will have to be raised and that the editor wishes to say a last word while he decently can, thus encouraging others who are "on the fence" to hold back? It really seems that way.

But while he tries not to complain over the fact that some "go to Rome" he does try to belittle their motives. This he does first of all by making some unfavorable comparisons between Cardinal Newman and some others. He says: "The example of John Henry Newman who retired from his Anglican charge and spent several years in quiet retirement and study before taking the momentous step, is not often followed today: but then, not many men of John Henry Newman's caliber take that step nowadays." No, nor do many men of John Henry Newman, caliber remain behind either, for they are scarce in Anglicanism nowadays. The editor forgets too, that because Cardinal Newman took those years to work out

the problem so thoroughly, we, his followers, do not have to spend our time blazing a trail, but can follow and thus find the way more easily and rapidly than he. This at least was the experience of the writer who spent some three months in prayerful study, not officiating as a Protestant Episcopal clergyman, before he "took the step." And although he was not altogether aware of the greatness of his debt to Newman even then, he has found himself in very complete agreement with him since.

Then too, Anglicanism in the early days of the Oxford Movement had not developed either its present external likeness to Catholicism nor were the doctrines of "Rome" so widely held among Anglicans as they are now. Many of us are scarcely aware of a change of doctrine at all in our new allegiance. Nearly four years before his own change the writer preached to his people the doctrine of the Immaculate Conception and for over two years had held to the necessity of Papal Infallibility and had discussed it with one of the leading laymen of his congregation who held to it also. Some have been known to occupy this position for a decade or more without discovering its incongruity, and to do it in all honesty. It may be difficult to understand the conduct of the hypothetical Protestant Episcopal clergyman who so "unhesitatingly" officiates at his altar on Sunday and on Thursday is received into the Fold of Peter, but God does sometimes bring enlightenment to a soul with great suddenness, and blessed is he who is "not disobedient to the heavenly vision."

One point that always seems to rankle in the Protestant Episcopal mind is that the Catholic Church does not take them and their sacraments as seriously as they could wish, hence the allusion to "blasphemous rites" in connection with the converts' sacramental experiences in the Catholic Church. But why? Rome accepts any valid Baptism, but she takes no chances and she knows that great carelessness exists even among Episcopalians, especially in the case of those conforming "sectarian" ministers who frequently are allowed to exercise their ministry within the Protestant Episcopal fold without one word of instruction as to the method of administering the Sacraments. The Catholic Church will not risk the salvation of a soul nor do the souls who seek her shelter want to run any risks. If, however, anyone can produce sufficient evidence of his Baptism not even the conditional form is administered. Many converts are received in this way.

The reasons alleged by the three ministers whose "home-coming" is criticized in the *Living Church* were probably not the primary reasons for their step but merely symptoms, as it were, things which may have caused the final break, the last straw only. The writer has given explanations of his change to many of his friends and to no two inquiries has he expressed himself in exactly the same terms. So many and different considerations entered into his conversion that it would be well-nigh impossible in a short letter to give them all. Some such conditions probably obtain with those whom the editor cites. Likely he who was offended at the circular from the "Federal Council of Churches" was not so much struck by the fact that he was permitting it to "determine his ecclesiastical status," as he was by the fact that his church, which he had probably thought was "Catholic," had been so Protestant in her attitude, that the poor deluded "Federal Council" could not tell the difference and had ignorantly supposed that he was a Protestant. This finally determined him to render such a mistake impossible in the future.

The editor tells us it "is not the primary issues that send men to Rome," but surely he who was distressed by the lack of jurisdiction in the Protestant Episcopal Church in the United States was dealing with a "primary issue." Nor is it likely that that convert would so glibly admit, as the editor seems to suppose, that "Rome lacks jurisdiction in England," for his step was doubtless precipitated by the fact that he had learned the important truth that Rome, that is, the Papacy, possesses all jurisdiction whether in the United States, England or Timbuctoo, and that, if he were to remain in good faith, he must submit to lawful authority at any cost.

As for the convert who saw in the General Convention's failure to enact a marriage and divorce canon consonant with Catholic practice, a failure to uphold the Catholic attitude, was he not right? This again was a symptom, not the whole disease, but, as symptoms serve as warnings and as bases for a diagnosis, so this clergyman saw in this symptom a warning to him and he took it. But suppose for the sake of the argument, though it would be difficult to prove the statement, that "Rome has more scandals in practice under her law" than the Protestant Episcopal Church has under hers. Is it not better to have a law comformable to God's Word than not to have it, even if it is broken sometimes? To prevent *some lapses* from the law is possible only by having no law at all. South Carolina probably has more "scandals" in this direction than Nevada, but which one has the better attitude toward the evil of divorce?

Yes, we who have "gone to Rome" knew that "some things are still unshakeable" and that "among these are, God, eternity, souls." And because we hope to spend eternity with God we could not remain in a position which required us to compromise our principles, to deny the authority of the one true Church and to call ourselves "priests" when at least we were far from being sure of it. As to the souls who had been placed in our care by "one who looked like a bishop and purported to be a bishop" it might make a difference whether he really were one or no, and in so far as those souls were accustomed "to be guided by [our] counsel," did not honesty demand that we cease to lead them in ways that we now know to be devious and to lead them "into all truth" if they still desired our leadership and at all costs to push on ourselves whether they would follow or not? Rome offers no "Nirvana," it is far from being "a place where

there are no spiritual battles to fight," but our fight has been changed from the chaotic battle of a headless mob to the ordered campaign of a disciplined army.

Let no one be deceived: the "average" is getting well over two a year. It is this that excites the *Living Church*. But the tide has set in and it cannot be stayed, until it flows at the foot of the Rock and brings its precious freight to the safety of that protection. Many of us have exchanged dignity and honor and ease for hardships, poverty and obscurity, but would we go back? The very heavens reverberate with our answer, an emphatic "No!"

A League to Enforce Peace

CHARLES G. FENWICK, PH.D.

ONE of the most striking effects of the present war on the moral and intellectual life of neutral nations has been the development of proposals for a new basis of international relations upon which the future peace of the world may be built. The complex bonds of commerce and finance, of cooperation in science and of fellowship in letters, which existed between the present belligerents before the war and which it was fondly hoped by pacifists would prevent the catastrophe that has come about, have been shown to be too weak to restrain the forces of disruption. In place of these bonds it is now proposed to set over the nations some higher authority which will secure for them the law and order that courts and police secure to the individual State.

What is the nature of this proposed authority and what hope is there of its effectiveness for the task assigned it? To state it in its simplest terms, the proposal is to give to international law, which has hitherto been dependent largely upon public opinion for observance, a new and effective sanction similar to that possessed by the municipal law of each State. International law may be said to consist of those generally accepted rules of conduct which nations have come to consider binding upon themselves, and have observed in their usual practice. These rules deal on the one hand with the rights and duties of nations in their ordinary intercourse, and on the other hand with the means which may be adopted for the settlement of a conflict of rights or duties between two or more of them.

In the former respect it can be said that the rules of international law are fairly definite, though in need of amendment, and are as faithfully observed as is the municipal law of the State. But in respect to procedure for the settlement of differences, international law is seriously deficient. Arbitration is, indeed, not unknown as a means of adjusting disputes, and adequate provision was made at the First Hague Conference to facilitate recourse to it; but there is no power to compel the nations to submit their disputes to arbitration and no power to enforce obedience to the decision of the arbitral court, when rendered. It is in this respect that it is now proposed to make international law true law by creating an executive arm which shall make arbitration a compulsory instead of a voluntary procedure. Just what is to be the jurisdiction of the new international court and what the force to be put behind its decisions is still a subject of discussion. But before examining the details of the various schemes proposed it may be well to consider somewhat carefully the legal foundations upon which the present relations of nations have been built; for these foundations, if they be not those upon which the new structure is to be erected, can at least in their strength and their weakness offer an argument as to the possibilities of success of a radically new plan.

The year 1648 is commonly set as the beginning of the modern period of international relations. Prior to the Treaty of Westphalia the States of Europe lived under traditions inherited from the Holy Roman Empire, though in some respects the influence of that magical name had ceased, several centuries before, to exercise any actual restraint. The Holy Roman Empire, created when Charlemagne was crowned at Rome by Pope Leo III in 800, A.D., was to be the successor of the Roman Empire that had given way before the barbarian invasions. It hoped to create a unity closer than ancient Rome had been able to attain, because it brought into action the bond of a common religion to support the political bond of a central empire. It represented, therefore, a union of separate States based upon the personal allegiance of feudal princes to the elected emperor and cemented firmly by the ideal of a united Christendom personified in the Pope. It offered, as it seemed, the true solution of international wars and rivalries and the hope of national progress in a federal empire in which the individual States were at once independent and sovereign in their own realm and yet dependent and subordinate in their acknowledgment of the unifying authority of emperor and pope. But never was a brighter dream doomed to a sadder disillusionment. Dynastic struggles between the princes of the empire, the conflicting claims of heirs to innumerable dukedoms, the contest between pope and emperor over the dividing line between spiritual and temporal authority, little by little loosened the bonds of union; and when the religious re-

volt of the sixteenth century came, the last cords were snapped. Europe was left in a state of anarchy in which each nation's hand was against its neighbor.

The way out of this anarchy was found in the establishment of an international system based upon the legal equality of the States of Europe and their complete independence of one another in political and religious matters. The Treaty of Westphalia which brought the Thirty Years War to a close proclaimed the principle of the territorial sovereignty of individual States as against the World Empire of Charlemagne and his successors. But though the bond of feudal loyalty and of spiritual obedience had been broken, forces were at work to create a new law in its place.

The character of this law had been slowly taking shape in the minds of the civil and canon lawyers of the century preceding the Treaty of Westphalia, as if in anticipation of it. In a classic passage of his treatise, "*De Legibus et Deo Legislatore*," published in 1612, Francis Suarez, professor of theology at the Jesuit college of Coimbra, laid stress upon the fact that the States of the world, although independent in their national life, were nevertheless members of the human race and as such subject to a law of conduct based chiefly upon natural reason but also upon international custom. Thirteen years later Hugo Grotius published his famous treatise "*De Jure Belli et Pacis*," in which for the first time is set forth a fairly consistent system of international law.

Grotius follows the canonists in making the natural law the basis of his system. This "natural law" he defines as "the dictate of right reason which points out that a given act, by reason of its opposition to or conformity with man's rational nature, is either morally wrong or morally necessary, and accordingly forbidden or commanded by God, the author of nature." It lays its obligation upon nations as upon individuals, so that when applied to international relations it gives rise to a series of moral rules which are binding upon nations independently of their individual consent to be governed by them. It is true that Grotius recognizes a law of nations based upon their voluntary consent as expressed in usage and custom, but the natural law is to him the fundamental and essential law of nations and its authority cannot be contravened by the practices of nations when they run counter to it. Such is the new system of law with which the modern period of international relations begins. There is no central authority dominating the political and moral life of Europe. But there is, nevertheless, a law of nations to which each State, whether great or small, owes obedience by the very principle of its moral being.

After the death of Grotius the development of international law proceeded along three fairly distinct lines. One school of writers led by Puffendorf discarded the usages of nations as a source of international law and emphasized the law of nature as the sole source. Another school, known as the Grotian school, of which Wolff and Vattel are the chief representatives, follows Grotius in elaborating a law partly theoretical, as based upon the law of nature, and partly concrete, as based upon the actual customs of nations. A third school is chiefly concerned with stating the rules of conduct which may be regarded as accepted by nations from the fact of their regular observance of them. It occupies itself, therefore, with searching the records of international practice in much the same way as a lawyer resorts to case books for precedents, not being concerned for the moment with the question whether the rule of practice conforms in every case with the principles of abstract justice.

What, then, is the present state of international law? In the three hundred years since the publication of Grotius' treatise it has become more and more definite and precise; it has elaborated rules of conduct which in many respects bear a close analogy to the municipal law operating within the individual State; it recognizes the legal equality of the members of the family of nations, their independence within their own boundaries, their rights of self-defense, their control over persons and property within the State, their jurisdiction over vessels on the high seas, the validity of naturalization, the sacredness of the ambassadorial character and numerous other mutual rights and duties.

Unlike municipal law, however, it has no international legislative body to amend and develop the law, it has no permanent judicial body to interpret and apply the law in cases of conflicting claims, and it has no executive body to enforce law and order within the international community. It is true that in some respects the lack of an international legislature and an international court has been to a certain extent supplied. The Peace Conferences which met at the Hague in 1899 and 1907 acted the part of a legislative body, notwithstanding the fact that the conventions adopted by them had to be submitted to the individual States for ratification. But the legislative scope of the Conferences was extremely limited and their entire labors were taken up, not with expanding and defining the law of peace, but with providing for arbitration and in large part with regulating the conduct of war.

At the Conference of 1899, the so-called Permanent Court of Arbitration was established, but the institution is more impressive in name than in fact, for it consists merely of a list of judges from which the parties to a dispute may select arbitrators to try their special case, and there is no element of permanence in the composition of the court which might give continuity to its decisions. But the most serious weakness of international law is its lack of an executive body. There is no power, as has been said above, to compel the parties to a dispute to bring their case before a court and no supra-national force to compel obedience to the award rendered.

These are the legal foundations upon which the

present international system has been built and upon which in all probability any new developments of international relations must rest; though it is not impossible that more or less revolutionary changes may be brought about as a result of the present war.

A Modern "Grand Seigneur"

B. DE COURSON

SELDOM did a man unite such varied natural gifts as the Marquis de Vogüé, whose recent death deprived his country of an eminent servant and the French Red Cross, in particular, of a chief whose great age—he was eighty-seven—did not hamper his action as a leader. In appearance the Marquis de Vogüé was a typical *grand seigneur*. Tall and straight, even to the last, he looked every inch a chief. He was refined in speech, gravely courteous in manner, large-minded and large-hearted, and, although faithful to many traditions of the past, keenly alive to the necessities of the present.

The Marquis was also a many-sided man and his notable mental gifts found employment in different branches; his birth and fortune, far from encouraging a life of leisure, were in his eyes spurs to action, and his activity spent itself to the very last in the service of all the great interests that had always filled his thoughts and his time.

Of an old provincial family of Central France, the Marquis de Vogüé was deeply attached to the mountainous region of Le Vivarais, where for nine centuries past, the Vogüés have had their house. It is typical of his dislike of vulgar publicity that, having written the history of the past Vogüés, he stopped when he came to his own father "because," he said, "I should then be obliged to write about myself." There was a certain reserve about him, that has become rare in these self-advertising days and that, like his studied courtesy and careful speech, had an old-fashioned charm.

He began life as a diplomat in 1849 and his first post was St. Petersburg, but, in 1852, the accession of Napoleon III put an end to his diplomatic career. He was then young, wealthy and absolutely free, and he yielded to his strong attraction towards the archeology of the East. The Holy Places of Palestine inspired him with a passionate interest, and the result of his prolonged and profound studies was an important work, on the "Churches of the Holy Land," in which he started and developed the theory that the Crusaders brought to the East, noble traditions of western art: but the conquest of Palestine by the Mussulmans hopelessly ruined the cities where these traditions had taken root and flourished. In 1911, three years before the war, M. de Vogüé revisited Jerusalem and on the spot where he had, as a young man, learnt to love the ancient history of the East, he was able to add to and to rectify certain points in his former discoveries. Distinguished as an archeologist, the Marquis de Vogüé was eminent as a historian and possessed the qualifications of a first-rate student of history: clearness and strength of expression, rectitude and independence of judgment.

For many centuries, the Vogüés had actively served their country; they loved, it was said, "God, the King, the soil and war" and it is curious to trace the "call of the blood," in the Marquis de Vogüés remarkable personality. The military spirit of his race breaks out in certain passages of his writings and it dominated his attitude as president of the Red Cross. But this student and scholar was also the descendant of generations of country gentlemen. It was in keeping with the traditions he had inherited from them that the Marquis de Vogüé was keenly interested in agricultural questions. His historical works opened before him, in 1902, the doors of the French Academy and his competence in all questions connected with agriculture caused him to be chosen as President of the Agriculturalists of France, a post that he filled during many years.

He united much practical sense to wide general views, was keenly alive to the improvements that are the logical result of scientific discoveries, and at the same time, respectful of the lessons that are handed down from one generation to another and that it would be presumptuous to reject, simply because of their origin.

Speaking of his own father, the Marquis once wrote: "He was open to the lessons of experience and knew how to adapt the traditions of the past to the conditions of modern life." The words, carefully chosen and full of meaning, might be applied with equal truth, to the Marquis, lately deceased; they well describe the attitude of a *grand seigneur*, the descendant of an ancient race, who, while keeping faithful to all the best traditions of the past, is sufficiently alive to modern transformations, to adopt those that can serve the cause of right, justice, science and humanity. It is this attitude that, in democratic and revolutionary France, gave the Marquis de Vogüé a unique position and made his rare and manifold gifts of such use to his country. These gifts were crowned and vivified by sincere religious faith; M. de Vogüé practised his religion, as he did all things, without timidity and without ostentation. There was nothing of the invertebrate Catholic about this nobleman.

The last work of his life, was the Red Cross. In August 1914, when his sons and grandsons, faithful to the examples of their fighting ancestors, enthusiastically took up their post at the front, the Marquis de Vogüé started a campaign, where he spent himself unstintingly. As president of the three branches of the French Red Cross, he had to face a stupendous task, and to the last he continued, in spite of his age, to be a real, not an honorary president. His safe judgment, his tact and moral prestige, made him an invaluable leader, who, inside and outside France, enjoyed universal consideration.

The example of the Marquis de Vogüé is one that the French men of his class will do well to meditate. In a country like France, democratic in its government, revolutionary in its tendencies, their position is by no means an easy one. They are kept out of politics because their name and traditions inspire jealousy and suspicions; their own prejudices have in certain cases prevented them from taking up careers that demand hard work. M. de Vogüé, whose ideas on this vital subject directed his own life, was a warm advocate of labor under every form. He believed that the "law of labor" is an obligation that even wealthy and nobly born citizens ought never to evade, that no man has a right to remain a stranger to questions that interest the country, its history, art and industry.

He believed that the men who have sprung from ancient races going far back into French history, have the duty "to throw themselves into the fray, their heads high and their hearts brave." The new conditions of modern France may sometimes irritate and wound them, but the law of labor binds them as it does others, and the past history of their families qualifies them to play a useful part in the destinies of France. Going into detail, this *grand seigneur*, whose own life was a life of labor, urged the young men of his class to take part in the social, industrial and intellectual movement of the day; keeping faithful to the traditions of honor and generosity that are in their blood, but making it their bounden duty to participate in some "honest and useful labor." This, by increasing their influence and developing their personality, will enable them to serve France; not as their ancestors served her under the ancient monarchy, but as usefully in other ways. The Marquis de Vogüé was qualified to preach what he practised and of him it may be said that, during more than seventy years, his spoken and written words and his line of action were in perfect harmony. No Catholic gentleman of our day could have a nobler epitaph than that.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Catholic Publications in Latin America

To the Editor of AMERICA:

Will you kindly send me a list of the Catholic papers and periodicals published in Mexico and South America? If you would, I should esteem it a great favor, as I am anxious to become familiar with Catholic thought in countries about which non-Catholics have so much to say that is unfavorable.

Montreal. R. P. JASMIN.

[As the list we prepared for our correspondent from data furnished by the *Revista Catolica* will be of interest to the readers of AMERICA, we publish it herewith. Regarding the letters following the name of each publication (W) means weekly, (M) means monthly, (F) means every fifteen days, (TW) means twice a week, and (D) means daily.

ARGENTINA

Buenos Aires, *Acción Democratica,* Alsina, 557 (W); *Anales de los Sacerdotes Adoradores,* San Martin, 1039 (M); *Boletin,* C. Moldes, 1924 (M); *Boletin Parroquial,* Villa Huidobro, Estación Cañada Verde (W); *Descanso Dominical,* Montevideo, 552 (W); *El Angel del Carmelo,* Charcas, 2465 (W); *El Apóstol del Santisimo Sacramento,* San Martin, 1039 (M); *El Boletin,* Matheu 128 (M); *El Immaculado Corazón de Maria,* Constitución, 1077 (F); *El Pensamiento Argentino,* Mejico, 1130 (W); *El Plata Serafico,* Convento de San Francisco; Defensa y Alsina; *El Pueblo,* Bolívar, 526 (D); *El Semanario,* Paraguay, 3901 (W); *El Trabajo,* Alsina, 533 (M); *Estudios,* Callao, 542 (M); *Familia y Escuela,* Dorrego, 2116 (W); *Granitos de Oro,* Matheu, 128 (W); *Hortus Conclusus,* Rincón, 803 (M); *La Acción Particular,* Carlos Calvo, 1186 (W); *La Bueno Lectura,* Reconquista, 207 (W); *La Cruz,* Bolívar, 526; *La Esperanzo,* Matheu, 128 (F); *La Tradición,* Reconquista, 385 (D); *Lectura Catolica,* C. San Carlos, 4050 (M); *Revista Eclesiastica,* Cordoba, 772 (M); *Semana Social,* Alsina, 557 (W); *Tribuna Universitaria,* Junin, 1063 (M).

Viedma, Rio Negro, *Boletin de las Misiones de la Patagonia* (M); Viedma, Rio, *Flores del Campo* (TW); Rawson, Chubut, *La Cruz del Sud,* Colegio Salesiano (W); Catamarca, *Stella* (F); Rio Cuarto, Córdoba, *Alma Nueva* (W); Rio Cuarto, Córdoba, *El Orden* (D); Villa Maria, F. C. C. A., *El Trabajo,* Colegio General Belgrano (W); Córdoba, *La Merced,* Convento de la Merced (W); *Córdoba, Los Principios,* Avenida Gral. Paz, 75 (D); La Carlota, F. C. C. A., *La Semana;* Brinkmann, F. C. C. A., *La Voz de Bosco;* Colonia Vignaud; Bellville, Córdoba, *Unión* (W); Corrientes, *Corrientes,* Calles Ayacucho y S. Lorenzo (D); Monte Caseros, Corrientes, *El Democrata* (W); La Plata, *Boletin Eclesiastico,* Palacio Episcopal (A); Monte Grande, F. C. S., *El Amigo del Hogar* (W); S. Pedro, F. C. C. A., *El Bien* (W); Ensenada, F. C. S., *El Eco de la Verdad* (W); Navarro, F. C. O., *El Heraldo* (W); Juarez, F. C. S., *El Hogar,* C. General Mitre, 93 (W); Lincoln, F. C. O., *El Linqueno* (W); Guamini, F. C. S., *La Lectura* (W); Chacabuco, F. C. P., *La Revista Semanal* (W); La Plata, *La Sociedád,* C. 51, 786 (W); Moron, F. C. O., *La Unión* (W); Paraná, *La Acción* (D); Victoria, Entre Rios, *La Verdad* (M) Salta, *Juventud* (F); Salta, *Tribuna Popular* (D); San Juan, *El Porvenir* (D); Mendoza, *Verdades y Noticias,* Salta, 2175 (W); Santa Fe, *El Amigo del Obrero* (W); Rosario, *La Lectura Popular,* Alberdi, 751 (F).

BOLIVIA.

Santa Cruz de la Sierra, *Diario Popular* (D).

BRAZIL.

Porto Alegre, Rio Grande do Sul, *Actualidade;* Santa Catarina *Amico* (L); Bahía, *Amigo do Lar* (M); Sao Paulo, *Ave Maria,* Apartado 615 (W); Petropolis, *Correspondencia do Centro da Boa Imprensa,* Fortaleza, *Cruzerio do Norte,* Rua Mayor Facundo, 110 (W); Rio de Janeiro, *A Defensa,* Rua Evaristo da Verga, 61; Rio de Janeiro, *Estrella do Mar,* 226 R. de S. Clemente; Rio de Janeiro, *O Estudo,* Calle do Paseio, 82 (M); Rio de Janeiro, *A Uniao,* Rua do Lavradio; Rio de Janeiro, *A Patria Brasileira,* Laoradio, 127 (W); Rio de Janeiro, *Bi Hebdomadario Catholico,* Evaristo da Verga, 61 (BW); Rio de Janeiro, *Albor* (Q), Rua do Hospicio (M); Sao Paulo, *Gazeta do Povo,* Ana Libero Radaro, 40 (W); Sao Paulo, *Mensageiro Parroquial* (M); Sao Paulo, *Sao Paulo,* Quince de Noviembre, 37 (D); Sao Paulo, *O Seminario,* Seminario Episcopal (M); Sao Paulo, *La Squilla;* Parahyba do Sul, *O Imparcial,* Quince de Noviembre, 16 (W); Jaubati, S. Paulo, *O Laboro* (W); Campinas, S. Paulo, *O Mensageiro;* Itú, S. Paulo, *Mensageiro do Coraçao de Jesus* (M); Prudentopolis, Paraná, *Missionario do Brazil,* Uba, Minas, *O Movimiento* (W).

COLOMBIA.

Bogotá, *El Bien Del Pueblo;* Bogotá, *El Hogar Catolico;* Bogotá, *El Mensajero del Corazón de Jesus* (M); Bogotá, *Revista Dominicana,* Calle 12, No. 166 (M); Socorro, *Boletin Diocesano;* Medellin, *Buena Prensa;* Medellin, *La Familia Cristiana;* Bucaramanga, *El Pueblo;* Pasto, *Revista Catolica;* Popayan, *Revista Eclesiastica;* Pamplona, *La Unidad Catolica* (W).

COSTA RICA.

San José, *Boletin Catolico,* Apartado 710; Heredia, *El Orden Social,* C. del Carmen, 31 (W).

CUBA.

Cienfuegos, *Libertas,* Independencia, 132.

CHILE.

Santiago, *El Amigo del Obrero,* Alfonso Ovalle, 1467; Santiago, *El Chileno,* Bandera, 606; Santiago, *La Estrella de Chile,* Rosas, 1033 (M); Santiago, *Los Hijos de Maria,* Convento de los Padres Mercedarios (M); Santiago, *Lecturas Dominicales,* Correo Central Casilla, 3 (W); Santiago, *El Mensajero de Maria Auxiliadora,* Alameda, 2303 (W); Santiago, *Revista Catolica,* Avenida Condell, 33 (F); Santiago, *Los Santos,* Casilla, 2024 (F); Santiago, *La Unión,* C. Bandera, 656 (D); Concepción, *El Apóstol de la Prensa,* Casilla, 267; San Felipe, *El Atalaya* (BW); Chillan, *El Buen Amigo;* Rengo, *El Comercio,* Pedro Estrada (W); Pellino, *La Cruz* (W); Santiago de Chile, *El Diario Ilustrado;* La Serena, *La Familia,* Secretaria Episcopal; Valparaiso, *La Hojita del Hogar,* Colegio Salesiano; Huasco, *El Imparcial* (W); Molina, *El Lontise* (W); Puerto Montt, *El Llanquihue;* Putaendo, *El Pueblo,* Bulnes, 16 (M); Valparaíso, *Revista Escolar,* Casilla, 30 (M); *La Unión;* Teno, *El Teno* (W); Calbuco, *La Unión* (W).

ECUADOR.

Quito, *Boletin Eclesiastico; La Corona de Maria* (M); *Don Bosco en el Ecuador; El Ecuatoriano; Fray Gerundio;* Cuenca, *La Alianza Obrera* (W); Cuenca, *El Granito de Arena;* Guayaquil, *El Ecuatoriano,* Calle 12, No. 410 (D); Guayaquil, *El Grito del Pueblo* (D); Guayaquil, *El Hogar Cristiano* (M); Bahía de Caraquiz, *El Hogar de Nazareth* (W); Ibarra, *Hojas Sueltas;* Riobamba, *La Liga Nacional; El Templo.*

THE PHILIPPINES.

Manila, *La Estrella de Antipolo,* Box 863 (M); *Libertas,* Sto. Tomá, 139.

GUATEMALA.

Guatemala, *El. Ideal,* C. Oriente, 41; Guatemala, *La Juventud.*

MEXICO.

(There are no Catholic publications there at present.)

PERU.

Lima, *Anales de la Propagación de la Fe en el Oriente del Peru,* Gato 54 (M); *Asociación de los Sagrados Corazones* (M); *El Bien Social,* Apartado, 131 (D); *Cuzco, El Bien General,* Plazoleta del Silvac, Tipografía Americana (M); Trujillo, *Boletin Eclesiastico de la Diocesis de Trujillo* (M); Huaraz, *Boletin Eclesiastico del Obispado de Huaraz;* Arequipa, *La Luz,* Apartado, 56; Arequipa, *La Rosa del Peru,* 56 (M).

SANTO DOMINGO.

Santo Domingo, *Boletin Eclesiastico de la Arquidiocesis.*

EL SALVADOR.

Santa Tecla, *Don Bosco.*

VENEZUELA.

Caracas, *Azul Celeste,* Iglesia de las Mercedes (F); Caracas, *El Mensajero Venezolano,* Convento de los Padres Dominicos (M); Maracaibo, *Avisador;* Maracaibo *Boletin Eclesiastico,* Secretaría Episcopal (M).

"J. B.," in his very stimulating article under "Education" in our issue of April 7, suggested that the periodicals in the foregoing list could profitably be used to make known to our coreligionists in Latin America that there are excellent Catholic colleges in the United States.—ED. AMERICA.]

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 14, 1917

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The Advent of War

AT last our country is at war. For many months dark clouds have lowered over the land, and despite the hopes and prayers of a host of people, the storm has finally broken. Needless to say it finds the nation calm in the assurance of right. War is not our choice: strife has been thrust upon us by repeated and wanton violations of our rights. For a long time the American people bore these outrages with a patience that was heroic, and when at last they spoke through their Chief Executive, their message was a calm, noble document inspired by an elemental and honorable desire for justice. The nation is not seeking power or territory, but only the right to pursue its legitimate avocations without let or hindrance from a foreign government. Less could scarcely be demanded, and the country is determined to fight for it with all its strength and resources.

There is no fear that in this crisis American Catholics will be slack in their duty to their country. To imply or suspect for a moment that they are disloyal or pusillanimous would be an act of downright folly, made doubly absurd by the record scored by their fellows in the Faith in every war and act of war from the Revolution to the fateful expedition to Vera Cruz. Catholic soldiers and sailors are as ready to fight and die for the flag as are their Protestant companions in arms. The former need no exhortation to show their love of the United States. They know their duty and will do it bravely. Our hopes will be with them and their companions, our prayers will follow them, until flushed with the joy of victory, they bring our banner home in honor.

But our fighting men are not the only ones who are at war; the whole nation is at war; both those who fight and those who remain at home, and both have stern obligations to meet. War-time is full of fears and sorrows and hardships of all kinds. And if those who are not under arms mean to do their duty also, they must be patient, self-sacrificing and charitable to all, especially to those of German birth, or ancestry, who make up a host of our fellow-citizens and who, with very few exceptions, are as loyal and true as any who have sworn allegiance to our flag.

For the rest, no Catholic should forget that God holds our beloved nation in the hollow of His hand and that He is ready to listen to our prayers for safety and peace. A people who live by faith, we should turn humbly towards Him, and beg that He may hasten the return of a just and honorable peace.

Russia and an Imprisoned Archbishop

IT was inevitable that in a country so devoted to democratic ideals as the United States the change of political complexion in Russia should have received an enthusiastic welcome. But over and beyond the sympathy of this nation with Russia on its emergence from a state of stern oppression, a sympathy which is common to all our citizens alike, there is a feeling of joy among Catholics. Our coreligionists in Russia have long been subjected to persecution, and in the new régime it is confidently hoped that the Church may be accorded that liberty to minister to the wants of her subjects for which she has been sighing in vain for so many weary years.

If the new Government in Russia is to command the respect of the world it must grant to its people not merely civil independence but the right to embrace and propagate the true religion. To deny to the members of the Catholic Church full liberty to follow the dictates of conscience is an infringement of their essential rights. In a country like Russia, where for the present religious unity is impossible, neutrality towards various beliefs may be the most that can be expected of the civil authority; but this is also the least that can be expected. Russia being what it is, the representatives of the State are not under an official obligation to show special favor to Catholicism, but they have a strict duty to see that it shall not be oppressed and that its members shall not be deprived of freedom because of their peaceful religious profession. The intolerant policy of the previous Government in Russia should not be continued.

It will be remembered that during the temporary occupation of Galicia by the Russian army of invasion, the eminent and saintly Catholic Archbishop, Count Andrew Sheptycki, the head of the Ruthenian Church, was arrested for no other reason than his devotion to his priestly duties and his unflagging efforts to make the Catholics under his jurisdiction live in accord with Gospel principles. Since that time he has been detained in Russian prisons and subjected to cruel sufferings. His incarceration, which was a blot on the old régime, should be terminated without delay.

The present Russian Government would give a signal proof of its acceptance of democratic ideals and of its

appreciation of the principles of true liberty, if it would hasten to repair the crime committed by the old autocracy, and restore the Archbishop to freedom. The perpetuation of this wrong would indicate either that the new régime is still alien to the fundamental requirements of true democracy or that it has not the courage of its convictions. In the United States the imprisonment of a prelate for the performance of his sacerdotal functions would be simply unthinkable. The same liberty should obtain in Russia, if that country is to take its place among the great democracies of the world.

Boston and Marquette

ON days when the east wind is not blowing Boston is a very charming place, provided, of course, the chilly breeze is not replaced by an after-dinner speech. Sometimes this substitution takes place, to the annoyance of the average Bostonian, but to the gayety of the nation.

There was such a speech last week, and history and religion are the richer for it. The Rev. Dr. Bradley, a Congregationalist minister, told sated diners that

> The God of the Jews, from whom we borrowed our religion, is as manifest in our republic as he ever was in their theocracy. In the days of Marquette, God saved us from the religion of the Jesuits. Steeling the hearts of English heroes and aiming the arrows of the Iroquois, he freed this country from the reign of Richelieu, the Bourbons and Loyola.

That paragraph is altogether perfect. Firstly, it is historical, because during the lifetime of Marquette God neither steeled the hearts of the British nor aimed the arrows of the Iroquois. Of course, this animadversion is not meant to imply that the Lord did these things after the death of the missioner; the devil was alive even then. Secondly, the paragraph is a splendid illustration of that Christian charity which rejoices in the bloody deeds of savages. Thirdly, it is most opportune in that it gives a chance for a comparison between the spirit of Marquette and the religious conditions which are our heritage from British hearts and Iroquois arrows. There are in this country over 50,000,000 unbaptized people; the stability of the marriage bond is illustrated by the fact that a stalwart Protestant has just divorced, unrebuked, his seventh wife, herself a divorced woman, thus adding one more social infamy to a catalogue which is a disgrace to civilization; the race from which Dr. Bradley sprang has lost its legs and hair and teeth through crimes against nature and—but why go on? We are all patriots. On the other hand, the spirit of which British hearts and Iroquois arrows deprived the country is described in these words by a creditable historian:

> They [his companions] drew near to him [Marquette] and he embraced them, while they burst into tears at his feet. Then he asked for holy water and his reliquary; and having himself removed his crucifix, which he carried always suspended round his neck, he placed it in the hands of one of his companions, begging him to hold it before his eyes. Then, feeling that he had but a short time to live, he made a last effort, clasped his hands, and, with a steady and fond look upon his crucifix, he uttered aloud his profession of faith, and gave thanks to the Divine Majesty for the great favor which he had accorded him of dying in the Society, of dying in it as a missionary of Jesus Christ, and, above all, of dying in it, as he had always prayed, in a wretched cabin in the midst of the forests and bereft of all human succor. After that he was silent, communing within himself with God. Nevertheless, he let escape from time to time these words, *Sustinuit anima mea in verbo ejus;* or these, *Mater Dei, memento mei*—which were the last words that he uttered before entering his agony, which was, however, very mild and peaceful.

This is not written to discourage Dr. Bradley; New England needs humor even more than it needs Puritan children.

The Lure of the Unintelligible

ONCE upon a time a journalist, being in a merry mood, wrote so exceedingly "high-brow" a poem that it was quite unintelligible to everybody, including the author himself. "It bore the ambitious title 'The Cry of the Ages,'" he avers "and meant nothing whatever." Nevertheless a magazine editor who knew "what the public wanted," eagerly accepted the obscure poem and published it. Letters of congratulation for the humdrum journalist's "wonderfully sympathetic poem" then began to pour in and a publisher tried to secure from him enough verses like "The Cry of the Ages" to make a volume.

This journalist's amusing experience could no doubt be matched by that of many of today's ambidextrous authors who write unlimited quantities of prose with one hand and numberless lines of verse with the other, and half the time know not what they do or what they mean. Nevertheless their foggy lucubrations seem to find a ready market with the editors of certain magazines, and their volumes cover the book-tables in our department stores. "The particular person" is told in the strictest confidence, for example, that

> On this New Thought table are those sweet little books of Ralph Waldo Trine's that all the world still seems to be a-seeking The "dear" lady says she dare not be without them. There is a popular work on "Concentration" by Dr. Julia Seton at only 44 cents, and a big volume called "Life Understood," by J. L. Rawson, which seems to take a place in England almost approaching that of Mrs. Eddy's famous volume here. By the way, it was good to see the latest work of Dr. Charles Brodie Paterson, one of the most spiritual of personalities in this city. "The Rhythm of Life," his new book, deals with that subject so much in the popular thought of today—the relationship of color and music to the states of body and mind.

The old Latin saw, "*Omne ignotum pro magnifico,*" seems to be the simplest explanation of the vogue enjoyed by the authors of such "poems" as "The Cry of the Ages" and of such books as the foregoing. For the half-educated persons who affect a fondness for verse and prose of the kind described are ridiculously eager to be considered "intellectual" and are firmly persuaded that what neither they, nor the authors in question, or anyone else can possibly understand must for that reason be very profound indeed. And of course these "serious thinkers" are too vain to confess that all this solemn nonsense they devour is quite unintelligible to them.

Not Politics: Souls

"THE Catholic Church and her priesthood are constantly meddling in politics; their one end is to control the State." Of all the objections brought against us by our enemies, this, perhaps, is the most commonly heard. It is a difficult task even with the best of arguments to persuade them that the charge has no foundation in fact, or to convince them that the Catholic Church has but one end, the conversion and the sanctification of the individual soul and the extension of the Kingdom of Christ throughout the world.

The principles of any Church can be easily found in the authorized doctrines of its ministers, preached from the pulpit. The pulpit and its utterances are the authoritative, natural and popular means of reaching the multitude. What the press is for the general public, the pulpit is for the congregation gathered within sound of the speaker's voice. Thousands listen to its message, as the official pronouncements of the body to which they belong.

Therefore to learn the ideals and purpose of the Church, its enemies have but to spend a few moments in a Catholic church on a Sunday morning, listening to those priests who are so unjustly accused of political ambition. If the aims of these men are such, they would surely at sometime or other betray themselves. Yet what is their message? Of questions of state, of war, of worldly policies, of attempts against the liberties of the country, of the strife of parties, of electoral canvassing, of defiance of the Constitution, of insult to the flag under whose protection and shadow they live, not a single word. Instead, the listeners will hear, as Felix and Drusilla heard from the lips of St. Paul, "of justice, and chastity and of the judgment to come." The Catholic priest will, in their hearing instruct his people on the gravity of sin, he will describe the punishments, the degradation, the remorse, which it inevitably brings. Obedience to the laws of the land, respect for all legitimate authority, justice, temperance, charity, such will be the official message delivered to the listening throngs.

Pope Benedict XV surely knows what the purposes and ideals of the Catholic Church are. The *Acta Apostolicæ Sedis,* the official organ of the Holy See, containing the bulls, decrees, briefs and rescripts of the Pontiff himself, and the decisions of the more important Roman Congregations, may well be supposed to indicate his views and what he would have his priests preach to their people. The last number of these official "Acts" contains an interesting document.

At the approach of Lent, the Holy Father always receives in audience the little army of priests who are to preach to the Faithful in the various churches in Rome. This year, as usual, he addressed them a few eloquent words in which he reminded them of their sacred duties and responsibilities. If ever, there was an excuse for the introduction of worldly politics into the pulpit of the Catholic Church, now surely was the time, when Italy is at war, when the Papacy itself is brought into closer and closer contact with great world problems. The Italian press seemed to expect some such pronouncement from the Holy Father. But of statecraft, the Pope spoke not a syllable. Realizing that there rages in the world a fiercer war than that waged by visible legions and battalions, the war of the spirits of darkness against all that is fair and good, he told the priests gathered before him not to rely on "the persuasive words of human wisdom" but to preach Christ and Him crucified, and to do so "in showing of the Spirit and power," and this above all by their own priestly example and the practice of those virtues which they preached. That was the Pope's command to the priests before him. His authoritative words and the constant practice of her preachers the world over prove that the Catholic Church does not wish to control politics but merely desires to save souls.

A Memorial to Carranza

IT is always dangerous to canonize an astute politician before he has been dead at least three days. For, though sainted by evangelical lips, he is apt to fall, even in death, from his sublime height on Jacob's ladder, to the discomfort of the high priests who conferred upon him the honors of their altars.

Carranza is an instance in point, not that he is dead, for he is very much alive, but after he had been lifted aloft by the evangelists of the "pure Gospel" he missed a rung and fell with a crash in the estimation or imagination of those who, in the sweat of their zealous brows, had boosted him up. Hence a wail, thin and tremulous, much like the cry of a lost soul in the night.

This time the wailers are the American Baptists. The First Chief has not only fallen in their esteem, but beyond all peradventure he has become a "thwart and disnatured torment" to them. He has laid a confiscating hand, still wet with Baptist chrism, upon Baptist property, and of course that is an intolerable outrage, if, for no other reason, because the land and buildings are not Romanist.

Quite naturally, American Baptists have protested against the crime and have memorialized the swarthy bandit. It goes without saying that they should form a class apart from Catholics, for Baptists are ardent Carranzistas; they fought in the First Chief's army and their missioners "felt it their duty to give their lives, if necessary, for their country's freedom." These are pathetic words. No doubt they will melt the old sinner's heart to tender pity, and the pleaders will recover their land and houses. But it will prove a shock to those untouched by the pure Gospel to learn that Baptists lent their armed aid to men of blasphemy, murder, robbery, and uncontrolled lust; to men who have been plotting with a foreign hostile power against the United States. It is really dangerous to canonize a live politician, and more dangerous still to exalt a bandit. In that day the secrets of many hearts are revealed.

Literature

THE PROPHET-ORATOR OF POLAND

ALPHONSE ZAMIARA, S. J.

THE wonderful words of prophecy Peter Skarga pronounced 330 years ago, are now on the lips and in the heart of every true Pole. In the grand Cathedral of Warsaw, before the assembled *Sejm* or Senate of Poland in 1597, in the presence of a court and nobility which in pomp and splendor rivaled that of Louis XIV of the following century, that Jesuit Father uttered these portentous words about the future of Poland: "One part of you shall die of hunger, another by the sword, and the third shall be scattered over the whole world," and then consoled his hearers by saying: "He (God) shall revive us and after two days shall raise us up on the third."

This remarkable prophecy, which is being fulfilled to the letter today, is found in the "*Kazania Sejmowe,*" or "Sermons before the Senate," the best orations in the Polish language. Many powerful speakers have risen since the days of Skarga, and Skarga himself published other volumes of sermons, but for impassioned eloquence, for sincere emotion, for uncompromising though bitter truth, his "Sermons before the Senate" are preeminent. Moreover they are classics and will so remain as long as Polish is spoken. Plain and severe in diction, Demosthenic in vigorous action, a vein of brilliant imagery runs through them all. Such a fervent patriotism breathes from them that they deserve to be known widely even outside of Poland's boundaries, for they can stir to the depths the hearts of every nation and will fan to a burning flame the devotedness to God and country dormant in the breast of every man.

In Skarga intense love of God and country was but one virtue: indeed he declared that to be a true Pole one must be a Catholic. Patriotism as well as zeal for religion drew from him those powerful sermons and incisive polemical writings by which he stemmed the tide of Calvinism and Lutheranism, and converted many prominent Lithuanian noble families to the true Faith. Just after his ordination in 1564 at the age of twenty-eight he began his active career of preaching. Four years later he became a Jesuit and on returning from Rome filled important positions in his Order, traveling meantime all through the land, until in 1587 King Sigismund III appointed him court chaplain, a post he filled till 1611, a year before his death. Amidst the court and nobility, Skarga saw Poland at the dazzling noonday of her greatness, but he saw too, with the vision of a prophet such subtle influences at work as luxury, disrespect for authority, oppression of the peasant and especially irreligion. His heart was filled with sadness, and he resolved to do all in his power to stay the impending ruin, to restore honor and reverence to the Almighty and real prosperity to his native land. In the year 1597 a unique opportunity to do this was offered him, for the nobles had been assembled by the King from all parts of the realm to deliberate on measures of reform. Now better than ever could he fulfil his sacred obligation so dear to his heart, and perhaps save his country from moral and material ruin. He fulfilled that obligation eminently well in these famous eight "Sermons before the Senate."

In the first he brings out the idea that Christian morality is the foundation of the happiness and strength of a kingdom. Poland, however, he says in the second sermon, has weakened this foundation. Poland is ailing not from one moral sickness only, but from several: lack of patriotism, discord, differences of religious belief, weakening of the royal power, unjust laws, and sins calling to heaven for vengeance. These he develops in the following sermons.

His deep patriotism burns on every page, but it is at a white-heat in the second where he speaks of the duty of loving one's country: "How should you not love and reverence your dearest mother, that mother who gave you birth and riches and honors? God commanded us to reverence our mother! Cursed be he who saddens her! And what mother can take precedence of your country from whom you have received your name and all your possessions?" He goes on to show how Poland had preserved their Catholic Faith, and had given them liberty, wealth, peace and military renown. "What else could she have done for you? Why should you not love her with all your heart and give up all, even life itself, to preserve her health?"

And in the eighth and last sermon, delivered just before the breaking up of the Senate he seems to be one of the old Hebrew Prophets come to life again, such is his zeal, earnestness, and clearness of vision. He was speaking of the "Sins That Call to Heaven for Vengeance" and in unequivocal terms he denounced the withholding of the hand of justice from punishing murders and other crimes such as the senators' cruel oppression of the peasant class, their luxurious lives, their utter neglect to provide for the defense of the Commonwealth, and their open blasphemy of God. He continued:

> What shall I do with you, unhappy kingdom of Poland? One beholding you leaders of the people here gathered together from all parts of the realm and seeing your habits and interests can well surmise what ungodliness and sin reign throughout the Commonwealth. Were I Isaias, I should walk about the streets barefoot and half-naked crying out to you who are reveling in luxury and pleasure and sin against the law of God: "So shall they strip you when the Lord God shall send enemies upon your head and bring you to such disgrace." . . . Were I Ezechiel I should shave my head and beard, and dividing the hair into three parts, one part I would burn, another I would cut into the minutest pieces and the third I would cast to the winds, and say to you: "One part of you shall die of hunger, another by the sword, and the third part shall be scattered over the whole world."

If we turn from these words to the battle-fields of Europe, and contemplate Poland torn into three parts by her enemies, her sons forced into fratricidal war, her babes in uncounted multitudes dying of hunger and cold, we shall begin to realize how terribly this prophecy has been fulfilled. But all hope is not gone. In the conclusion of the sermon Father Skarga bade his hearers return to God who would cure them. He then pronounced the memorable words full of hope for the suffering Poles: "He shall revive us, and after two days shall raise us up on the third." The first day of sorrow and contrition is past; the second day of penance and reparation has been a long and trying one; and now the day of revival, the third day of the glorious resurrection should dawn. Is this hope about to be attained? Is this part of the prophecy about to be fulfilled? Are these yearnings of an entire people about to be realized? Is the end of this war to see Poland independent? It is the confident expectation of every true Pole that Father Skarga's prophecy will now be at last fulfilled.

REVIEWS

Introduction à L'Etude du Merveilleux et du Miracle. Par JOSEPH DE TONQUÉDEC. Paris: Gabriel Beauchesne. 5 fr.

Few subjects in the whole range of apologetics deserve more careful treatment than that of miracles and the questions connected with that difficult matter. Those who are seeking an adequate exposition of the subject and one at the same time in accord with the advance of modern scientific thought, will find all that they look for in this Jesuit's volume. In the preface the author tells the reader of the scope and purpose of the book. He has not written what he calls a "fragment of the history of religions." But deeply interested as he avows himself to be in the study of all beliefs in the miraculous and in the objects of those beliefs, he is convinced that there is such a thing as a

"problem of the miraculous" and that it is impossible to thrust it aside as chimerical. Father Tonquédec's book then is a method of research, whose purpose is to determine whether the phenomena of which there is question are real, and if so to what cause they must be attributed. In accordance with the answer given to these questions, the idea which men fashion to themselves of religion, and consequently the practical conduct and the spiritual life of the individual will be profoundly modified. The question is therefore of the deepest practical import, and, in some way or other, touches every one, for all men are called upon to meet the problem and conscientiously to solve it. The book, however, is addressed to those who lack strong and definite religious views, but who are anxious about the soundness of their opinions and seek for a fuller light and wish to have their doubts and uncertainty cleared away.

There are two parts in the volume. The first studies what the author pithily calls *"les attitudes philosophiques présupposées à l' étude des faits"* and among other things gives a clear exposition of naturalism, determinism, the philosophies of "contingency and continuity" as propounded by Bergson and Le Roy, then answers various objections, and finally lays down the arguments for the possibility of miracles. A chapter, *"La Certitude du Miracle"* closes this section.

Once the author has determined and explained the philosophic spirit in which the facts must be approached, he comes to the facts themselves and asks what the tests are that must be applied to them in order to know whether they are really miraculous or not. Here we have a study of those facts of which we ourselves are the witnesses, those testified to by others, the general rules of interpretation and critical control that must be applied to these, and the methods employed to detect fraud: questions all of the highest interest. There are sections on "Believers," "Crowds," "The Middle Ages," which furnish the author with good opportunity to develop further his thesis. The book does not make easy reading. The nature of the subject scarcely allows of lightness and delicacy of touch. But it is a solid contribution to one of the most important chapters of apologetics. J. C. R.

Obstacles to Peace. By S. S. McCLURE. Boston: Houghton Mifflin Co. $2.00.

Central Europe. A Translation by CHRISTOBEL M. MEREDITH from the Original German of *Mittel-Europa by* FRIEDRICH NAUMANN, Member of the Reichstag. New York: Alfred Knopf. $3.00.

The first of these books is an American journalist's examination of the events of the present war that render peace hard to make, and the second is a well-known German publicist's proposals for a permanent military, political and economic union of Germany, Austria-Hungary, Holland, Turkey, Greece, Roumania and Scandinavia. Besides making extensive travels last year in Europe, Mr. McClure has studied carefully the diplomatic documents bearing on the beginning and the progress of the war. He brings out well the Great Powers' struggle for the control of Asiatic Turkey. He believes that Von Bethmann-Hollweg, Herr von Jagow and Dr. Zimmermann, supported by the Kaiser, worked for peace, but were overridden by the military party in Germany and by Austria's determination to punish Servia at any cost. The well-documented chapter on "The Neutrality of Belgium" is quite conclusive. As a result of the German occupation, he believes that Belgium is ruined, for the invaders have taken from the country in fines and requisitions, he estimates, more than a billion dollars. If the author's account of the Armenian massacres were but half true, the tragedy would be one of the saddest in history.

The Europe of tomorrow, as Herr Naumann pictures it, "will have two long ditches stretching from north to south": one from the Lower Rhine to the Alps, the other from Courland to Roumania. He sees that the religious question is likely to be one of the obstacles to the successful formation of the United States of Central Europe. He wonders whether after the war the "fellow-feeling between the German, English and American Protestants will be quickly revived." He continues:

> Protestantism is weak as a church, but strong as a union of convictions. Protestants recognize each other all over the world, but will they so recognize each other again during the next decades? The war injures us Protestants more than the Catholics, for the Papal center, in spite of its geographical position in Italy, has remained outside the war owing to the behavior of the present Pope. Among us, Protestant neutrals do, indeed, try to preserve the Protestant community, but they are not sufficiently powerful, since they themselves formerly derived most of their spiritual guidance from Germany and England.

No doubt one result of the present war will be the further disintegration of Protestantism. At any rate, the author does not look for unity of religion in his new *Mittel-Europa.* He sketches for it, however, a common military system, a joint diplomacy, common standards of money and measures, common banking and commercial laws, a system of tariff which will give an equable scheme of protection, and a system of commercial and industrial syndicates under official patronage. As the war is still raging, "Central Europe" cannot yet be called a very practical book. W. D.

Dark Rosaleen. By M. E. FRANCIS. New York: P. J. Kennedy & Sons. $1.35.

Irish life, looked at from countless angles, affords unique interest, and offers to literary artists an inexhaustible supply of material. From the vast storehouses of magical folklore, from the centuries laden with historical romances, and from the present-day wealth of varied realism, Ireland is lavish with the ore that becomes gold in literature. This fact must be taken into account in future histories of English literature. This recent story by Mrs. Francis Blundell, the material of which is taken from the Ireland of today proves the foregoing thesis. For "Dark Rosaleen" is powerful in its vivid realism and powerful, too, in the ethical impression which comes to flower out of the tragical *dénouement.* Mrs. Blundell's literary skill has long been approved; she wins new appraisement in her latest achievement. The cogent rapidity of the action, ascending with sure strides to the *peripeteia* of the tragedy, and along to the *crisis;* the charm of her literary pauses to note some enchanting scenic effect, or the more enchanting characteristics of the folk of Galway and the neighboring isles; the texture of romance that she weaves out of realism—these are but a few or the excellencies of Mrs. Blundell's artistry. She differs, *toto coelo,* from the writers of the "Irish Theater" School, for hers is a clear-eyed vision of phases of Irish life, not the befuddled leerings of a gild of Maeterlincks and Ibsens, who court "Playboy" applause from the English gallery. Yet she does not gild her characters to hide what may be undignified or even an approach to ridicule in their domestic conduct.

It is sufficient to say of the novel's plot that it deals in the main with a tragedy which arises out of a marriage between a girl belonging to a Galway Catholic family and a young Belfast Protestant. Therein is a complication which cannot be solved. Black is never so black as when it stands before a background of white; and in the prism's arrangement of the "seven colors," yellow stands between the green and orange. "Dark Rosaleen" should be in every library, for the problem with which the novel deals is one of universal interest. The mixed marriage may have accidental differences, but in its consequences it is substantially the same the world over. The dispensation makes such a marriage ecclesiastically permissible, but it does not prophesy domestic tranquility nor give assurance that the blessings of the Faith shall be the possession of the generations to come. M. E.

The Russian School of Painting. By ALEXANDRE BENOIS. With an Introduction by CHRISTIAN BRINTON. With Thirty-two Plates. New York: Alfred A. Knopf. $4.00.

French Etchers of the Second Empire. By W. A. BEADLEY. Boston: Houghton Mifflin Co. $1.50.

The history of Russian painting is, we are afraid, a sealed book to many even of those who are sincerely interested in art. It is more than probable that, with the exception of Vereschagin and perhaps Repin, no other Russian painter could be mentioned offhand by any one of the thousands who throng our galleries and museums. The volume, therefore, of Alexandre Benois, translated by Mr. Abraham Yarmolinsky, will supply a clear, concise and fairly complete view of a subject unfamiliar to American readers. The book opens with what may be considered the beginning of Russian painting of the western type under Peter the Great and brings us down to the modern school of the Moscow phantasts and symbolists, like Kuznetzov and the Milioti. A clear view is given of the various stages through which the art of painting has passed in the land of the Czars. The eighteenth-century classicism, romanticism, the religious painting of Ivanov and his school, realism and "purpose-painting," free realism and the contemporary state of art in Russia as represented by Vruvel, Malyavin, are in turn discussed. In the masters represented there is no Raphael, no Fra Angelico, no Murillo. East and West meet on the canvases of the Russian artists. There is power, dramatic atmosphere, richness and depth of color. There is lack of balance, of repose and of that heavenly calm, the infallible test of true art, and at times there is a painful realism that shocks and revolts. The "Vision of St. Bartholomew" of Nesterov, finely reproduced in the book, gives us Russian art at its best, and with its saint and listening boy, makes an altogether charming and impressive picture.

The studies gathered together in "French Etchers of the Second Empire" first appeared in the *Print Collector's Quarterly*. They derive their unity, as the introduction tells us, from the fact that they deal with a group of French artists viewed against the background of French life and letters under the Second Empire. The book is unpretentious yet interesting and gives a new insight into the life, work and methods of Meryon, Lalanne, the Goncourts, etc. There is a special chapter on "Corot as a Lithographer." The illustrations are excellent.

J. C. R.

BOOKS AND AUTHORS

In "Masters of Space" (Harper, $1.25), Walter Kellogg Towers gives interesting sketches of Morse and the telegraph, Thompson and the cable, Bell and the telephone, Marconi and the wireless telegraph, and Carty and the wireless telephone. The story of the progress made since Morse, in 1844, sent his telegram from Washington to Baltimore, until Carty, in 1915, phoned through the air from Arlington to Honolulu, a distance of nearly 5,000 miles, reads like a romance. As the author's account of how these persistent inventors overcame the difficulties they kept meeting is an excellent lesson for the young, the book is a good one to put into their hands.

"In the Wilderness" (Stokes, $1.50), by Robert Hichens, has for its "moral" that a good woman can be so wedded to her own idea of what goodness is, that she becomes narrow, selfish, obdurate, and deaf to the bidding of the higher life of sacrifice. Rosamund, the leading character of the story, makes a mistake only too common—she thinks too much of her rights and too little of her duty. She realizes only in the end that a willingness to make sacrifices is the meter that measures the reality of love. One's first impression is that "In the Wilderness," in spite of the publisher's disclaimer, was written as a serial. The author is not sure of himself in the earlier chapters and feels his way with difficulty. Diffuseness in description, and analysis, and conversation that is dawdling, are prominent faults. However, the novel-reading public of today seems to take kindly to a writer's "teasing with obvious comment, and torturing with inevitable inference"——Well-drawn characters in "Up the Hill and Over" (Doran, $1.35), Isabel Ecclestone Mackay's new novel, keep the story interesting. The hero's wife whom he thought dead turns out to be the stepmother of the girl he is about to marry. He nobly stands by his lawful but unworthy wife, however, and his fidelity is rewarded when she is conveniently carried off by an overdose of self-administered drugs. The early part of the book is pleasanter reading than the later.

"Workmanship in Words" (Little, Brown, $1.00), by James Kelley, is a little treatise on fitness and force in the use of words. It is as instructive and systematic as any text-book, and pungent and entertaining because it is not a text-book. We wish that everyone who is thinking of dashing off a book would examine his conscience on the points the author gives on how not to write slip-shod English. The literary world would surely be richer, though "rapid-returns" authors might become poorer. ——The extensive collection of "American Prose (1607-1865)" (University of Chicago Press), by Walter C. Bronson, will prove a serviceable volume to the student, and likewise to the general reader who wishes to find copious extracts from early American writers. The religious moralizations of colonial authors and that solemn atmosphere which marked their character-studies find here ample illustration. Professor Bronson has made his selections well and has furnished the readers with copious notes.

Here are some recent books of verse: Mr. James Oppenheim's "War and Laughter" (Century), is a further contribution to the *vers-librist* movement, which will gladden the hearts of all its adherents, and make everybody else regret that he has not seen fit to present his undoubted poetic gift in the legitimate restraints of real verse. The severe condensation of thought and the recurrent music-rhythm that characterize verse as something distinct from prose is wholly wanting, yet no one can fail to see how much so true a poet would gain by them both in name and real merit. In spite of his very vague notions of spiritual thought, there is a hopeful sign in the absence from the book of nearly all that hideous, so-called "realism" that mars so much of the recent work of this school. "The Blood of Rachel" (Morton, Louisville), by Cotton Noe, contains a dramatization of Esther, and other essays in verse that never reach any exalted pitch of poetic quality, and "Christus Consolator" (Crowell), by Rossiter Raymond, is the work of a busy man of the world, poems touching many aspects of life and nature, interpreted throughout from a sincere and always intensely religious outlook. Never very ambitious in scope, they yet succeed in conveying well the religious emotions that prompted them.

Among recent books on the war are "An Uncensored Diary" (Doubleday, $1.25), by Ernesta Drinker Bullitt, "Pan-Germanism Versus Christendom" (Doran, $1.00), by Emile Prüm, "Hurrah and Hallelujah" (Doran, $1.00), by J. P. Bang, "Campaign Diary of a French Officer" (Houghton, Mifflin, $1.25), by René Nicolas, and "The Judgment of the Orient" (Dutton, $0.60), by K'ung Yuan Ku'suh. The author of the first is the wife of an American journalist who accompanied him on his visits to the parts of Germany, Belgium and Austria-Hungary they were allowed to see. She jotted down every day her impressions of German efficiency and as they were for the most part favorable, it is not surprising that the diary was "uncensored."

The second volume contains an open letter of protest which a prominent Luxembourg Catholic wrote to Herr Erzberger, a leading member of the Center party in the Reichstag. The cruelties perpetrated in Belgium turned M. Prüm against the Germans and against the Catholic press in Germany. René Johannet edits the book, makes comments and adds an appendix on "The Evolution of the German Catholic Center." In the third volume named, the Professor of Theology in the University of Copenhagen, examines the sermons that a number of well-known Protestant preachers of Germany have delivered on the war and concludes that German Lutheranism must "do penance for the dreadful contamination of and distortion of Christianity," of which those ministers are guilty. "Attention! Forward, *mes petits,* and *Vive la France!*" called out Sous-Lieutenant René Nicolas as he led his troops from the trenches. He was badly wounded in the ensuing engagement but lived to be decorated and to publish his diary. K'ung Yuan Ku-suh divides the nations into those that are masculine and those that are feminine and places Germany among the latter.

Kathleen Norris's "Undertow" (Doubleday, $1.25) and Eleanor H. Porter's "The Road to Understanding" (Houghton, Mifflin, $1.40) are recent novels largely concerned with the solution of that old domestic problem of making receipts exceed expenditures. Mrs. Norris well describes how Bert and Nancy Bradley became more and more entangled in extravagant habits, were saved by a timely accident from disaster and then began to love each other and their children as they should. Given a women of such pitiful anserinity as Helen Denby, who has a husband quite worthy of her, perhaps the complications that occur in Mrs. Porter's new story could happen, but it is hard to believe. However, it is a relief to find that this author has succeeded fairly well in keeping preternatural children out of this book. The dialogue is well managed, and there are amusing pages about Helen's long apprenticeship for becoming a lady.

The contents of the March *Studies* reflect the economic distress and political unrest from which the Niobe of nations is now suffering. There is a symposium on "The Food Problem in Ireland," an article on "What to Eat," another on "An Economic Study of the Great Famine," a third on "The Problem of Poland" and an excellent critical paper on John F. MacEntee, one of the "Poets of the Insurrection," who was executed last spring. This sonnet, "To Ireland," will give readers a taste of his quality.

Since thou hast proffered, Queen, for my guerdon
  The felon's gyves, and fire, and prison bed,
  I take them; for thy gracious godly-head
Hath made them meeter than a kingly crown;
And though my life should herewith be cast down,
  And all the hopes youth fostered should lie dead,
  And in obscurity my days be sped,
I hold oblivion greater than renown.

For I have built for the eternal years,
  Secret, unseen, like mite in tropic sea,
    That rears a wondrous isle from out its bone
And in the works absorbed yet perseveres;
  So they that honor thee shall honor me
    When thou art throned, Queen, upon thy throne.

The *Queen's Work* appears this month in a new form and at the advanced price of $2.00 a year. On the cover Our Lady is represented watching the earth whirling through an orange-colored universe. The leading articles in the number are "Argentina of Today," "The Church in Argentina," "The Baptism of Buffalo Bill," and "A Sodality Picnic in Asia." The best of this month's Marian poems is "Florenz's" sonnet entitled "My Mother's Son," which runs thus:

I hold within my heart, O Mother Queen,
  Thy little Son, thy Child. The right is thine,
  And yet, by wondrous gift this grace is mine!
'Twas thou who first within thy heart serene
Thy God received. By mortal eyes unseen
  He dwelt secure, thy loving heart His shrine.
  In first Communion with the Word Divine
Thou hadst a foretaste of our Gift supreme.

O thou, sweet Mother, who didst first embrace
Our God, teach me thy potent way of grace,
  That in these precious moments that are mine
  I may constrain my Guest, thy Son Divine,
To bide with me. Oh, may He ne'er depart!
Behold!—His living chalice, my unworthy heart!

BOOKS RECEIVED

Richard G. Badger, Boston:
Jesus' Idea. By Fordyce Hubbard Argo. $1.50; Why God Made Men. By J. Nesbit Wilson. $1.50.

Gabriel Beauchesne, Paris:
La Dévotion au Sacré-Coeur de Jésus, Doctrine—Histoire. Par J. V. Bainvel. 5 fr.

The Catholic Education Press, Washington:
Philosophy of Education. By Thomas Edward Shields, Ph.D., LL.D.

George H. Doran Co., New York:
Lilla: A Part of Her Life. By Mrs. Belloc Lowndes. $1.35; The Wicked John Goode. By Horace W. Scandlin. $1.00; The Wonder. By J. D. Beresford. $1.40.

E. P. Dutton & Co., New York:
Euphues: The Anatomy of Wit; Euphues and His England. By John Lyly. Edited by Morris William Croll and Harry Clemons. $2.25; If Wishes Were Horses. By The Countess Barcynska. $1.50; Twenty Minutes of Reality. By Margaret Prescott Montague. $0.75.

Ginn & Co., New York:
Ancient Times: A History of the Early World. By James Henry Breasted, Ph.D.

B. Herder, St. Louis:
An Eight Days' Retreat for Religious. By Henry A. Gabriel, S.J. $1.50; Life and Letters of Rev. Mother Teresa Dease. By a Member of the Community. $1.50; St. Bernard, Abbot of Clairvaux, A.D. 1090-1153. $1.25; Our Anniversaries. Adapted from the French of Abbé Graduel. By the Rev. Joseph V. Nevins, S.S. $0.35.

Houghton Mifflin Co., Boston:
The Middle Years. By Katharine Tynan. $3.50; Sindbad the Sailor, a Lyric Phantasy. By Percy Mackaye. $1.25.

P. J. Kenedy & Sons, New York:
History of the Sinn Fein Movement and the Irish Rebellion of 1916. By Francis P. Jones. With Introduction by Hon. John W. Goff. $2.00.

Alfred A. Knopf, New York:
The Book of Self. By James Oppenheim. $1.50.

Longmans, Green & Co., New York:
The Riches of Prayer. By the Author of The Splendour of God. With a Preface by the Rev. Canon Joyce, D.D. $0.90.

The Macmillan Company, New York:
The New Poetry. An Anthology. Edited by Harriet Monroe and Alice Corbin Henderson. $1.75.

The Marion Press, Jamaica, Queens Borough, N. Y.:
Rhodanthe, or The Rose in the Garden of the Soul's Delight. A Poetic Fantasy. By Charles Louis Palms.

Robert M. McBride & Co., New York:
Martin Valliant. By Warwick Deeping. $1.40.

The Open Court Publishing Co., Chicago:
The Dawn of a New Religious Era. By Dr. Paul Carus. Revised and Enlarged Edition. $1.00.

Princeton University Press, Princeton:
The Mexican War Diary of George B. McClellan. By William Starr Myers, Ph.D. $1.00.

James Pott & Co., New York:
The French Renascence. By Charles Sarolea. Illustrated. $2.00.

Ritter & Co., Boston:
The "Ayesha." Being the Adventures of the Landing Squad of the "Emden." By Kapitän-leutnant Hellmuth von Mücke. Translated by Helene S. White.

Charles Scribner's Sons, New York:
The Prophecy of Micah. By Arthur J. Tait, D.D. $0.75; Belief and Life. By W. B. Selbie, M.A., D.D. $0.75; The Expository Value of the Revised Version. By George Milligan, D.D. $0.75.

W. B. Saunders Co., Philadelphia:
The Medical Clinics of Chicago. January, 1917. Vol. 2, No. 4.

D. Van Nostrand Co., New York:
Recreations in Mathematics. By H. E. Licks. With 60 Illustrations. $1.25.

Joseph F. Wagner, New York:
The Love of God and The Love of the Neighbor. By Rev. J. V. Schubert. $1.25; The Chief Evils of the Times. A Lenten Course of Seven Sermons. By Rev. H. Nagelschmitt. $0.40.

EDUCATION

In the Calabrian Hills

AS every class of society must be molded to the precepts of the Gospel, Providence has ever brought forth at the right time teachers suited to the requirements of the age. A mere glance at the history of Catholic education convinces us that the problems of the hour always find the correct solution, and that out of her treasure-house the Church can draw forth good things, old and new, to fit a demand and supply a need. Let us confine ourselves to a single instance, one which perhaps has been often forgotten, but which from many points of view is singularly interesting. It is but just to recall the services rendered to Catholic education by Flavius Magnus Aurelius Cassiodorus Senator, the last of the Romans, the friend of Theodoric and Queen Amalaswintha, the interpreter of Roman letters and Christian morality to the Gothic races, the statesman turned hermit and monk, who, after years of service to the new masters of Rome, left the world and its honors and spent the second and more glorious half of his long life in solitude and prayer, the pursuit of letters and the education of youth, in the lonely gorges of the Calabrian hills.

Cassiodorus and the Goths

FLAVIUS Magnus Aurelius Cassiodorus Senator! What a sonorous and splendid name. It sounds like a roll-call of the departing glories of the Mistress of the world. He who bore it was but a child eight years old when Odoacer, the King of the Heruli, deprived Romulus Augustulus, the last of the phantom emperors who ruled in the West, of his scepter and crown. A few years after he saw Odoacer defeated on the banks of the Isonzo, familiar name, and then treacherously slaughtered by his Gothic conqueror, Theodoric, the ruler whose legendary fame and exploits as Dietrich de Bern are sung in the romances of the Middle Ages, and whose monument at Ravenna gives a startling glimpse into the rude splendors of his barbaric age. Cassiodorus was not yet twenty when he became treasurer of the new master of Italy. He is in turn, governor of Lucania and the Bruttii, consul and adviser, friend and prime minister of the Gothic monarch. On the death of Theodoric, he fills the same position under Amalaswintha, while she acted as regent for her son Athalaric. Like his father, he is made praetorian prefect under the three short-lived successors of Theodoric. In 540 when the Ostrogothic kingdom faces the crisis which will bring its fall, and Belisarius, the victorious general of Justinian, is entering captured Ravenna, he has apparently withdrawn from the world and settled on his estates among the wild but picturesque solitudes of the Calabrian hills.

Cassiodorus and his Times

CASSIODORUS had thus been trained for his duties as an educator. He knew his times. He had a statesman's experience of its many-sided problems. He was in touch with all their activities. He had come into personal contact with the rulers, the statesmen and people of the countless tribes which formed the Ostrogothic kingdom. Like the hero of the Greek epic, he could truly say that he had been a part of all that he had seen. The policies, the diplomatic secrets of the headstrong Theodoric and the wily Justinian had been laid bare before him. Rome had been overthrown by Odoacer; the Herule king had been murdered by Theodoric; the Ostrogothic kingdom had disappeared and Alboin and his Lombards had overrun Italy. Cassiodorus had been spared amid the rise and fall of empires and the overthrow and murders of princes and great men. He was a venerable centenarian almost when he died at the close of the sixth century. He was the Nestor of his age. Whatever treasures of knowledge, wisdom, experience and life that age had possessed, seemed to be hoarded in his heart and mind. He made good use of them.

Cassiodorus and the Papacy

THE statesman and the consul, the minister of Theodoric and his successors had seen too many tragedies in his long experience not to realize that the violence and the crimes which had caused them had to be checked if civilization was to be preserved. And if the splendid heritage was to be handed down to succeeding generations, he realized that religion must become its custodian. Letters, arts, law, culture, science, all the refinements of humanity and civilization had to be put under her safeguard. Although empires were crumbling under the frequent blows of the barbarians, and some splendid fragment was constantly being torn away from what was left of former greatness, while races were vanishing and others appearing on the scene soon to be blotted out of sight by the battalions of new fighters rushing to the fray, he saw that there was one power, permanent and strong, which might save the remnants of former splendor. He looked to the Papacy. It is true that the work which Cassiodorus and the Pope projected was never fully realized. Had they been able to carry it into execution, the sixth century would in all probability have seen in Rome the beginning at least of those mighty universities which were to be the crowning glory of the thirteenth. Cassiodorus had intended in conjunction with the Pope, *cum beatissimo Agapito, papa Urbis Romae,* to found something like a university in Rome, with trained masters in science sacred and profane. Rome, though uncrowned of the glories of olden time, was to become the mistress of arts and letters and the Church and the Papacy were to be the teachers of the new generation. The whole plan is a splendid proof of the practical wisdom of Cassiodorus and his loyalty to the Holy See.

Cassiodorus and the Monastic Life

CASSIODORUS was one of the wealthiest men of the times. His patrimonial estates in Southern Italy had escaped the ravages of the barbarians. If Rome could not, owing to the constant inroads of hostile squadrons, afford a refuge and sanctuary for letters, the groves, the woods, the secluded fastnesses, of his ancestral home at Squillacium, would become the haunt of the wandering and exiled Muses, nay, the sanctuary of the nobler wisdom of the Gospel. During his public life, as Father Grisar says, Cassiodorus had rendered incalculable services, to the Papacy, to the influence of the Church upon society, and to the reconciliation of the Latins and the Germanic tribes. His withdrawal into the solitude of Vivarium and Castellum may be considered "a great episode in the history of Italy and Christian learning." In his "Institutiones" the old statesman, now hermit, copyist and teacher, describes lovingly the beauties of his monastic retreat. He tells us of its well-watered gardens, its baths for the sick by the banks of the neighboring stream, the Pellena, "the fountain of Arethusa," fringed with its crown of rustling reeds, the old fort nearby with its encircling walls, and below, the sea, ever reminding the former consul of the fierce agitation and unrest beating against the ship of state which he had so sturdily guided in bygone days. An ideal spot for study and prayer. A refuge, a sanctuary, a school, an academy, in which to preserve and foster that love of learning which the iron heel of war and revolution was stamping out.

Benedict of Nursia had already retired to the solitude of Monte Cassino. The religious idea was first and uppermost in the mind of the great Patriarch of monasticism in the West. It was undoubtedly the most important factor in the regeneration of the new age. With Cassiodorus, to the religious ideal was joined the love of learning and of intellectual culture. He had labored hard for the rulers and the people of the

Gothic State. Father Grisar declares that learning had had something like a second spring there. But Cassiodorus saw that with the passing of the Gothic empire, civilization was doomed to perish, if it did not find a champion. In his mind it was to find it in the one seemingly the least prepared to defend its rights and advance its cause. Monasticism was to be its standard-bearer. In this happy inspiration consists his contribution to the cause of true civilization and Catholic education. Monasticism was to be the ark carrying in its womb, the hopes and the founders of the new world. We may forget the "*Chronicon*" of Cassiodorus, his "Orthography," his "Gothic History" which survives in the abridgment of Jordanes, his commentary on the Psalms, his "*Variae*" and his "*Historia Tripartita.*" We cannot forget that at a critical moment in the history of Christendom, together with the great Pope Agapitus, he divined the needs of the times. He remembered that men are heirs of the past, and that it is God's law that all that is good and noble and true should form their heritage. He realized that the treasures of Greece and Rome should be jealously guarded by the Church and her children. In Squillacium and Castellum therefore, the noble men who followed him, guided by his piety and learning, cast "into the blood-stained furrows of the ruined ancient world" the sturdy seed of monasticism, the preserver and nourisher of letters and art. It was the one seed that could thrive in the poisonous air and the impoverished soil. It was to bear a splendid harvest. We must not forget the far-seeing husbandman who cast it into the ground.

JOHN C. REVILLE, S.J.

ECONOMICS

The Evolution of a Monopoly

A STRIKING illustration of the development of a monopoly is afforded us in Professor Reed's recent volume, "The Morality of Monopoly and Competition," issued from the Collegiate Press of the George Banta Publishing Company, Menasha, Wis. It is not surprising that he should have selected for his special study the Standard Oil Company, since, perhaps, no other monopoly has been so frequently and so thoroughly investigated. While we would not wish to attribute to all our large business enterprises the methods described, it is certainly true that the principles involved have been widely accepted in commercial life.

Professor Reed prefaces his study with the remark that the monopoly of the Standard Oil was due neither to superior efficiency nor to lower prices, but was attributable solely to the transportation privileges, or "rebates," which it succeeded in obtaining. In 1872 a most remarkable contract was concluded separately with the Pennsylvania, New York Central and Erie railroads by the South Improvement Company in which the directors of the Standard Oil held the largest interests. A single example will suffice to illustrate the practical working of this contract.

BEGETTING A MONOPOLY

WHILE the regular rate of shipping from the oil regions to Philadelphia was set by these companies at $2.77 a barrel, a rebate of $1.32 was to be given to the South Improvement Company. This rebate, it is to be noted, was to be paid to the company not merely on every barrel of oil shipped by it, but likewise on every barrel of oil shipped by any competitor of the South Improvement Company. Thus the excess of $1.32 paid by any independent producer to the railroads was turned over by these roads to the aforesaid company. Hence its rivals would begin their business with an actual handicap of $2.64 against them for every barrel of oil they sought to sell in Philadelphia.

The principle of the railroads was to charge one large shipper a rate which would leave a satisfactory profit for them, and then to take from all others "as much as the traffic would bear." Since shippers were forced to use these roads a monopoly would be in process of formation the very moment that such a contract of rebating was concluded. Efficiency or prices no longer constituted the dominant element of success. The records of the United States Industrial Commission Report on the Rockefeller investigation (vol. I, p. 64) show that immediately upon the conclusion of the contract of 1872 the officers of the Standard Oil presented themselves to the independents in Cleveland with the following convincing proposition: "If you don't sell your property to us, it will be valueless, for we have gotten advantages with the railroads." The result was that out of thirty independents in Cleveland twenty-five were bought out on that occasion.

GROWTH OF THE MONOPOLY

NEEDLESS to say, the contract at once called forth a determined opposition and its cancellation was effected. Rebates were to be abolished and no discrimination was to be shown between the various shippers. But this fair agreement implied a loss of remunerative shipping for the railroad companies, and in two weeks the New York Central was again paying rebates to the Standard Oil. It is unnecessary to continue in detail the description of the various methods by which, under one form or another, the railroads were henceforth made instrumental by the Standard in destroying its competitors. The pool of 1874, entered into by the Pennsylvania, New York Central and Erie railroads, gave such advantages to the Standard Oil that the greater number of competitors were forced to sell out and the Standard increased its pipage from twenty-five to eighty per cent of the total then existing. Every refinery along Oil Creek was forced to shut down and independents in Pittsburgh and Philadelphia were compelled to sell or lease to the great monopoly, which had then brought under its control ninety per cent of the refining capacity of the United States.

The entrance of new competitors into the field always called for new devices and new struggles, but the interested railroads were determined to maintain the Standard "against injury and loss by competition to the end that it may have a remunerative and so a full and regular business." The consequence was that between $3,000,000 and $10,000,000 was granted in rebates to the Standard from October 17, 1877, to March 31, 1879. "The lower amount even is considerable," remarks Professor Reed, "for it would pay a return of five per cent per annum on a capitalization of $60,000,000." The ultimate effect was utterly disastrous to competition. Whereas in 1872 there had been no fewer than 250 independent oil refineries in the oil country of Pennsylvania alone there remained in 1878 not over five independent producers in the whole country. Out of seventy-five refineries listed by Mr. Emery, outside of Pittsburgh, twenty per cent were "squeezed out" before 1872, thirty "dismantled" between 1875 and 1878, and seventeen "bought up." Out of fifty-eight refineries that existed in Pittsburgh itself thirty were "crushed out and dismantled" and the remaining twenty-eight bought up or leased by the Standard, which later shut down twelve of these (*pp.* 13-26).

PRODIGIOUS PROFITS

WITHOUT entering further into the details of this story it is sufficient to quote the following brief summary drawn up mainly from Congressional records:

> Because of these advantages (rebates and other railroad discriminations) it is not surprising that between 1872 and 1906 the Standard Oil Company acquired the interests of at least 200 competitors engaged in refining, marketing, and piping oil; destroyed without acquiring 245 competitors between 1872 and 1879, and an unknown number since that period; increased its assets between 1882 and 1906 from $55,000,000 to $359,000,000; earned during the same time $838,000,000 in profits; and realized twenty-five per cent annually on its investment and forty-eight per cent in dividends on its capital stock.

These profits were so stupefying that the national conscience was at last aroused and the railroads were brought under the public law. But it had taken forty years to abolish the system of rebates.

Price Cutting

BUT other means of perpetuating the Standard Oil monopoly remained. These had likewise been used during the previous period. The first to be mentioned is the system of local price cutting. Looking over a table of the price of oil in various states, computed from the Report of the Petroleum Industry, 1907, a marked difference in prices is to be noted in particular instances. They cannot be adequately explained by differences in transportation charges, since it is shown by Professor Reed that a river or a street between two purchasers might be sufficient to cause a difference in price. Two other tables throw further light upon this subject. One gives the prices and margins on oil in twenty-three States in which the Standard has no competition and we find that the average price there was 12.87 cents a gallon, and the average marginal gain 2.52 cents. The other indicates the prices in twelve towns having a competition of from thirty to fifty per cent. The average price here was 9.09 cents, while there was a marginal loss of .08 cents a gallon. The working principle may be best illustrated by the following quotation from the testimony given by Mr. Boardman, who at the time was employed by the Standard in Augusta:

> J. What was done when a company would come in there?
> A. Cut the price.
> J. How much?
> A. As much as necessary to get the business. It would depend upon what we thought the other fellow would be able to do. . . . Say they figured this fellow's oil would cost him twelve cents in barrels; they would make it eleven and a half—fix it so that he couldn't sell oil at a profit, if possible. (*Boardman, Record,* 5/2165.)

The Standard could then again raise its price. A convenient method often employed by it was to start bogus companies which might take advantage of the very prejudice against the trust to attract customers, and which could cut prices in a certain locality only and thus save the Standard from lowering them over a wide district. Sixty bogus companies were reported by witnesses in the Standard Oil suit against the United States. (*Reed, pp.* 77-90.)

The Espionage System

ONE of the best organized departments of the Standard Oil Company, according to Professor Reed, was that which had charge of its espionage system. In the New York office alone this department is said to have employed thirty-eight clerks. "The system was carried out by means of special arrangements not only with Standard employees but also with employees of railroads. Deputy public oil inspectors frequently assisted, and occasionally employees of independent companies." The effects of the system are thus described by Judge Woodson of the Supreme Court of Missouri in his detailed opinion regarding the Standard Oil Company:

> In order to drive out all competitors and drive out the entire trade, they inaugurated and carried on a perfect system of espionage, by which they acquired complete knowledge of their competitor's business, and followed almost every barrel of independent oil shipped over a railroad to the very door of the dealer, and, there, by means of cutting prices, offering rebates, misrepresentation and deception, attempted to have the sale countermanded and prevent him from purchasing independent oil in the future. (*State ex inf. v. Standard Oil Co.,* 218 *No.* 1,444.)

The Result

TO summarize our study, we find that the Standard Oil monopoly was made possible solely by the system of rebating which was its mightiest weapon in crushing and annihilating its competitors. At the same time it was aided in this work by such other ruthless methods as ruinous price cutting, bogus independent enterprises, a throttling system of espionage and similar dark and devious ways. They are the extreme application of the individualistic principle which came with the Reformation and was unknown in the halcyon days of the Catholic gilds.

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

Strikes and Lockouts During 1916

ACCORDING to the latest official labor statistics there were 3,160 strikes and 108 lockouts in the United States during the year 1916. Practically every occupation was involved in these labor troubles. "The year 1916," says an expert of the Federal Bureau of Labor Statistics, "will long be remembered as the year of strikes." The fulfilment of this prediction will depend upon the material and moral improvement that the future may bring or fail to bring. "The scarcity of labor," he adds, "and the rapid increase in the cost of living seem to have caused wage-earners to feel that they were not getting their share of the present prosperity and to show their discontent by striking. Desire for higher wages and shorter hours was the cause of two-thirds of the strikes last year, while a large proportion of the remainder was due to causes connected with unionization." Of the strikes whose results are indicated, 471 were won by the employers, and 706 by the employees, 70 were arbitrated and 542 compromised.

Commercialism

AFTER enumerating what it considers the chief causes of the present high prices and food scarcity the Rochester *Post Express* strikes directly at the heart of the great modern evil:

> Probably no thoughtful person fails to realize that there is a spirit in trade today, by no means universal, yet everywhere manifest, which is after the last penny of possible profit and justifies itself in doing business in that way. The kindest name for this is commercialism, and it is so much in evidence in every civilized land that this is called the world's commercial age. Some of the profoundest minds of our times have feared that the nations, intent on gaining the world, were losing their souls, and believe that this great war grew out of those conditions and is to be corrective of them. Individual selfishness may long persist and sporadic extortion occur; but organized heartlessness which would wring unrighteous profits out of the necessities of the poor is incompatible with an improving civilization. If society had begun to condone this, to soften its characterization of it and tolerate it as an alleged necessity of our competitive system, then this war, if it is checking this tendency to social decay, may be averting a worse thing than the war.

In other words, if the war is bringing back religion to the world we may look upon it as a blessing to mankind, for without religion we shall hope in vain for the dawning of a better day.

Making "Darkness Light Before Them"

"EARLY last week," writes one of its patrons to the Xavier Free Publication Society for the Blind, "I returned 'The Church and Literature' which I so very much enjoyed that really it does not very much matter whether one sees or not, when one can get such delightful reading under one's finger." The society, which is established at New York, not only donates literature to such libraries as will circulate it throughout at least their respective States, but likewise lends its embossed books directly to any applicant in the United States who can-

not otherwise procure this literature. We learn from its latest report that, in spite of the exorbitant price of print-paper and of all other requisite materials, there were published some twenty-one different books, consisting of twenty-five embossed volumes, during the past year. Its two monthly magazines, the *Catholic Transcript for the Blind,* in New York point, and the *Catholic Review,* in American Braille, have continued to make their regular appearance. The volumes published are carefully selected to satisfy both mind and soul. The first book in Moon print ever issued in the United States, and the first Catholic book ever produced anywhere in this tactile print, the "Baltimore Catechism," was published by the society last year. Since the apostolic enterprise generously undertaken by the society depends for its continuance upon the donations given for this cause, it is to be hoped that the number of its friends, patrons and contributors will constantly increase. So shall they make darkness light and bring joy and spiritual blessings into the lives of our Catholic blind.

A Federal Census of Religious Bodies

A CENSUS of Religious Bodies is to be taken, under authority of Congress, by the Federal Bureau of the Census. The editor of the "Official Catholic Directory," Mr. Joseph H. Meier, announces in this connection that to render the census perfectly satisfactory to Catholics a schedule will be sent by the Bureau to every Catholic priest and every Catholic church listed in the directory. The census officials have conferred with the Catholic Hierarchy and have received most cordial offers of support and assistance. The reverend rectors are therefore urged to comply with the courteous and earnest desires of the Director of the Census at Washington, to fill out the schedules and return them promptly to him. In this way the full strength of the Catholic population can for the first time be satisfactorily computed in a public census. It is reported from Washington that all Catholics are to be included in the present census, children as well as adults. Catholics will therefore have only themselves to blame if the figures in the final publication will not be accurate. Another item of interest mentioned by Mr. Meier is his approximate estimate of the number of Catholics in the City of New York, which he places at 1,867,500. This figure assigns a greater Catholic population to New York City than is to be found in any State of the Union, New York State excepted. The census of 1907 had credited New York City with 1,413,775 Catholics, but in these figures fifteen per cent had been deducted for children and infants.

A Golden Gospeller

THE Billy Sunday revival meetings have now successfully won their way from small western towns to the most populous eastern city. "To those," says Hamilton Schuyler in the *American Church Monthly,* "who are impressed by the ability of Sunday to command a cash return for his evangelistic efforts that far exceeds the salary paid to an operatic star of the first magnitude, to say nothing of that enjoyed by the President of the United States, the revivalist is doubtless regarded as the biggest success of the age." The so-called "free-will offering" he describes as obtained by districting a city and bringing pressure to bear upon the various individuals visited by the Sunday solicitors. "In some instances it is not too much to say that arguments are used which approximate the nature of a polite blackmail." The result of these methods may be judged by the following list of Billy Sunday offerings compiled by the *Alarm*: Colorado Springs, Cal., $5,611.58; Portsmouth, O., $7,100; Lima, O., $8,050; Beaver Falls, Pa., $10,000; Denver, Colo., $10,000; Wichita, Kan., $10,111; South Bend, Ind., $11,200; Erie, Pa., $11,565; Springfield, O., $12,000; Canton, O., $12,500; Des Moines, Ia., $13,000; McKeesport, Pa., $13,438; Johnstown, Pa., $14,000; Toledo, O., $15,423; Wheeling, W. Va., $17,450; Columbus, O., $20,939.58; Wilkes-Barre, $22,288.90; Scranton, $22,398; Pittsburgh, $46,000; Kansas City, Mo., $32,000; Baltimore, Md., $40,000; Trenton, N. J., $35,000; Syracuse, N. Y., $25,000; Omaha, Neb., $20,000; Paterson, N. J., $25,000; Philadelphia, $51,136; Boston, $55,000, a grand evangelical total of $566,114.91. This does not include presents and royalties on books, post cards, sermons, etc. While it is asserted in some quarters that the entire campaign is a syndicated proposition, the writer already quoted would not be responsible for this statement, but holds that "certainly a few persons in an inner circle receive an immoderately large return for their services."

Apportionment Plan for Missions

A VERY practical and valuable article on mission support is contributed to the April number of the *Missionary* by Floyd Keeler. The method outlined by the writer has already in a general way been described in AMERICA, but further details will be of interest. It is known as the "Apportionment Plan," and has produced the most remarkable results in Protestant churches. We have constantly and candidly admitted the immense superiority of Protestants in the business-like application of financial methods, and it is consequently entirely desirable that we should learn from them when their methods are not merely commendable but even highly laudable. Such is the apportionment plan by which practically every church member can be induced to contribute something for the mission cause, while parish interests are promoted at the same time. The following is a brief description of its operation in the Protestant Episcopal Church:

> The Board of Missions at its annual meeting makes up a budget for the coming year. There are thirty-eight dioceses, twenty-four missionary districts in the United States and its dependencies (corresponding to our Catholic Vicariates Apostolic) and ten missionary districts in foreign lands, which receive all or part of their support from the Missionary Society. The needs of each of these, as reported by their bishops, are carefully considered and the amount the Board feels it can safely promise is appropriated. The sum total of this appropriation is then apportioned to the different provinces and dioceses, being graded in such a manner that the wealthiest pay the largest share, the bases used being the number of communicants and the amount expended by themselves for the upkeep of their own churches. Each diocese in its turn apportions the sum that each congregation is expected to raise *as a minimum* so that the diocesan apportionment will not fall short. Every diocese pursues its own method.

It would be necessary within the Church to adapt the plan in such a way that full account could be taken of our various missionary societies and that their cooperation could be made most fruitful. But means should be found to obtain contributions from every church member. The results of such methods may be gauged by the fact that whereas before the apportionment plan only 1,993 congregations out of 6,546 in the American Protestant Episcopal Church contributed to the mission fund, the total of contributing congregations in 1912 was 5,742, with an aggregate increase in revenue of $554,000. Today the total sum from a church of barely 1,000,000 communicants is $1,500,000. Especially consoling for the Catholic pastor is the added information that contributions to local support have *invariably* increased wherever collections for the missions were taken up. The regular house-to-house canvass, made by the laity to secure the necessary mission pledges, overlooks no parish member and usually secures subscriptions at the same time for parochial support.

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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The East Judges the West

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A League to Enforce Peace

Charles G. Fenwick

The Origin of Human Life

Austin O'Malley

Mr. Stuntz and "Cardinal" Liguori

Richard H. Tierney

The Iroquois Village at the Rapids

Henry J. Swift

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Who's Who

JOSEPH KEATING, S.J., born in Dundee, 1865, educated at Stonyhurst, B.A. (London), 1887, has been editor of the *Mouth*, the well-known English Jesuit magazine, since 1912; member of the committee of the Catholic Truth Society and of the editorial board of the "Westminster Version" of the Scriptures; joint author, with Father George Guggen, S.J., of "Stonyhurst"; contributes to the C. T. S. publications and to AMERICA.

Read AMERICA and Keep Up with the Best Current Thought

The Catholic Mind

Issue for April 22, 1917

Christianity and the War
The Failure of Fragmentary Christianity

War literature dominates the "Best Sellers" of the day and a most effective kind is offered in this number of the CATHOLIC MIND. Bishop Carroll gives the reason why this dreadful world-war has been permitted and forecasts its lessons and benefits. To this Archbishop Whiteside adds the testimony of the value of Catholic religious school training when the war-test brought the crisis in the life of the country.

Issue for April 8, 1917

Governor Catts' Delusions
The Catholic Church and Billy Sunday

What Florida bigotry means is shown in the correspondence between Governor Catts and a well-known New York lawyer given in the CATHOLIC MIND for April 8. Billy Sunday and his methods are now popular themes. Why Catholics should avoid the gatherings at which his vagaries are the attraction, and how he works up his appeals to hysterical "converts" are told by Father Fisher in a convincing paper.

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VOL. XVII. No. 2
WHOLE No. 419

APRIL 21, 1917

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Chronicle

Home News.—Notable among the declarations of loyalty which the entrance of the United States into the world-war has called forth are the patriotic statements of our three American Cardinals and of other members of the Catholic Hierarchy. We have no need of publicly proclaiming our patriotism, which has been proved in every great national crisis, but the purpose of the prelates of the Church has been to guide Catholics in the fulfilment of their duties and to urge them to implore the Divine mercy that the blessing of peace may be speedily restored to us. Though Cardinal Gibbons has always preached the message of Christian peace, he declares that now the country is involved in war there must be no shirkers. He himself is ready to give it all his support. Maryland, he desires, should be one of the first States to offer the President the full number of men demanded of it for the navy.

Message of Cardinal Gibbons

In the present emergency it behooves every American citizen to do his duty and to uphold the hands of the President and the legislative department in the solemn obligations that confront us. The primary duty of a citizen is loyalty to country. This loyalty is manifested more by acts than by words; by solemn service rather than by empty declamation. It is exhibited by an absolute and unreserved obedience to his country's call.

Whatever Congress may decide in this crisis, the Cardinal insists, should be unequivocally complied with, and all should pray that the Lord of Hosts may inspire our national Legislature and Executive in the conduct of the war.

Cardinal Farley issued a special pastoral letter to be read on April 15 at the Masses in all the churches of his archdiocese. Long and anxiously he too had hoped that we should not be drawn into the seething vortex of the world-war. But what had been so ardently and wholeheartedly desired was not to be. "Our country had to take up the arms that were forced into her hands." His letter is a summons to American citizens to hearken to her call:

Cardinal Farley's Pastoral Letter

Our President having spoken, and our national Representatives having spoken, the response to the voice of authority they embody will be that we shall rally round the flag with the completest fulness of devotion, and with most loyal hearts and most sturdy arms place all that we have and all that we are at our country's service. We shall not shrink from any sacrifice in her behalf. We shall render to her what our Catholic faith and our Catholic teaching sanction, nay sanctify. No demand on our American manhood or American citizenship will go unanswered or will not find us true Americans, true children of our Church, that never was found wanting in any crisis of American history.

With our path thus lying straight before us, he implored the blessing of Almighty God that we might walk in it steadfastly and unwaveringly to the end.

No less decisive are the words of Cardinal O'Connell. There is but one sentiment permissible today, he says, and that sentiment is absolute unity. "We are of all races; today we are one—Americans. Whatever we can do in honor and justice, that we must in conscience do to defeat our enemies and make our flag triumphant." In the midst of Holy Week's solemnities our Government had decreed that we are at war with Germany. In recommending this action the President had called God to witness that he "could do nothing else." His Eminence therefore makes the following application:

Cardinal O'Connell's Appeal

That these events of tremendous import to us and to the world happened while still we were upon our knees around Golgotha, only added to their tragic meaning. Our country is at war—our nation therefore needs us all, every man, woman and child of us, to strengthen her, to hearten her, and to stand faithfully by her until her hour of trial has passed and her hour of glorious triumph shall arrive. So up from our knees! Our souls have gathered strength of sacrifice from the sight of Calvary. Our hearts are only the more deeply stirred to loyalty by the sight of Him who gave Himself to death for us. God and our nation! Let us lift up that cry to Heaven.

In conclusion Cardinal O'Connell points to the glory of the risen Christ, with His lesson of courage and triumph and that "not all the riches of the world are worth a passing thought in comparison with the things that endure forever."

"The moment the President of the United States affixed his signature to the resolution of Congress all

differences of opinion ceased," declares Archbishop Mundelein. The hope that the country might be saved from taking part in this world-tragedy, he says, has passed, and therefore now he himself, his 800 priests and the 1,000,000 Catholics of his archdiocese will "seriously, solidly and loyally" stand by the Government. Even before the declaration of the existence of a state of war Archbishop Moeller had specially recommended to his clergy the Ohio Catholic Women's Association for War Relief. "If war should be declared," he wrote, "we are sure that Catholics will conscientiously do their duty and never be wanting in patriotism and loyalty during the awful crisis." Archbishop Prendergast, in turn, recalled to his priests the noble and heroic part which our fathers in the Faith had taken "in establishing and maintaining this home of freedom," and prayed that we too would be as ready as they to stake on the cause "our lives, our fortunes and our sacred honor." In a discourse on "Patriotism" delivered by Archbishop Ireland in his Cathedral at St. Paul, he declared:

Words from Catholic Archbishops

When America sounds its bugle call we are all Americans, Americans by birth or Americans by the sacred oath we one day pronounced. Years ago we were Irishmen, Germans and Frenchmen; today we are all Americans. Americans we are resolved to be forevermore. The words of St. Paul, "Let everyone be subject to the higher powers," tell us of our duties to our country. . . Today we defy the men who belie us. and challenge them to equal us in sacrifice, to be as quick as we are to rally to the voice of the President of the United States.

Special prayers and devotions have already been ordered in various dioceses, for it is with sad hearts that all contemplate the inevitable miseries of war. "May the echoes of our sorrowing hearts ascend to the Sacred and Adorable Heart of Jesus," pleads Archbishop Moeller, that it may vouchsafe in its infinite mercy "to reunite all nations in one great Christian brotherhood."

The War.—During the week the British have achieved very important successes on the Western front. Their attack was made in three principal sectors. In the most northern of these they took Loos, Cité St. Pierre and Liéwin, and have entered the outskirts of Lens, which is now seriously in danger. In the second sector, which extends from Givency-en-Gobelle to Croisilles, they began by storming the western and southern slopes of the strong Vimy Ridge; later they carried by assault the northern slopes and eventually their offensive carried them about two miles and a half beyond the ridge and resulted in the capture of Givency-en-Gobelle, Petit Vimy and Vimy. This dominating position secured, they forced the Germans to retire from the line south of the ridge on a front of almost twenty miles. As a consequence the British occupied Willeral, Bailleul, Fampoux, Monchy, Guemappe and Reninel. The third sector is further south and runs from Ruyaulcourt to the outskirts of St. Quentin. Here the British took Metz-en-Couture, Gouzeaucourt, Epehy, Lempire, Hargicourt, Le Verguier, Gricourt and Fayet. At the last named place they are only 400 yards from St. Quentin.

Bulletin, April 9, p.m.-April 16, a.m.

The French have made important, though less spectacular gains. They have advanced in the region northeast of Soissons, reaching the western edge of the upper Coucy Forest and pushing forward beyond the eastern edge of the lower portion of the same forest. In Belgium the Germans have evacuated Dixmude. In Mesopotamia the British are still pressing hard on the Turks. Near Khanikin they have occupied Kizil Robat, and further west, near Deli Abbas, they have taken Balad and Herbe.

On April 8 the Minister of Foreign Affairs at Vienna informed Mr. Joseph C. Grew, the American Chargé d'Affaires, who has been acting in place of Ambassador Penfield, that diplomatic relations had been severed between Austria and the United States. The information was communicated in the following note, signed by Count Czernin, the Austrian Minister for Foreign Affairs:

Austria Severs Relations

Since the United States of America has declared a state of war to exist between it and the Imperial German Government, Austria-Hungary, as allies of the German Empire, have decided to break off diplomatic relations with the United States, and the Imperial and Royal embassy at Washington has been instructed to inform the Department of State to that effect. While regretting under these circumstances to see a termination of the personal relations which he has had the honor to hold with the Chargé d'Affaires of the United States of America, the undersigned does not fail to place at the former's disposal herewith the passport for the departure from Austria-Hungary of himself and the other members of the embassy. At the same time the undersigned avails himself of the opportunity to renew to the Chargé d'Affaires the expression of his most perfect consideration.

The next day, April 9, Baron Erich Zwiedinek, the Austrian Chargé d'Affaires at Washington informed the State Department that he had been instructed by his Government to ask for passports for himself and the entire Austrian consular force in this country. The Treasury Department at once ordered the seizure of all Austrian vessels in American ports. Fourteen ships, aggregating a tonnage of 67,807 tons, were taken over and their crews interned.

Holland has decided to continue her stand of strict neutrality. Spain issued a decree to the same effect, but the subsequent sinking of a Spanish ship by a German submarine has again thrown the country into a state of unrest. Sweden has officially informed Ambassador Morris that that country intends to preserve the strict neutrality proclaimed at the beginning of the war. Of the Latin-American countries, Argentina, while not going to the length of breaking relations with Germany, has abstained from any declaration of neutrality and has formally indorsed the principles that led the United States to declare war. Germany has demanded an explanation of her statement. Costa Rica has sent a

Action of Other Governments

similar official indorsement to the United States and has declared that she is willing to prove by action the sincerity of her approval. Chile and Uruguay have declared for neutrality. Paraguay has officially voiced her sympathy with the action of the United States. Peru has done nothing except to send a special naval commissioner to Washington. Guatemala has proclaimed martial law throughout the country and Nicaragua has refrained from official action. Mexico while preparing for national defense, has signified her intention of not participating in the struggle, but has deferred official action until Congress convenes.

Brazil and Bolivia have severed diplomatic relations with Germany, and Austria with Brazil. It is reported that Bulgaria has dismissed the American Minister, but the report has not been officially confirmed at Washington.

President Wilson, on April 16, issued a proclamation to his fellow-countrymen in which, after touching on the nobility of the cause in which we are engaged and the efforts which are being made by the Administration to prepare the army and navy, he pointed out the important work to be done far from the scene of conflict. He pleaded for cooperation of all the industrial forces of the nation, which he called the "great international, service army." To the farmers, middlemen and railroadmen in particular he made an earnest appeal for unified efforts to obtain the highest possible efficiency in the production and transportation of supplies, and to all the people he recommended the practice of strict economy.

The President's Proclamation

The Government is making far-reaching and thorough preparations for war. Profiting by the experience of the European nations, the United States has appointed through the Council of National Defense, a general munitions board, at the head of which is Mr. Frank A. Scott, a munitions expert. Associated with him are other civilians, and representatives of both army and navy. The board is similar in scope to the office of Minister of Munitions in Europe, but must submit contracts for final approbation to the Board of National Defense.

New Boards Appointed

A railroad war board has also been appointed to facilitate the transportation of troops and supplies during the duration of the war. The railroads have pledged themselves "to coordinate their operations in a continental railway system, merging during such period all their merely individual and competitive activities in the effort to produce a maximum of national transportation efficiency." The board which is called the Central Executive Committee, and has as chairman Mr. Fairfax Harrison, was nominated by the Special Committee on National Defense of the American Railway Association.

The Council of National Defense has also appointed a food board to supervise and regulate the production and distribution of food supplies. The chairmanship of the board has been accepted by Mr. Herbert C. Hoover, head of the American Commission for Relief in Belgium. Both Mr. Hoover and his colleagues, who until recently were laboring in Belgium, are making a thorough study of the methods of food regulation now in force in Europe.

Another board, entitled the "Committee on Public Information," has been named by President Wilson. It is composed of Secretaries Lansing, Baker and Daniels; Mr. George Creel has accepted the post of civilian chairman and as his task has to direct the execution of its orders. The function of the board is to safeguard secrets of value to the enemy and to see that the affairs of the nation are laid before the people as frankly and fully as possible.

The first step taken by Congress since the severance of diplomatic relations towards financing the war was the introduction into the House of a bill authorizing the issue of bonds to the value of $5,000,000,000, and of Treasury certificates of indebtedness to the value of $2,000,000,000. The measure was reported favorably by Mr. Kitchin, Chairman of the Ways and Means Committee, after a unanimous vote by the committee. The bill provided that both bonds and certificates should bear interest at three and one-half per cent and be convertible into higher rates should subsequent issues bear higher rates; and that three-fifths of the bond issue, that is $3,000,000,000, should be used at the discretion of the President in the purchase of bonds to be issued by unnamed foreign governments. The only serious opposition to the bill was caused by the vagueness of the term "unnamed foreign governments." This was amended, after a conference between Secretary McAdoo and Representative Lenroot, so as to designate foreign governments which are now or in the future shall be at war with enemies of the United States.

Financing the War

As so amended, the bill, with several other minor modifications, was passed without a dissenting voice by a vote of 389. Prior to the announcement of the vote the two leaders in the House announced that all the absent members would have voted for the measure had they been able to attend. On final approval, the bill will put into the hands of the President power which will enable his representatives to exert very strong influence in the war council, soon to take place at Washington, at which commissions from Great Britain and France, headed by Mr. Balfour and M. Viviani respectively, will confer with a commission from the United States.

An official statement published at Washigton states that German submarines had sunk 686 neutral vessels from the beginning of the war up to April 3; seventy-nine other neutral vessels were attacked but succeeded in escaping. The heaviest losses were sustained by Norway with a total of 410 ships sunk and 312 lives lost. The United States lost 19 ships and about 250 lives. To

Neutral Losses at Sea

safeguard American shipping, the President has issued stringent harbor regulations for all the ports under the American flag.

Russia.—The revolution is still progressing quietly. The deposed Czar and his wife who are prisoners in the palace of Tsarskoe-Selo, have been isolated, all their attendants being incarcerated elsewhere. Religious liberty has been granted by the Provisional Government. Thousands of political exiles are returning by sledge from the mines and convict-settlements of Siberia. Five days after the triumph of the revolution 6,000 exiles entered Irkutsk, and there are said to be 100,000 Russians in Siberia whom the amnesty decree of the Provisional Government has set at liberty. A delegation from the army at the front was introduced to the Duma on April 6 and expressed regret that a resolution offered by the Workmen's and Soldiers' Council is causing misunderstandings in the army. "We have recognized the Provisional Government," they protested, "and sworn allegiance to it and in the domain of reform it is our duty to be guided by it alone and regard the orders, laws and decisions emanating from it as the only official ones."

The Progress of Freedom

Dispatches from Petrograd dated April 14 announced that "Present tendencies of public opinion in Petrograd, Moscow and the Russian provinces clearly point to the probable establishment of a Russian republic. Pending the convocation of a constitutional assembly the position of the Provisional Government is noncommittal." But earlier advices reported that outside the capital a monarchical form of government is believed to be the only kind that would be successful in Russia. Just now four institutions are exercising partly legislative, partly executive powers in the country, namely: the Provisional Government, the Executive Committee of the Duma, the Military Commission and the Committee of Workmen's and Soldiers' Delegates. The latter body is made up largely of radical Socialists who tried, without success, to secure control by violence of the Duma and the Provisional Government. The Constitutional Democratic party, which favors a republic, recently adopted a resolution urging the establishment of a parliamentary form of government, and that all land should be handed over to the working classes.

Republic or Monarchy?

Premier Lvoff, President of the Council, has issued a proclamation declaring that:

> Free Russia does not aim at the domination of other nations, at depriving them of their national patrimony, or at occupying by force foreign territories, but that its object is to establish a durable peace on the rights of nations to decide their own destiny. . The Provisional Government feels that it has no right to hide the truth. The state is in danger, and it is necessary to employ all our powers to save it. . . . The old régime left Russia in a sadly disorganized condition, especially in the matter of finance, food supply, transport, and munitions.

"The Party of the Fatherland and the Army" which includes most of the Petrograd garrison, has passed a resolution urging "the continuance of the war to a victorious conclusion, namely, a peace restoring the ancient frontiers of Russia and free Poland, including the German and Russian territory." In reply to the question "How can America help Russia most in the present crisis?" the Premier is reported to have answered:

> It is not men that Russia needs, but the means of keeping her armies at the front and in proper fighting trim, under efficient transport managers. We need railroad locomotives, cars, and tracks, for example, as much as ammunition. We need railroad experts to deliver ammunition promptly at required points as much as we do artillery. We need American equipment under the direction of quick American methods.

Apropos of the United States' entrance into the war, Premier Lvoff sent to the American people a message in which he said:

> The news of the entry of the United States into the war, in defense of principles common to all free peoples, was received by me personally and by the Russian nation with the liveliest satisfaction, pride, and hope. We interpret it as foreshadowing full and solid action with the Allies and as removing the last doubts as to victory. It is impossible to exaggerate its importance, either from the military or political standpoint. Considered from the military standpoint, I am convinced that it will materially hasten the final triumph of the Allies; from a political standpoint it guarantees a satisfactory and lasting solution of the world problems which will arise for settlement when the hour of peace negotiations strikes. Its moral significance is tremendous. Coming after the magic transformation of Russia from an Asiatic despotism to an ultra-progressive democracy, it emphasizes the already observed fact that all the world's great free nations feel and think in common on international problems.

He regards America's appearance as the latest "champion of the world's liberties" to be a "potent pledge" of Russia's "complete regeneration."

Spain.—Vigorous measures adopted by the Government have checked the recent agitation which, according to some reports, had assumed a revolutionary aspect. Premier Romanones, however, in a formal statement, has declared that the Government refused to treat the movement as revolutionary.

Outbreak Checked

The troubles were based on a manifesto signed by twenty-six heads of labor organizations. The manifesto recited the grievances of the workmen, attacked the present form of government and announced that a general strike would be called. The demand for a change in the form of government was regarded as more serious than the threat of a strike, owing to the unrest that followed upon the upheaval in Russia, and the Government decided upon drastic measures. Sixteen of the leaders who signed the manifesto were arrested, and charged with seditious utterances. The labor exchanges in Madrid and the provinces were closed, and a royal decree was issued virtually placing the country under martial law, thus nullifying the movement.

The East Judges the West

JAMES J. WALSH, M.D., Ph.D.

AS is so often the case, it seems very probable that the poetry of the Indian poet, Rabindranath Tagore, which has been most popular, especially with our people, has been perhaps least worthy of him. Western readers of relaxed fiber themselves have grasped eagerly at some of the Orientalism of the Eastern poet so susceptible of varied interpretations. And from the poems they have taken what would apparently justify their own complacent feelings toward the duties and responsibilities of life. Despite this there seems no doubt that the Indian poet, whom his compatriots look upon as their highest intellectual representative, can both think unerringly on difficult problems and express the thoughts that come to him with a vigor and precision that leave no doubt of his meaning.

Since the war he has been visiting the West and has been deeply impressed by the cataclysm that bids fair to ruin our civilization. With poetic insight, he has formulated his conclusions about the actual significance of the great Occidental conflict in very striking terms. After reading some of these expressions it is much easier to understand why he was given the Nobel Prize for literature a few years ago. Manifestly it was not merely because the committee of award, unable to find a really great literary man in Europe, turned with relief to India to crown the one prominent writer of poetry there who was known beyond the bounds of his country.

Some recent writing of Tagore shows clearly that it was no mere chance that sent the Nobel Prize to India. He can see the meaning below the surface of things much more clearly than most of our Western philosophers and poets.

In the current *Atlantic Monthly* he calls attention to the fact that this war should show the people of the world that "Europe owes all her greatness in humanity to that period of discipline, the discipline of the man in his human integrity," which constituted so important a feature of life during the time so often contemptuously referred to as the Middle Ages. Tagore formulated what so many in the West have failed to grasp, the fact that "In your medieval age in Europe the simple and the natural man with all his violent passions and desires was engaged in trying to find out a reconciliation in the conflict between the flesh and the spirit. All through the turbulent career of her vigorous youth the temporal and the spiritual forces both acted strongly upon her nature and were molding it into completeness of moral personality."

The Oriental poet has naturally nothing but the bitterest condemnation for that desperate struggle for existence, supposed to be the last word of science, which has characterized European life during recent generations. The ruthless barbarism on account of which small defenseless nations have had to suffer the severest trials and hardships at the hands of the larger nations, is the special subject of Tagore's deprecation. Above all he desires to know why a nation must organize all its material resources in order to be ready to resist the aggression of a stronger, yet civilized, nation. He writes:

> But you say, "That does not matter. The unfit must go to the wall—they shall *die*; and this is science."
>
> Now, for the sake of your own salvation, I say, they shall *live;* and this is truth. It is extremely bold of me to say so, but I assert that man's world is a moral world, not because we blindly agree to believe it, but because it is so in truth which would be dangerous for us to ignore. And this moral nature of man cannot be divided into convenient compartments for its preservation. You cannot accept it for home consumption and ignore it abroad.

He recognizes very clearly the root-cause of the present gigantic struggle in Europe and, while he does not mention Christianity, he makes it clear that neglect of moral forces which ultimately depend upon Christianity is the cause of our present difficulty. Above all he deprecates the hoarding of wealth which is now feeding the fires that are consuming the world. We were very proud of all that wealth. There were some who thought it a very special blessing of God. Some Catholics have even thought that they should defend Catholicism against the aspersion presumedly cast on the Church by the fact that the Protestant nations in Europe were, as a rule, much richer than the Catholic nations. It was as if the Lord had said in Scriptures, "For money is the greatest blessing of all and lo, I will bestow it on those whom I love and who do My will." Rabindranath Tagore, however, has something very different to say, for he remarks:

> Has not this truth already come home to you now, when this cruel war has driven its claws into the vitals of Europe, when her hoard of wealth is bursting into smoke and her humanity is shattered into bits on her battlefields? You ask in amazement what she has done to deserve this? The answer is, that the West has been systematically petrifying her moral nature in order to lay a solid foundation for her gigantic abstractions of efficiency. She has all along been starving the life of the personal man into that of the professional.

The Indian poet measures the complacent optimism of our civilization with fine appreciation of its real significance. The "disharmonies of life" is a term Metchnikoff made familiar, mainly in relation to man's body and its health. The Oriental scholar calls attention to the fact that disharmonies between man's body and soul are still more important, though we have lost sight of them. He declares:

Of this present disharmony in man's nature the West seems to have been blissfully unconscious. The enormity of its material success has diverted all its attention toward self-congratulation on its bulk. The optimism of its logic goes on basing the calculations of its good fortune upon the indefinite prolongation of its railway lines toward eternity. It is superficial enough to think that all tomorrows are merely todays with the repeated additions of twenty-four hours. It has no fear of the chasm, which is opening wider every day, between man's overgrowing storehouses and the emptiness of his hungry humanity.

Perhaps in the light of these judgments from afar, almost beyond the din of battle and the smoke of conflict, the meaning of the great war, the greatest war of human history, may become more clear. At about the middle of the Civil War, Lincoln said: "Perhaps in the order of Providence this great war will not end until for every drop of negro blood shed by the lash a drop of free white blood shall be shed in compensation." Preceding American generations had allowed a great social wrong to go on and the social order had to be vindicated. Does the violated social order require another vindication, and can the moral order be reinstated only after severe trials have restablished its significance? Might one venture to say that perhaps this war will not end until for every dollar made at the expense of the moral order two shall have been spent on war costs? Do we need for this the discipline so characteristic of the medieval period, the discipline of the whole man, body and soul, such as comes in war-time? Will the war be after all a blessing in disguise, one of "the happy faults" that Providence takes advantage of to give a series of generations a new impulse to a higher and better life?

A League to Enforce Peace

CHARLES G. FENWICK, PH.D.

THE existing system of international law rests upon the theory that the States of the world are a group of sovereign and independent units, equal in respect to legal rights and free of control in the determination of their domestic and foreign policies. This theory, of course, does not conform to the facts on all points, just as the abstract principle of an individual's personal liberty of action is seriously qualified by the circumstances and conditions under which he lives.

In the absence of any higher power exercising authority over the nations a State is in theory, true or false, free to be the arbiter of its own disputes with other States, free to pursue its own aims without consultation of its neighbor's interests, free indeed to break its engagements and to override the rights of another State when that State is physically unable to resist, free to go to war for the enforcement of its rights and the redress of its wrongs. But in fact a State cannot as a rule do such things. It lives in a world where it cannot safely play the outlaw without alienating the sympathies of other nations and possibly ranging them on the side of the special victim of its unlawful conduct. Thus while there is no supra-national power to control a State's action, there is what may be at times an equally effective sanction of good conduct in the possible co-operation of a number of nations against it. This is a material fact of great significance in a world where the strength of the leading nations is about evenly balanced. In consequence, international law has always had some measure of effective sanction in the public opinion of the civilized world.

But this public opinion has worked with great unevenness, at times exercising a controlling influence to restrain a nation from illegal acts, at other times scarcely able to make itself felt, and again collapsing completely, as at the beginning of the present war.

Something more is needed, therefore, than the mere unorganized public opinion of the nations to secure an effective sanction for the observance of international law. There must be some co-ordinated action on the part of the great body of nations to restrain an individual offender against the law. There is need of a federation of all civilized States for the common purpose of securing the peace of the world. Such a federation would, of course, differ radically from the world-empire which was the ideal of the thirteenth century. It would be a group of sovereign States united together for a common interest and constituting by the fact of their union a higher authority and power than any of them individually possesses; it would not involve their submission to any external authority or any loss of their individual control over their domestic affairs; it would be a union of equals.

It is not the first time in history that a federation of nations has been contemplated as the basis of international peace. As early as 1623 Emeric Crucé proposed that differences between nations should be settled by an international council sitting at Venice and acting, as it were, as a guarantor of peace. In 1693 William Penn proposed the establishment of a European parliament which should compel the submission of outstanding disputes and enforce obedience to the decisions rendered. In 1713 the Abbé St. Pierre proposed a modification of an earlier peace project of Henry IV of France. Similar projects were put forward by Rousseau, Franklin, Kant, Bentham, and other statesmen and men of letters, not to mention the appeals of successive popes for a peace based upon greater Christian unity.

A more definite step towards international organization seemed to be taken in the gathering of the two Hague Conferences. The call for the first Conference, issued by the Czar of Russia in 1898, voiced a desire for "the maintenance of the general peace and a possible reduction of the excessive armaments which were burdening all nations." But the Conference of 1899 could do no more than adopt an elaborate arbitral procedure of a purely voluntary character. An effort was made by Russia to secure the adoption of a provision for obligatory arbitration within a limited field, but the opposition of Germany defeated the project. Again in 1907 at the second Hague Conference obligatory arbitration was urged by the American and British delegations, but again it was defeated by the opposition of two of the Great Powers, although the vote stood thirty-two to nine in favor of it. At neither conference, however, was there any intention on the part of the nations to impose upon themselves anything more than a moral obligation to submit their disputes to arbitration, and this moral obligation, although not in the solemn form of a contract, existed of course independently of a deliberate affirmation of it.

The present war by its very magnitude and by the almost irresistible manner in which it has drawn one nation after another into the conflict has made the need of international reorganization more urgent than ever. What was ridiculed three years ago as the idealism of the pacifist is now discussed by sober statesmen as a definite possibility. To take as an instance the most widely known of the many proposals now offered on all sides for the reconstruction of international relations, there was formed in Philadelphia on June 17, 1915, the League to Enforce Peace. The League proposes that all disputes arising between nations shall be submitted to a judicial tribunal or to a council of conciliation, according to their character; and in order to secure such submission the signatory powers are to agree to use jointly their economic and military forces against any one of their number that goes to war against another of the signatories without first submitting its case according to the agreement. Nothing is said about the method of enforcing the award of the court or the recommendation of the council, and it appears to be felt that public opinion can be counted upon in most cases to accomplish that end.

Doubtless the program of the League is no more than a tentative one subject to such amendments as further discussion will show desirable. It is, as it were, a working basis for the propaganda of an ideal, not a final and definitive rule of proceeding, as some of its critics would seem to think. The functions to be exercised by the international court are analogous to those of the Supreme Court of the United States, except in so far as in the latter case the executive power of the Government not only compels submission of the dispute to the Court but obedience to its award. The international court will hear all cases which are justiciable in character, that is, cases such as boundary disputes and disputes relating to the interpretation of treaties, to which the established principles of law and equity can be applied. On the other hand questions of a political character, such as the conflict of commercial policies or the exclusion of certain aliens from citizenship, for which no fixed law has as yet been developed, will be brought before the council of conciliation for hearing, consideration, and recommendation.

The establishment of a league of peace is, it is to be noted, a political problem entirely distinct from the moral problem which relates to the possibility of attaining that greater self-restraint on the part of nations which is needed to bring about an adjustment of national aspirations and conflicting policies. It bears the same relation to the morality of nations that the judicial organization of the State itself bears to the private morality of individuals. In other words, the political organization assumes the moral law as a necessary postulate without which it could not hope to be effective. A league of peace is not, therefore, an attempt to replace the principles of justice between nations by an international armed force capable of tyrannizing over the small States. Rather it rests upon cooperation to promote justice as the very condition of its existence, for lacking that basis it is inevitable that factions would spring up within the league, and we should have over again Alliance set against Entente, as at the outbreak of the present war.

The Origin of Human Life

AUSTIN O'MALLEY, M.D.

DR. MUTTKOWSKI, Instructor in Zoology in the University of Missouri, offered in AMERICA, March 24, a differentiation theory as to the time and stage in the development of the human embryo when the soul is infused. He is inclined to the opinion that the soul is not present in the primordial cell, as I said, but comes in when the embryo has arrived at "about the morula stage." The morula, *morum,* a mulberry, from the appearance, is a clump of cells within the somewhat expanded wall of the fecundated ovum. No embryologist has yet seen a human ovum in the morula stage; the earliest human embryo observed was found by Teacher and Bryce in 1908, and it was twelve days old; it was nearly the size of the lower case *m* in this type, and it was in the fifth stage of development. The morula is the first stage. Dr. Muttkowski, then, would have the human soul infused at about the third day of gestation; I think it is infused within three hours after the germ nuclei unite, reasoning by analogy, so far as the three hours are concerned, from the beginning of the process of segmentation as observed in lower mammals. Dr. Muttkowski's argument is erroneous in its biological data and its philosophical deductions.

His argument begins with the statement that he thinks one of the most difficult problems in biology is the definition of an individual. He cites the example of the shaken or cut sea-urchin embryo, the separated cells of which develop into "complete" adults, and thus a fertilized egg is potentially many individuals. He says "this experiment may be continued until the 64-cell stage of the embryo, I believe." A like result, he says, is obtained if a starfish, an echinoderm like the sea-urchin, is cut into pieces containing part of the central disc. Again, if an ascidian, a very low-grade, almost microscopic, form of animal life, is divided through the gill sac, the pieces "grow into individuals." A somewhat similar result is possible if we separate the two cells of a frog embryo in the two-cell stage. In the armadillo a single egg divides into four at the blastula stage, just beyond the morula stage, and becomes four armadillos.

Professon Conklin of Princeton University, one of the greatest living authorities in biology, said in a letter to me: "The germ cells are alive just as certainly as is the embryo or the adult into which they develop. Differentiation does not begin at the morula stage, but at the first cleavage of the egg, and indeed some differentiations, such as polarity and symmetry, appear before the fertilization of the egg. It is now well-known to all embryologists that the capacity of the fragments of the sea-urchin egg to give rise to whole larvae is due to the power of regeneration in that animal, and is wholly comparable to the capacity of a hydra or a plannarian to regenerate the entire organism from a fragment of an adult body." The cut ascidian restores its parts, technically, "regenerates," just as the hydra, plannarian, or sea-urchin does. Dr. Muttkowski says that if we destroy one of the two cells of a frog embryo in the two-cell stage, the resulting tadpole is half the normal size, and if the dead cell is completely removed, a whole frog results. This is not true unless inversion is done after the cell has been destroyed or shaken off. The position of the blastomeres is most important in development. The notion that we can get "64 complete adults from the 64-cell stage" of a sea-urchin is now disproved and obsolete, and that error was based upon incorrect observations taken in earlier work. Driesch himself, whom Dr. Muttkowski quotes, Morgan, and others have demonstrated that you cannot get a whole larva from an isolated cell later than the four-cell stage, and that is before the morula is formed at all. The basic biologic postulate of Dr. Muttkowski's argument is therefore false.

It is true that if the embryos below the four-cell stage of certain very low forms of animal life are divided, two or three dwarfed animals may result, provided proper inversion is done; but this is all irrelevant to the question at issue, and that from a psychological point of view. What Dr. Muttkowski draws attention to is the well-known fact that the vital principle in the lower animals is *toto coelo* different from the vital principle in man. The vital principle of the former is not a spiritual substantial principle as the human soul is. The vital principle of a brute is a substantial form, not accidental; it exists immersed in matter in the organic body, and is distinguishable from the matter of that body, but not completely and perfectly distinguishable as the human soul is. The brute's vital principle is simple, otherwise the brute could not perceive anything, and that principle together with the animal organism makes up one essence, but there are various kinds of simplicity. Simplicity may be negative or positive, entitative, natural, perfect or imperfect. A negatively simple thing cannot be divided in itself, but it can be divided with the matter in which it exists. A positively simple thing is either absolutely indivisible, or it is divisible in ratio to the degree of positive simplicity it possesses. That, however, which is entitatively simple, as is the human soul, is absolutely indivisible, because it has no parts; hence it is not divided even at somatic death. A naturally simple thing, as the vital principal of the higher orders of brutes, is indivisible solely because division destroys it. Imperfect simplicity, on the other hand, is found in low orders of life like plants, sea-urchins, starfishes, and so on, and division up to a certain degree is possible. [Cf. St. Thomas's "Commentary on Aristotle," I, 2, *De Anima,* lect. 4; and I, dist. viii, Q. 5, a. 3, ad 2.] One then may make slips of a starfish as a gardener does of certain plants, and the starfish or sea-urchin may thus, from one point of view, be potentially multiplex, although it merely restores itself; but all this has no more connection with the argument for the advent of the human soul than with the nebular hypothesis.

A human vital principle is never potentially multiplex, but Dr. Muttkowski thinks it is up to the morula stage because sea-urchins and similar low grades of animal life are potentially multiplex up to the morula stage, although as a matter of fact they are not, and because the human embryo is thus potentially multiplex, although it is not, we must wait until it is fixed in individuality before the infusion of the human soul. That is, the human embryo is some kind of unclassified animal before the morula stage, and then the tardily incoming human soul turns it into a human being. The human soul thus becomes an efficient cause although we know the human soul is a formal cause.

Secondly, Dr. Muttkowski takes the example of the so-called identical or unioval twins. He says: "The supposition is that, as in the case of the sea-urchin embryo, the two cells of the two-cell stage failed to adhere to each other, with the result that each cell being equipotential, a complete embryo and later adult was formed from each cell." He further acknowledges that this supposition is "not capable of demonstration or experimental proof," but stands wholly on analogy with sea-urchins and similar low forms of animal life. Three paragraphs farther on he progresses so far that he accepts this analogy as an actual fact, and reasons from that gratuitous assumption.

In the first place the sea-urchin's cells are divisible only by artificial violence in the laboratory, which cannot

occur in the human being, therefore I deny the whole supposition. Again, this absolutely theoretic and unproved assumption is only one *guess* at the origin of identical twins. Another theory is that two distinct ova have been fecundated. A third theory is that both these assumptions are false and that identical twins grow from a double-yolked single egg, as we get at times two chickens from a double-yolked hen egg. This last theory has the merit of some proof because double-yolked human ova have been actually seen by Kölliker, Stöckel, and Von Franque. Because twins at times resemble each other very closely in physical appearance, someone, to explain this accidental resemblance, suggested without any proof that they are the product of one split ovum. Any theory among a certain class of physical scientists repeated often enough with assurance becomes fact; witness the various evolution myths. Dr. Muttkowski himself passes from conjectured theory to accepted fact in the unioval twin matter in three short paragraphs. I deny that any pair of so-called identical human twins ever came from a single ovum with one germinal spot. This guess is as groundless as Weismann's childish fairy story about ids, determinants and biophors; moreover, it is in conflict with the notion of the nature of the human soul, a fundamental principle of Catholic philosophy.

In disputing any question there are two methods of dealing with the adversary. One is the honest, scholarly method. It states the opponent's argument, grants what cannot be refuted, and rejects what is erroneous. The second method is, first, to ignore the whole argument of the adversary, no matter how solid it may be, and to deny the conclusions although these conclusions are strictly logical; and secondly, to fill up space thereafter with men of straw, new irrelevant matter, foolish remarks about the flatness of the earth, St. Thomas's knowledge of Greek arguments he never heard of, *et id genus omne*. This is the method of men trying for points in a boxing match, not of seekers for truth. Because this second method has been used against me I am forced to repeat *ad nauseam* the outline of the original argument. The living zygote is certainly the first stage of the human embryo; in its cytoplasm and nucleus it has ample organism for carrying on vital metabolism; it receives and assimilates food, it carries in its chromosomes the heredity of the ages, the physical visitations of God unto the third and fourth generation, the material part of a Shakespeare, a St. Thomas, a St. Augustine; it is therefore fit for the reception of the human soul; it therefore at once receives the soul because God does nothing in vain, and the interpolation of inferior vital forms is a vain work. Why, then, bring in this morula affair, which is even bad biology?

Mr. Stuntz and "Cardinal" Liguori

RICHARD H. TIERNEY, S.J.

MR. STUNTZ is a Methodist Bishop of queer tendencies and queerer actions. His see is South America, a tight little continent with an area of only 7,570,015 square miles and a sparse population of 55,779,000 people. Over this insignificant place the Bishop, clad much like a Romish priest, holds spiritual sway. Its mountains and valleys, its capes and islands, its lakes and rivers, including the "River of Doubt," have felt the inspiration of his presence, even though his Papal clothes, worn only in South America, sit upon him uncomfortably, as if he realized they had been diverted from the holy office of clothing a good Papist.

Mr. Stuntz's task is prodigious, but he is equal to it. He had not been in his see long, before he knew about everything and everybody there. His knowledge covered the widest possible range, but, as was to be expected from a man of his position and attainments, he specialized in Romish scandals. And, true to his obligation of breaking the Bread of Life to the hungry, he spread the glad word far and wide. Of course his zeal involved him in difficulties. But what are difficulties to a man of his versatile genius?

Not long since he characterized *Fray Mocho*, of Buenos Aires, as a "weekly comic paper like the *Asino* of Rome . . . maintained partly for the purpose of ridiculing friars, priests and the Catholic faith in general. This paper," declared Stuntz, "is hostile to Christianity, as it is represented by the Roman Church. . . . Its cartoons are leveled at immoral and medieval priestly leadership." These perfectly plain words of the near-ecumenical prelate were read by one of his strayed and erring diocesans, Mr. C. Puig Corradino, advertising manager of *Fray Mocho*. The effect was instantaneous, an indignant letter to AMERICA, denying every one of Mr. Stuntz's assertions. "We can categorically state," wrote the offended manager, "that the pages of *Fray Mocho* have never contained an attack direct or indirect against Catholicism or against the clergy." As if this were not enough, another correspondent took up his flaming pen and declared that "It is singularly unfair to compare *Fray Mocho* with *L'Asino* of Rome. The comparison is as unjust as if your *Saturday Evening Post* were compared with the *Menace*. . . . Under separate cover I am sending you a copy of the current issue, and I am sure that you will

find nothing in its pages derogatory to Catholicism." And the Bishop was silent, until the General Conference, if that name be correct, held at Saratoga, last summer. Then he opened his mouth, not to explain how he made so strange a mistake about *Fray Mocho,* but to tell his audience a most amazing story about a Romish bishop who caused thirty stalwart Peruvian Protestants, men and women, "to be tied to a rope and marched through the streets to the common jail." Charity, no doubt, impelled Mr. Stuntz to omit the wicked prelate's name. As a consequence, he cannot be placed, but he must be a real monster with six hoofs and three horns. He even perverted the function of a rope by tying people to it, not by it. Wretched man!

But, despite appearance to the contrary, let no one think that the Bishop of all South America is not an exact scholar, profound in thought and careful in statement. In the first place his name is Homer, and in the second place he writes text-books for missionary schools. What better recommendations could he have? Poetry, eloquence, truth, scholarship, sanctity are connoted by the name and work.

Providentially or otherwise this work imposed upon him the unpleasant task of exposing the corruptions of Rome. How well fitted he is for the office is clear from the already quoted examples of his transparent probity. No Romanist but may profit by his scholarship and truthfulness. His latest book, "South American Neighbors" illustrates his temper and methods almost as well as his words about *Fray Mocho.* An example in point is contained in the chapter on the "Evangelical Message and Method." Therein the scholarly, sanctified author tells his readers that "the doctrine of the double sense" is one of the Roman errors that zealous Protestant missionaries will have to combat successfully before they can bring Latin Americans to a proper realization of "the seriousness of sin in the sight of God." Lofty words these! What follows? Would you believe it? "Cardinal" S. Alfonso Maria de Liguori, friend of Robert E. Speer, of 156 Fifth Avenue, New York City.

Once again the Cardinal is trotted in, this time rather cleverly, for Mr. Stuntz is a bishop, Robert E. Speer is not. The stage is set, the curtain is rung up and the villainous Count Guido Franceschini, a character from the "Ring and the Book," "secretary to Rome's most productive plant—a cardinal," is introduced by a quotation, just for the sake of preparing the way for the next scene, by joining a cardinal with a liar and murderer. The next scene is now ready; Stuntz appears, leading "Cardinal" Liguori, all abashed at his wickedness. The degenerate Cardinal is silent, the holy Bishop speaks as follows:

> The doctrine of the "double sense." This is nothing less than teaching that deceit is justifiable under certain circumstances. Incredible as it may seem, the religious history of the Roman Church has this black mark upon it. Cardinal S. Alfonso Maria de Liguori, in his book entitled *Moral Theology,* teaches this perversion of Scriptural truth. He died in 1787. In 1803 the Sacred Congregation of Rites declared that "in all the writings of Alfonso de Liguori, edited and unedited, there was not a word that could be justly found fault with." Pope Pius VII ratified the Decree and made Liguori a saint less than thirty years after his death. In his book, chapter IV, page 160, we read: "If a guest is asked if his dinner is good when really it is bad, he may answer that it is good, namely (in an aside) for mortification." Again in chapter IV, page 172: "If a man makes a false promise and swears to it, what sin does he commit, and to what is he bound? . . . A man may make a false promise with an oath in three ways: 1. Not intending to swear. 2. Not intending to bind himself. 3. Not intending to fulfil the promise." Additional items are not necessary to prove this point.

Here is the whole content of the indictment: A proposition that the Roman Church teaches the "double sense;" a "proof" which does not touch the proposition even slantwise, and the assertion that the proposition is proved. An examination of the passage will add to Stuntz's reputation and to the gayety of the nation. In the first place there was no "Cardinal" Liguori; in the second place, if there had been, he would not have been the Roman Church; in the third place, Pope Pius VII did not make Liguori a saint, Gregory XVI canonized him; in the fourth place, this event did not happen less than thirty years after Liguori's death: it happened fifty-two years after his death. So far Bishop Stuntz is just 100 per cent wrong, a fair showing for a scholar of immaculate probity. Further, and this is pathetic, the Bishop speaks of the Saint's "Moral Theology" as one book or volume, with one chapter IV and one page 160, whereas in reality in all authentic editions, there are several fair sized volumes, with many chapters designated IV.

Here again the Bishop is 100 per cent wrong and 100 per cent devoid of the "double sense," a tribute which I gladly pay, even though he caused me to lose time in looking through the several chapters IV of the Ratisbon edition of St. Alphonsus, eight duodecimo volumes of some 600 pages each. Somehow the search appeared to put the Bishop in the wrong, and after much trepidation I decided to cast aside episcopal guidance and follow my own knowledge of theology. Sure enough, the Bishop was 100 per cent wrong again. The passage was in chapter II of volume I, under *De Juramento.* Strangest of all the Saint was misquoted. For instance in the original test there is no trace of the phrase "in an aside." That was slipped in by the consecrated hand of the Bishop. Thus a point was scored by a sleight of finger or brain. A clumsy fraud was resorted to in order to picture a sly-faced old man clad in scarlet speaking from both ends of his mouth at once, consoling his hostess from one end, ridiculing her from the other.

Moreover, in the passage mangled by Mr. Stuntz, St. Alphonsus simply records the practice of gentle-

men, in every-day life. In other words he approves of "Not at home," "Delighted to see you," and so on. The Bishop of South America reprobates this. He goes through life telling his hostesses that their dinners are the vilest things he ever attended, that their music is excruciating; and when a sinner tells him his tale of woe in confidence Mr. Stuntz repeats it to the unfortunate man's wife, as soon as she questions him. This singular absence of the double sense makes it extremely difficult to explain the corruption of St. Liguori's text and the charge against *Fray Mocho*.

But a greater difficulty is to come. By suppression and distortion of words Mr. Stuntz actually makes St. Alphonsus teach that a false oath is entirely legitimate. Without a tremor he jots down the Saint's doctrine as follows: "A man *may* make a false promise with an oath in three ways: (1) Not intending to swear. (2) Not intending to bind himself. (3) Not intending to fulfil the promise."

Harken to the cry of horror that escapes the lips of prospective Methodist missionaries to Latin America: they tremble before the abyss of depravity into which Romanism has cast a simple people. Latin America were lost were it not for guileless, sainted folk like Bishop Stuntz. But what does St. Alphonsus say to all this? That is the question. In his "*Theologia Moralis*," *Lib*: *IV*, *Tract*: *II*, *Cap*: *II*,, *Dub*: *V*, *Num*: 172, there occurs this passage, the very one of which Mr. Stuntz fell foul.

Question: What kind of a sin does he commit who makes a false promise under oath, and to what is he bound? I distinguish. A man *can* [*potest:* not *may,* mark it, but *can, is able to*] make a false promise under oath in three ways: 1. Without the intention to swear. 2. Without the intention to bind himself. 3. Without the intention to fulfil the promise. 1. Now, if anyone takes an oath (pronounces an oath) without the intention of swearing he sins, in accordance with proposition twenty-five, condemned by Innocent XI, which declared: "For cause, it is licit to pronounce an oath without the intention to swear, whether the affair (involved) be light or grave." . . . (The Saint then discusses the nature of the sin.) 2. If anyone takes an oath without the intention of *binding* himself (by oath), but with the intention of fulfilling the promise, he commits a mortal sin. 3. Finally, if anyone pronounces an oath without the intention of fulfilling his promise, but with the intention of taking an oath and of binding himself, he most certainly commits a mortal sin.

In other words. St. Alphonsus teaches a doctrine directly contradictory to that attributed to him by the Methodist Bishop. In the very act of pretending to exalt the truth outraged by Rome, the Bishop is guilty of a gross calumny perpetrated by the suppression of an all-important passage—the only passage in which the Saint's opinion is contained—and by a mistranslation that is the outcome of evil prepossessions. At the risk of repetition I shall restate the case this way. St. Alphonsus puts a question about an oath; then, in order to answer intelligently, sets down the *ways* in which it is *possible* to take that oath and finally declares that all such oaths are sinful. Mr. Stuntz copies the question and then, incredible as it may seem to those who do not know him, jots down the possible ways in which the oath *can,* not *may,* be taken, as the Saint's answer to that question, suppressing altogether the real answer. That were bad enough, but the Methodist Bishop goes further and perverts the text of the portion he quotes in order to pretend that he is giving St. Alphonsus's solution. Stuntz makes the Saint approve of the oaths, the Saint himself condemns the oaths as sinful. Therefore Bishop Stuntz's achievement consists of a proposition and three calumnies.

The pall of silence may well be thrown over such moral perversion, too great for even a benighted Papist to appreciate, but not too vile to be a trait of a Methodist Bishop who prances about the world striving to get Romanists to embrace his high standard of honor. Simon Magus is not yet dead. St. Alphonsus is dead and he rests in the Bosom of God, a Saint glorified in life and death by a holiness beyond the ken of his calumniators.

The Iroquois Village at the Rapids

HENRY J. SWIFT, S.J.

VARIOUS are the motives that may draw the traveler from the "States" to Montreal, the metropolis of Canada. Religion may call him thither on his way to the world-famed shrine of St. Anne de Beaupré; business may prompt him to display his wares for Montreal's merchant princes; and the relaxation of life in the northern wilds may lure him to Montreal on his way to the Laurentians. Yea, and erstwhile there were other motives, too, but of late years the extradition laws have conspired to keep some men, widely if not altogether favorably known, far from Montreal's American colony.

But whatever be the motive for the journey, the pilgrim and the pleasure-seeker, like the commercial traveler and the lover of seclusion, if they enter Montreal by the New York Central Railway, note the striking contrast between modern Montreal with all that goes to make up a great modern hive of industry, and the quiet, almost old-fashioned village of perhaps four hundred houses which are grouped on the river bank a short distance up-stream from the city.

The village is Caughnawaga. Its inhabitants are the descendants of those members of the dread Iroquois confederacy, or Five Nations, who were converts to our holy Faith and sought under the protection of French guns safety from their pagan tribesmen, in the pursuit of the ways of peace and religion.

Caughnawaga is not of yesterday; it harks back to the time when the *fleur-de-lis* stood for majesty and power, and the tricolor was a thing unknown. The present site of the village was selected and occupied two full centuries ago, in 1716, namely, when the converts chose it after nearly fifty years spent in less desirable locations.

The first Catholic Iroquois to see Montreal, as far as we have been able to learn, was an Oneida chief named Peter Tonsaboten, who with his wife and five followers visited the city in 1667. It was then that the possibility of a reservation or "reduction" for converted Iroquois occurred to Peter Raffeix, a Jesuit missionary of the period, and he lost no time in putting his plan into execution. Peter and his companions having agreed to settle in the projected village, they were sent to the mission of Lorette,

further down the river, where all were duly instructed through the medium of the Huron tongue, with which, as a closely related language, they were conversant. After sufficient preparation, the six converts were solemnly baptized at Quebec by Bishop Laval himself. He took the proposed reservation under his special protection and dedicated it to his own heavenly patron, St. Francis Xavier. The settlement, therefore, began with seven Oneidas; but other Iroquois, especially of the Mohawk canton, joined them in numbers so considerable, that the Mohawk dialect became and yet remains the language of the village.

The reservation of Caughnawaga consists at present of about 2,100 people of Indian blood, not one, however, it would seem, without some trace of mixture with whites. Far from being of the wigwam or tepee style, the houses are substantial structures of frame, stone, or brick with here and there a survival of the log houses of a former generation.

The reservation embraces, roughly speaking, fifty square miles of land, much of which is arable; but the Iroquois of Caughnawaga have seldom met with much success as farmers. It is for this reason that the Dominion Government permits them to let their fields to white tenants, who, however, are excluded by law from acquiring any title to the land. So there is no danger of the Indians being robbed.

Formerly, the chief occupation of the men was to wander through the country as peddlers of various gimcracks and curios; but of late years they have developed so great a fitness for bridge-building that their services are in great demand. When a span of the great Quebec bridge buckled and fell a few years ago, it carried with it into the depths of the St. Lawrence upwards of sixty Iroquois from Caughnawaga. The spelling "Caughnawaga," it may be remarked here, is an English corruption of "Kahnawaka," which signifies in Mohawk, "at the rapids." The official name of the reservation in the province of Quebec is that which it has borne from the days of the French domination, namely, Sault St. Louis, or St. Louis Rapids.

When the village of Caughnawaga was established in 1716 on its present site a few miles west of Montreal, a rather formidable stone fort was erected by the French authorities. The walls, pierced at intervals for the convenience of the musqueteers, have remained intact, though their loftiest purpose for many years has been to guard the missioner's truck-patch against the attacks of strolling cows. Within the enclosure there is still the powder magazine, its arched roof protected with several feet of earth. Venerable lilacs, their stems six inches in diameter, tell how long they have flourished above the pit where the gunpowder was stored. The missioner's supply of ice now replaces the gunpowder. The missioner's house, a substantial stone edifice has stood as we see it today, since 1716, the year in which it was built.

The church, originally completed in 1719, was enlarged in 1845. One of its bells was a gift of King William IV of Great Britain and one of its altar-pieces was presented by King Charles X of France.

The high altar with its baldachino, all of elaborately carved and gilded wood, where the French crown, the *fleur-de-lis* and the grape are the most conspicuous decorations, was brought from France in 1680. At the same time, the mission received from the same source a silver ostensorium which has been the only one in use from that day to this. Several crucifixes with an ivory corpus on an ebony cross also come down from the early days and are of very considerable value. For the preservation of these and other similar relics as well as the records of the mission, the Dominion Government has constructed in the missioner's house a fire-proof vault, of which the missioner is the recognized custodian.

Besides religious objects and the records of the mission, the reverend custodian has in his care some truly precious samples of Indian skill and art in the shape of richly ornamented moccasins and articles adorned with bead-work in a pleasing variety of contrasting figures and colors. Even the alms-basins for the offerings of the Faithful at the Sunday Mass are so delicately and artistically ornamented with bead-work that, though relatively "modern" and "cheap" in comparison with the carefully guarded specimens in the vault, they seem little suited to be the receptacles of mere vulgar coins of the realm.

One of the treasures of the collection is a belt of wampum about twelve inches wide and four feet long. It is composed of white and black beads so arranged and combined in a design as to be a lasting memorial, or rather a mnemonic chart, of the harangue which was made when the visitors presented the belt. Intrinsically, the material of the belt is worth little; but, as each bead was laboriously and painfully shaped and pierced by hand with the aid of crude tools, the belt represents an immense amount of time and labor.

The mission church is hardly large enough to meet the wants of the Indian congregation. Then there are their tenants, the French Canadian farmers, and to these must be added the white baker and the white blacksmith; for the Iroquois do not take kindly to the oven or to the forge. Chairs, therefore, are placed in the aisles for the accommodation of those who are on the reservation through sufferance, but the pews are for the Indians and their families.

On the epistle side of the sacred edifice, there is a life-size crucifix. It was presented by a wife and mother whose husband was one of the victims of the first Quebec bridge disaster. When the span which was being hoisted collapsed and fell, there were fewer fatalities. We may never know the "true inwardness" of either mishap, but there are vague whisperings to the effect that an auxiliary casting was imperfect, but that, as all seemed to be going very well, the two companies of men engaged in hoisting the immense mass of metal began to vie with each other in speed. Thus the span became tilted and collapse followed. *Quien sabe?*

From the early days of the mission, the feast of St. Francis Xavier has been observed as a holyday of obligation on the reservation. When the Indians worked for themselves at their own trades or occupations they could easily keep the holyday, which was the occasion for an elaborate church function and an imposing procession with a great display of feathers and other Indian finery; but so many of the men are now employed elsewhere that the patronal feast cannot be solemnized as of old. An official pronouncement on what is to be done in the present circumstances may have been communicated already to the dusky clients of the Apostle of the Indies.

The usual sodalities and church societies are found at Caughnawaga. With one exception, they are like those in any well organized parish, but the exception is so striking that it merits a few words. Who has not heard, now and then, from a boy who is just "blossoming out" into long "unmentionables" that he is "too big" to serve on the altar? Such boys should attend the Sunday High Mass at Caughnawaga, for there the first master of ceremonies is a spry and supple youth of some sixty-five summers and his assistant is a boy of fifty or thereabouts. Both sit in their stalls as decorous and attentive as prelates. It is the third master of ceremonies who really assists the priest and directs the acolytes. It happens that the third master of ceremonies has a twelve-year-old son among the more youthful servers.

In matters of domestic economy, the Iroquois have adapted themselves to the ways of the paleface. Their dress is that of their white brothers and sisters; of their house furniture, even including player-pianos and gramophones, the same is to be said; in their kitchens, but one strictly Indian dish remains, and this makes its appearance on Sundays and other special occasions. It is composed of maize brayed in a wooden mortar by means of a wooden pestle and cooked until it is of the consistency of

thick porridge. The early American colonists called the dish samp.

It is only in their everyday life, however, that the Iroquois are content to wear the ordinary garb of the Caucasian; for, on festive occasions, men and boys, all and sundry, bring forth their headdresses of feathers, their tomahawks and their scarfs and parade in barbaric splendor through the streets of the village. One of these festive occasions is the solemnity of Corpus Christi, when there is an outdoor procession through streets and by houses decorated with flags, streamers, pictures of saints and mirrors. Of late years, so many idle spectators have been drawn to the reservation on this occasion that it may be necessary, or at least advisable, to do away with the distinctive features of the outdoor celebration.

If one were to visit the schools when the Sisters of St. Anne, salaried by the Government, teach the boys and girls of the reservation, one might well be astonished at the sight of certain names and also at the sight of those who bear them. Williams, Rice, Hill, Stacey—what have such family names in common with the Iroquois? But the mission records tell the tale of warlike marches and bloody forays and captive children.

Many will remember reading with a thrill of horror of the midnight attack in the winter of 1703-04 on the town of Deerfield, in the colony of Massachusetts, when the snow had drifted to the very top of the stockade. Then was captured and carried away a little girl some seven years of age, whose name was Eunice Williams. She was adopted into the tribe and eventually was made the wife of a chief named Arosen, that is, "Beaver." Thanks to the care and researches of the missioners, and especially of the Right Rev. L. G. Forbes, D.D., now Bishop of Joliette, Canada, the genealogy of every family name on the reservation has been traced back to its earliest appearance in the records. It was almost startling to an American to be brought face to face in 1916 with the dusky descendants of the American captive girl of 1704. One of these descendants, a boy of 14, with all the outward appearance of an Iroquois but with the well-mannered ways of a Caucasian youth of good family, is professor of Mohawk to the young Jesuit who is now qualifying to carry on the work which was begun in 1676 by the zealous Jesuit, Père Raffeix.

Considering the ease with which, in the summer, the trip can be made from Montreal to Caughnawaga, no Catholic visitor should forego assisting at the Sunday High Mass on the reservation. The congregation is a model of decorum, attentiveness and piety, as has been often remarked by non-Catholic visitors. The sermon, however, is in Mohawk, as is also nearly all the chanting done by the choir. The Asperges, the Kyrie, the Gloria, the Credo and the Agnus Dei are all heard in the choicest Mohawk from singers who follow the music composed long ago for their use. The officiating priest kneels at the altar and intones "*Asknekoserawe,*" and sprinkles the congregation with holy water while the choir takes up and continues the chant. The vespers too, with the exception of the collect of the day, are sung in Mohawk.

The Iroquois take their religion seriously. It does not consist merely of a few pious ceremonies, but it reaches their heads and hearts and influences their conduct. In the matter of morals, the mission records show a highly satisfactory state of affairs; and the Indians on the reservation have a positive aversion to mixed marriages. There have been Indian nuns in Canada, but so far no Iroquois has been raised to the priesthood. The visit of a Chippewa Indian priest to the reservation a few months ago gave great comfort and satisfaction to the Iroquois and may, perhaps have fanned into activity the ember of priestly vocation in at least one soul. May Catherine Tekakwitha, the Lily of the Mohawks, whose relics are reverently preserved in the church of Caughnawaga, obtain this precious grace for one of their blood!

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Governor Catts of Florida

To the Editor of AMERICA:

There is ample proof to show that individuals of the stamp of his Excellency, Governor Catts of Florida, are the occasion or the remote cause of many ultimate conversions to the true Faith. Thousands who would otherwise remain utterly indifferent are led by such instances of blind bigotry to investigate for themselves. Persecution and intolerance have always added to the growth of the Church, just as patronizing and fraternizing have tended to weaken and retard it. Governor Catts, if he be given enough publicity, can do a great work for the Church. The correspondence between his Excellency and Mr. Francis J. Sullivan, as published in the *Catholic Mind* of April 8, deserves wide circulation. We are anticipating good results from the circulation of the April number of *Extension,* which treats of the Mexican situation. Why could not the same be done for the April 8 number of the *Catholic Mind?* Governor Catts is not well enough known. What I want to see is the Governor himself turning Catholic. A similar thing has happened before.

Stamford, Conn. J. H. MILLER.

A Catholic National Service Association

To the Editor of AMERICA:

In the news from Washington recording the President's war message it is said that among the first to stand up and applaud his fateful word was the Chief Justice of the Supreme Court of the United States, who is a Catholic. That event was a symbol. It was the symbol of justice itself sealing the act of our President with its sign manual of approval. For surely in all the wars of the war-torn world none before was ever more justly waged than ours. That is the basic fact upon which all our work as citizens from now until the end will have firmest foundation and support.

A little bit further on in the same news dispatch it is said that the head of the navy board of operations was called into council. And he is a Catholic. It is the navy that in all human probability will be called upon to do the bulk of the most dangerous work of the war, and the navy throughout the whole of its service, from top to bottom, is steel-ribbed with Catholic souls.

That Catholic citizens of all degrees will be, and indeed already are, in the very front ranks of those leaping forward to serve their country in the hour of its greatest need requires no argument; the facts speak for themselves. It was, of course, only what is to be expected of men whose faith gives the most solid kind of support to patriotism and the service of their nation, and of their fellows, always and everywhere. Nor is it my purpose to call attention to such obvious facts, further than to pass on after stating them, to lay stress upon something which will instantly occur to many minds, but which requires repetition and repetition again until we act upon our thought, namely, the immediate and imperative need there is for Catholics throughout the country to organize for efficient national service.

We should immediately form throughout the length and breadth of the country, in every State, every city, every town, a well-financed, efficiently organized Catholic National Service Association, or League, call it whatever is best and handiest, for the purpose of helping Catholics who have given themselves to the national service, army, navy, civil service, hospital, everything. We must urge upon all our Catholic Senators and Congressmen and editors and public men, and upon the non-Catholics as well, that plenty of Catholic chaplains be provided for. We must see that training camps and barracks and ships and recruiting camps are supplied with Catholic literature,

rosaries, medals, prayer books, above all with God's helpers, priests.

When the European war broke out I was a correspondent with the United States fleet in the Pacific, in the Mexican adventure, and for five months was stationed off the Mexican coast. There were a battleship or two, a number of cruisers, a whole fleet of torpedo boats and destroyers and repair ships and supply ships. There was a Baptist clergyman. There was an Episcopal clergyman. There were hundreds and hundreds of Catholics on all those ships, but there was no Catholic chaplain. The only person the boys had to help them look after their souls was a petty officer on the flagship, named O'Donnell, mark the name, O'Donnell. A photograph of his sister, a nun, hung in his cabin, over his bunk, together with a picture of Our Blessed Mother, and her Son, and O'Donnell's rosary. Every once in so often O'Donnell, who was one of the most capable officers of the fleet, and everybody who knows anything about the fleet will tell you that the petty officers are the backbone of effective service, O'Donnell would round up the Catholic boys and march them off to Confession and Holy Communion.

Now, I ask everybody, are we going to let O'Donnell remain alone on his job? Are we not going to help all the other lonely O'Donnells who so wistfully wish to have a priest on board their ships? Surely that part of the job is "up to us," up to the Catholics who won't be able to go on the ships or into the fighting regiments. The creation of an adequate chaplain service is a primary duty.

At the end of his message the President calls upon God to help us, to help this nation; and this is the Catholic opportunity, to be as much and as greatly as possible the human instruments for God's work in time of war. Our cause is just; war waged for justice is a holy war; it is the Catholic literature which expresses this truth as none other may do as well. Let us print and distribute this literature throughout the length and breadth of the land. It is because the soul of man is starved for religion that the sins and crimes which brought about this scourging of the world were rendered possible; because the soul cannot remain empty, deprived of God it turns perforce to the enemies of God, and national pride becomes an obsession, avarice waxes monstrous and seizes whole nations, and law is trampled underfoot by maniacal ambition. Since our nation has now been forced to enter the bloody field, let us pray and let us work that through the clouds and the thunderings and the lightnings of the tempest of the cleansing the sunshine of truth may find its way, and sweeten the national soul. This is pre-eminently the task of Catholics. The holy ones among us will plead in prayer to Almighty God for this. But we who are in the world, Catholic laymen and laywomen, under the direction and guidance of our clergy everywhere, must be the Marthas and Josephs of the holy work which the Marys and the Johns inspire. An efficient organization is the slogan of the task before us.

Carmel, California. MICHAEL WILLIAMS.

"Catholic" Biology?

To the Editor of AMERICA:

I have followed with much interest the correspondence in your distinguished weekly on the subject of the "Origin of Human Life." I have no intention of entering the controversy, but I take occasion of asking, in all humility, and even with fear and trembling, what is meant by "Catholic" biology? If we succeed in getting a satisfactory definition of "Catholic" biology I shall feel encouraged to ask at some future time for a definition of "Catholic" hydrodynamics and "Catholic" geometry. I can readily understand that biology as well as other natural sciences has a bearing upon matters which fall within the range of Divine Revelation. But it is, as yet, a mystery to me how a purely natural science which is based upon fixed laws should be labeled "Catholic" any more than that two and two make four should be stamped as a truth of "Catholic" arithmetic.

New York. A. ANTHONY.

Records of the Tenebrae

To the Editor of AMERICA:

Confirmed skeptic though I be in the matter of disarming fanatical ranters against "Rome," I nevertheless believe in the possibility of winning some rational respect for the Church through Catholic music. Unless my suggestion implies profanity, which is not in my thoughts, I should like to ask if phonographic records reproducing the chants of the Church for popular edification are permissible. If so, I can hardly conceive a reasonable human soul impervious to the *Tenebrae*. The *Tenebrae* music is pitched, keyed, and sublimely tided in a sphere so supernally above the reach of scoffers, ranters, detractors, that it should leave in the forum of all honest opinion no ground or warrant even for the utmost malice. If this be true, why not record the *Tenebrae* chants by way of practical illustration of the immemorial reverence of the Church toward one particular phase of the drama of Divine Redemption, comprehending all Christians in its ordained plan? To answer torrents of insane rant with one of those *Tenebrae* "shoreless oceans" of inspired appeal should move otherwise obdurate natures and lead them to the inference that the remarkable agency which not only preserved such music pure and undefiled through thousands of years, and still renders it pure and exalted year after year, is of good report and not a corrupt invention.

Savannah. WILLIAM PRICE.

An Irishman in Lawrence County, Mississippi

To the Editor of AMERICA:

Looking over the papers in an old cash entry of public land in the State of Mississippi (Old Credit System Final Cash Certificate, No. 634, issued on April 8, 1825, under the Act of Congress approved May 18, 1824, for Lot 1, section 1, township 5 North, Range 11 East, Washington Meridian, 237.94 acres), I noticed that at a sheriff's sale held on September 15, 1823, Aloysius M. Keegan bought the entryman's right to obtain the said certificate for $630.00. How a man with that unusually fine Catholic name could be at home in Lawrence County, Mississippi, in 1823 is surely a matter for wonder.

Washington. ALOYSIUS REILLY.

St. Augustine on Cosmogony

To the Editor of AMERICA:

Some weeks ago Dr. O'Malley in his indictment of St. Augustine, (AMERICA, Jan. 20, and Mar. 10), averred that the Saint held that the earth was flat; that people could not exist on the other side of the earth; and that he started a tradition about the shape of the earth which misled scholars for "nearly 1,000 years."

On being requested to back his charges with documentary evidence (AMERICA, Feb. 24) the Doctor gives some excerpts from the Saint's "City of God," wherefrom he essays to show that the Saint held that "the earth is flat," by the following argument, namely: "St. Augustine held that it is not possible for men to be on the other side of the earth; he denied, moreover, that the earth is spherical; ergo the earth is flat." Among the reasons that misled the Saint was his belief, the Doctor says, in an "ocean stream," which would prevent people from dwelling on the under side of our globe.

His argument, rather odd-looking and on the whole not strictly in accord with the canons of dialectic art, if analyzed, will be found to be made up (1) of three gratuitous assertions, which, with the exception of the first, involve the very points in dispute.

(2) Moreover, the Doctor embodies in his conclusion a great deal more than is warranted by his premises. (3) He reads into the text meanings that the Saint did not employ even implicitly. Nowhere does the Saint use any word that means "flat," or that can be so twisted. Neither does he anywhere speak of an "ocean stream," or of any other kind of stream. (4) Finally, the "tradition," which the Doctor alleges was started by St. Augustine, is nothing but a myth.

But why so much bother taken, if the case against the Doctor's position is so plain at the outset? There is always danger that people will really believe that anything Dr. O'Malley asserts is therefore a fact, and that St. Augustine really did so teach. Is not this sufficient reason?

Dr. O'Malley may plead that his deductions as to what the Saint meant are admissible in argument. I answer that in debate no inference is so strong and so unassailable as one that is grounded on real evidence, on reasons of fact or principle; while conversely, no inference is so misleading as one that has no other ground than one's own personal fancy. We are thus constrained to list Dr. O'Malley's argument as taboo. Only after proper evidence has thus been submitted, may arguments follow. The Doctor, moreover, appears not to be posted in ancient cosmogony, else he would know that scholars held other views as to the earth's form besides that of its flatness. Among them some taught that the earth was ovoidal, egg-shaped, lenticular, cheese-shaped, conical, columnar, as well as flat. If St. Augustine held that because the earth was not spherical, therefore it must be flat, may I query, might not the Saint equally well have held it was ovoidal, or of any other of the shapes as above? How is it, by-the-way, that the Doctor hits on the term "flat," the very word, it will be recalled, which Dr. Draper used in his pronouncement over fifty years ago? To me this concurrence of views looks very significant.

But in order to settle this question, I offer the following suggestion. Let any one with open mind con carefully St. Augustine's own words on the point at issue. He will agree with me, I judge, that (1) the main point all through that section, the only one in fact whereon the Saint lays special stress, is not so much the shape of the earthly world, as the Christianization of the human world, which ever was the life-long concern of his heart and mind. (2) That nowhere does the Saint assert the flatness of the earth, nor anywhere does he deny its sphericity. Thus in his commentary on Psalm 76, wherein he likens the earth to a wheel, a *rota,* and *rotella,* may we not say that therein by a flight of genius the Saint describing the rotatory movement of our sphere forestalled by many ages the Copernican theory as to the rotatory movement of the globe around the sun? What cared St. Augustine whether the "City of God" (on earth) was of this shape or that? (3) That whatever reference the Saint may make to any anthropological or geographical speculation, is little else than one of merely minor interest, one in fact wholly irrelevant to his evangelical program. Such references, I maintain, are rightly to be classed among the Saint's *obiter dicta.* Is not this suggestion of mine fair? But, one may ask, did not St. Augustine in his inner heart really believe that "the earth is flat," may it not so be inferred from his own words? I answer, first, that any analysis of another's mind, or any interpretation of its multitudinous and varied and most complex workings has ever been an insoluble problem in psychology. I submit then that Dr. O'Malley's first averment remains unproved.

As to the Doctor's charge, "that St. Augustine disbelieved in the possibility of antipodes," I answer that nothing could be clearer than the Saint's own words to that effect. For his belief the Saint gives as reasons: (1) That in no history is there any positive record of such a people; (2) That no voyager, or traveler had ever visited those far-off regions. Possible existence is wholly a very different affair from actual existence. Nowhere, may I ask, does St. Augustine declare for the absolute impossibility of antipodes? Possibilities belong wholly to the realm of abstract principles; actualities, on the other hand, to the order of concrete facts. May not one then disbelieve in the actual occurrence of an alleged material phenomenon, without however disbelieving in the possibility of its so occurring? Such a distinction I contend, makes a deal of difference in our schools.

Nor was there any evidence that antipodes did exist until ages after St. Augustine's death, A. D. 430. Magellan completed his circumnavigation of the globe in 1522, the year when the news of his having thus encompassed the globe first reached Europe. Then only was the earth's sphericity and the existence of antipodes known by actual evidence. Were not St. Augustine's reasons then justifiable?

Hence the Doctor's charge that the Saint denied the "absolute possibility of there being antipodes," falls to the ground.

Lastly to the charge about the Saint's misleading the world of scholars for nearly 1,000 years. Had the Doctor said nearly eleven centuries, he would have been nearer the truth. But is his charge true? A tradition, I hold, if one exists, must show vestiges of its continuance throughout the ages in question. I requested the Doctor to tell in what writings this tradition of his was enshrined. He names the Celtic Feargal, also known as Virgilius, who, so good authorities attest, was the very first teacher in Christendom who came out flat-footed, publicly, some writers say, in maintaining not only the sphericity of our planet, but the existence of antipodes as well. This was eight centuries, remember, before the Magellanic discovery. By the way would he not also be somewhat surprised to learn that from St. Augustine's day down to the Magellanic discovery, the present-day view of the earth's sphericity was common among the scholars of the Middle Ages who touched on that topic? What then of his indictment of St. Augustine? What of his charges against the same Saint's scientific lore? Merely this: That in his indictment several flaws, and these by no means trivial, have been uncovered, while of his charges there is not one that holds water, that has not been shown to be against the evidence of the Saint's own text, and the verdict of history. Am I to blame then for having asked the Doctor for such proofs of his assertions as alone would hold in a trial-court of scholardom?

The following are fresh statements of Dr. O'Malley (AMERICA, March 31): (1) That "the 'Catholic Encyclopedia' proves that St. Augustine held that the earth is flat." Answer: That the "Catholic Encyclopedia" (vi. 449) says that "Augustine declared that the sphericity of the earth in no way conflicted with Holy Writ."

(2) That "the meanings of orb, sphere, globe, came into existence as applied to the earth centuries after St. Augustine's time." Answer: That Cassiodorus, who was born about 30 years after the Saint's death, in his treatise "*De Astronomia*" (Migne, P. L. 70: 1216), has these words: "*Nam mundus ipse, ut quidam dicunt, sphaerica fertur rotunditate collectus,*" etc.

(3) The Doctor assumes that the Virgilius (AMERICA, March 10), who had a formal charge of heresy brought against him, was the same as the Virgilius (otherwise Feargal) who taught the sphericity of the earth. Answer: The Doctor seems unaware of the fact that scholars are not agreed in determining who was the Virgilius, defendant in the case above. Nor is the question of his identity settled yet.

Can fault then be found with my strictures on the Doctor's cocksureness in attempting to settle offhand "so dogmatically and positively" questions which obviously have more sides than one? All through this paper my chief contention has been defense against unwarranted assaults on St. Augustine's learning. Is a man now-a-days to be taken to task for standing up for the Fourth Commandment? To his suggestion that I read up a bit in St. Augustine's "City of God," I plead that it is far safer to know even but a little well, than many things which are not so.

Villanova, Pa. T. C. M.

AMERICA

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St. Vincent's Centenary

MANY cities are under obligations of gratitude, beyond the possibility of payment, to St. Vincent de Paul; but with the possible exception of Paris, none is more deeply in debt to the "patron of practical philanthropists" than our own great metropolis. Nor is New York likely to forget the claim, for it is written in countless memorials of stone in its very heart. As the Statue of Liberty, lifting aloft its torch of freedom in the Upper Bay, is an heroic reminder of what we owe to the land that gave the Saint birth; so too Forrest Castle, which rises in placid beauty over the Hudson, tells to all who have wit to learn, the century-old story of our indebtedness to his spiritual children.

For a full one hundred years the gentle Sisters of Charity have been among us. How God has blessed their untiring labors may be seen from the fact that since the little band of three were sent in the summer of 1817 by Mother Seton to take charge of the orphans in the parish of the old St. Patrick's Cathedral, they have increased in numbers no less than five hundred times. Prodigal almost to an extreme, where the interests of God and humanity are at stake, they have given at least 1,500 lives to the people of New York, all of them worn out, but not wasted, in the strain of their apostolic work; and what they have done in the past, they are doing today in the humble, unobtrusive, courageous way that is their wont. Not for them the glorious paths in God's vineyard, but hidden places where ignorance and suffering are rife.

It reflects but little credit on the American people that we should have had no worthy memorial of France's share in the winning of our independence, until it was given us by Frenchmen; and it is somewhat to our shame that in spite of their endless benefactions to the people and especially to the Catholics of New York, the Sisters of Charity should still be left alone to struggle with the burden of their many works of benevolence in which the gain is not to themselves but to us. Who will refuse to take a share in testifying in a practical, material way the gratitude of the archdiocese to the heroic daughters of St. Vincent de Paul? The coming centenary celebration gives us an opportunity of doing something worth while in token of our grateful memory of ten decades of endless benefits. The Sisters themselves have never counted the cost, when the sick, the poor, and the ignorant asked them for help; we their beneficiaries should not be niggardly now that the Sisters have made their appeal not for their own personal wants but merely to increase their efficiency in ministering to our needs. To give, and give generously out of our abundance, will be only casting bread upon the waters. Our gifts will come back to us, increased a hundredfold.

The Cobbler's Last

THERE is an ancient saw which bids the cobbler stick to his last. The axiom is founded on common-sense. Some of us can do one or two things fairly well, but very few of us can do all things even passably. An excellent cobbler, despite the Poet of Agawam, may make a poor philosopher. A plumber of distinguished attainments in his useful and opulent art, may be painfully insufficient as a critic of old tapestry. Creakless shoes and insubordinate pipes are their *métier*. They will wisely leave art and philosophy to more practised hands.

Here in the United States, however, we accept the theory that eminence in anything, or even notoriety, makes one a doctor of universal learning. Washington Irving long ago pointed out the peculiar felicity which attaches to the jokes of rich men. Today we accept not merely their witticisms, but also their theories in art, literature, education and philanthropy, and that without question. We have infallible popes in everything except religion: priding ourselves on our intelligent freedom, we daily reject the scholastic principle that no authority is worth more than the reason back of it. Some years ago, Mr. Hudson Maxim, a noted maker of powder and guns, issued a rather dogmatic work on the essentials of true poetry. He was easily paralleled by Mr. Edison, who relied on his undoubted achievements in practical electricity, to lend authority to his sophomoric effusions, denying the immortality of the soul. Psychologists did not take Mr. Edison seriously. With none but the crudest notions of "soul" and "immortality," his conclusions had no interest, save as showing the possible vagaries of a constructive mind. They were in no sense conclusive, except to the unthinking multitude. Mr. Edison had made wires glow and discs talk. He was therefore competent, so their logic ran, to dogmatize in philosophy, Scripture and theology.

It was left for Dr. George W. Crile, of Cleveland, a surgeon of genuine attainments, to relinquish the scalpel on Easter Day, and prove to a Baptist congregation that

the soul, if it exists, is not immortal. If correctly reported by the press, Dr. Crile did not state that physical science, as such, had nothing to do with the soul's immortality; a position which is not only intelligible but correct. On the contrary, the learned doctor held that physical science, having explored heaven, had rejected it as a very dull and dreary place; that science had demonstrated that "religion is unsupported by logic and facts"; that "individual resurrection" and "eternal life" are only dreams. Having thus extended the field of science, beyond the dreams even of the discredited Sage of Jena, Dr. Crile received with becoming modesty the thanks and congratulations of the assembled Easter Day Baptists.

No doubt Dr. Crile is a man disposed to cry out against the supposed attempt of religion to "dogmatize on science." He has no scruple, however, in leaving his last to dogmatize on religion. Eminent as a surgeon, Dr. Crile's own words prove that what he knows of the soul and its immortality, of the resurrection of the dead, and of future retribution, forms a notable contribution to the world's store of nonsense. Perhaps, after all, what is significant in the whole episode is not the fact that Dr. Crile chose Easter Day as an appropriate time for a public denial of the truth of Christianity, but that he was invited to do so by a church supposedly Christian. There is little doubt that Dr. Crile needs a truer sense of the limitations of science. There is no doubt whatever that the East End Baptist Church of Cleveland needs the first beginnings of faith in the promises of Jesus Christ.

Expatriated Catholics

IN these critical times when union of thought and action is essential for the safety of the country, it is disconcerting to find a paper so insensate in its desire to insult loyal citizens that it does not hesitate to rank Catholics as aliens. The insult is the more gross both for its gratuity and for the sordid event which occasioned it: by these same tokens, however, it loses half its sting.

On Good Friday, April 6, 1917, the New York *Sun*, with a solemnity worthy of a gentleman keeping a Connecticut Sabbath, in 1680, wrote, apropos of the Mitchel-Wagner controversy:

> Naturally Tammany leaders take just the opposite view. They profess to see a "crushing defeat" for the Mayor as a result of the Senator Wagner incident. Their line of argument is to the effect that the Mayor by his remarks about Senator Wagner alienated the German vote, if there is such a thing, and that he has already lost the Catholic vote because of the wire-tapping case. That would appear to leave him only the American vote.

The youthful scribe who dashed off that illuminating item is wise beyond words. By one fell stroke of his terrible pen he cleared American soil of Catholics, making answer to his profound reflections quite impossible. And since Good Friday, April 6, 1917, the angry sea is filled with the bobbing heads of Papists consigned to the deep by a quill. And the sea was never more illustrious. American Indians are there, and descendants of the Maryland Pilgrims, and men like Chief Justice White and Admiral Benson, and scores of others too un-American by birth and tradition, and perhaps by service to their country, to be tolerated in the United States by an anonymous scribe.

This from the New York *Sun!* Is it replacing its calm, far-visioned men by creatures of long hair, tortoise-rimmed spectacles, cigarettes, broad A's and the atmosphere of a free scholarship in a "jerk-water," evangelical college?

Why Poets Are So

WHY poets exist at all, and why they are what they are has at last been explained. The trouble really began because man "got up on his hind legs too soon." Had he only been considerate enough to remain on all fours a few thousand years longer than he did all would have been well. But because our primitive arboreal ancestors selfishly preferred to the permanent good of posterity some passing material advantage, they persisted in making untimely attempts to stand erect. Unfortunately they finally succeeded in their purpose and became forthwith creatures whose mechanistic reactions are so hampered and imperfect that they are the sole cause of all man's present errors, miseries and vagaries. Worse still these prematurely bipedal peripatetic habits of our simian forefathers eventually resulted in dividing the human race into two great classes, politicians and poets, the first consisting of those who reach out to the universe and try to draw it to themselves and the second class including those who are eager to extend themselves out to the universe.

Regarding the character of the poetry a given singer will produce, that all depends on the nature of the bacilli that have made him their home. If he is infected with tubercular germs he will make glad and hopeful music like Robert Louis Stevenson. But should he be a melancholy bard it is some neuritic microbe, in all probability, that forces him to write such somber poems as "The Raven" or "Ulalume."

The foregoing attempt to explain according to the mechanistic theory of life "The Biological Why of Poets" was recently made in New York by a physician of some reputation who gravely expounded the nonsense not by any means as a lame jest but in sober earnest, while an audience who had gathered to hear some poets read selections from their own writings listened to him with rapt faces. The doctor's talk seems to be a fairly good example of the absurdities that now pass for "modern scientific thought" with certain "little groups of serious thinkers." The conviction that "man got up on his hind legs too soon," and that as a consequence of that lamentable mistake all our thoughts, words and deeds are now produced by the action of bacilli on the body's nerve-centers is no

doubt a very convenient one for those who find the Ten Commandments hard to keep. If the present world-war, for instance, is due to the ravages of an irresistible microbe, and not to the perverse misuse of man's free-will, the old-fashioned and uncomfortable doctrine of human responsibility is happily discredited. If we are one and all the helpless victims of predatory bacilli, what is the use of trying to live virtuously?

The Yiddish Press

A VISITOR to New York, availing himself of the street cars of the city on any evening of the week, will be surprised at the number of Yiddish papers unfolded about him by men and women returning from their work, and will naturally wonder at the nature of their contents. From a purely literary standpoint many of the contributions to these numerous dailies are held to be of unusual merit. They are the work of men who have gained experience and perfected their craftsmanship in the great centers of European Yiddish journalism. But charges of a most serious nature are brought against the papers on another score by Dr. Max Raisin in the *American Israelite*. With the best interests of his race at heart he beholds in these papers a source of appalling moral dangers to the Jewish people and a real menace to our American commonwealth. "Openly and as if on principle," he says, "these dailies have for a number of years been pursuing a policy so decidedly detrimental to public morals, that, had it been done by the English or German or even Italian press in America, it assuredly would have called forth not only the vengeance of the defenders of the law, but the righteous indignation and condemnation of the people themselves."

Jewish as well as national ideals are said to be utterly ignored by the proprietors of these sheets in their mad race for gain. The language in which these papers abuse their rivals in soliciting popular patronage would bring a blush "to the meanest huckster in a Berditchev or Wilna ghetto." This craze for money leads them to cater above all to the lowest sexual instincts of their readers. A story without an adulterous event, we are told, would have slight chance of acceptance at the hand of a Yiddish publisher. "The yellowest of American journals would hesitate to publish the kind of lewd and prurient stuff which finds such a ready market in the ghetto." It would be difficult to say more than is implied in these few words.

The first purpose of such papers, as Dr. Raisin rightly remarks, should be to combat the immorality of the cheap and vulgar stage, the hideous moving-picture dens, and the unutterable depravities of the burlesque theaters, the "clearing houses of all the sex filth of the gutter." The vilest of these places of amusement are soliciting the patronage of the immigrant and are pandering to his baser passions. Instead of responding to the sacred duty of protecting its immigrant readers the Yiddish press, we are told, is seeking to coin money by improving upon "the decadent American methods it has taken for its model." We might add that the dens of infamy to which allusion has been made are largely in the hands of the same class of Jews who are conducting the pornographic Yiddish papers, while Jewish physicians of a like type are among the leading advocates of birth-control.

It is not to humiliate self-respecting Jews that the criticism of the Yiddish press is quoted in AMERICA, but rather to aid Jews like Dr. Max Raisin in their noble fight for public morality. The chairman of the New York Kehillah was no less pronounced in his condemnation of the immoral Yiddish press. Qualified exceptions are made for papers like the *Morning Journal* and the *Daily News*, of New York City, which sometimes, "though not very often," rise to certain heights of dignity and respectability. But this small meed of praise is not given to radical journals such as the *Forward*, the *Freiheit*, and the *Day*, which scoff at religion and all that is holy in life, turning over their columns "to pornographic uses for the sake of gain."

It is not simply a Jewish question with which we are dealing here. It is a matter of public decency and welfare. Our cities must be protected from the effects of such a press whose harmful results are abundantly manifesting themselves. Yiddish journalism is a mighty factor in our national life and must not be permitted to become a menace to American civilization. Radical Yiddish papers are no longer Jewish in the religious sense of the word, but purely infidel.

Reverse the Questions

A SHREWD observer once remarked: "Our girls we keep asking from their earliest years, 'What are you going to wear?' whereas the question their brothers are constantly hearing from infancy to young manhood is, 'What are you going to do?' The practical effect of this catechetical system on the children's attitude toward life is of course obvious. Why not reverse the questions?" The experiment would be well worth trying. While Mary is little she could be taught that the number of ribbons and furbelows a girl wears is not necessarily the test of her value as a playmate, and thus incipient snobbishness could be cured. Later in life the reiterated question, "What are you going to do?" would perhaps make schoolgirls realize that a well-stored mind, a clean heart and a strong character contribute quite as much to "success in life" as do a pretty face, a becoming dress and a graceful carriage. Later still that same persistent question may remind these girls that the woman who can cook well, keep house economically and take proper care of children will bring her husband a richer dowry, no matter what his station in life may be, than if she were the heiress of a multimillionaire.

As for Mary's brother John, if he is asked, "What are you going to wear?" only half as often as he is forced to tell solicitous inquirers what he is going to do, he will be the gainer. Indeed during John's earlier years

that question might help him improve his manners and be more careful about his personal appearance. Somewhat later in John's career the occasional recurrence of the question would no doubt impress him with the importance of cultivating the social graces, and of making his own the best literature in the world. Then perhaps John would not find himself so inferior in refinement and general culture to the convent-bred girls of his acquaintance, that the prospect of a happy marriage with one of them would be very meager. However that may be, if repeatedly asking our Catholic girls, "What are you going to be?" and our Catholic boys, "What are you going to wear?" would lessen the number of mixed marriages that we now have to deplore, a reversal of those time-worn questions should take place at once.

Literature

THE NOVELS OF "JOHN AYSCOUGH"

NEWMAN in his "Idea of a University" notes and laments that English classical literature is incurably Protestant. The age that witnessed England's loss of the Faith saw also a wonderful outburst of literary genius, culminating in Shakespeare and thenceforth pursuing a course little influenced by the old Catholic tradition. The Church has greatly suffered from this coincidence, for religion should number literature, as all the other arts, amongst her handmaidens. But English literature has suffered still more, for it has largely lost its grasp upon revealed truth, which is at once the inspiration and the guide of the natural reason. Still, although the great names in philosophy, history, poetry, fiction, and "letters" generally are predominantly non-Catholic, there is much in the classic literature of the English-speaking nations which is at least Christian in presupposition and treatment, and not a little which is definitely, if sometimes unconsciously, Catholic. Indeed, it may be contended that Catholic writers of eminence are out of all proportion to the numerical strength of their body. However that may be in the general survey, we cannot fail, if we narrow the question down to our own day and to a particular branch of literature, to be struck with the large proportion of Catholic authors, not indeed among the "best sellers"—a most fallacious sign of excellence—but amongst novelists of the first or second rank. After all, given the needful literary capacity, it is not strange that novels by Catholic writers should also possess certain exclusive merits due precisely to their Catholic faith. Such writers, in their criticism of life, are provided with fixed and sure standards; they are aware of the action of Providence; they have some insight into the workings of grace; their horizon is not bounded by matter and sense. No other Christians have these advantages in the same manner and measure, and they are naturally possessed in the fullest degree by such Catholic novelists as are priests.

It is no secret that the novelist who is the subject of the following appreciation is a Catholic priest of high distinction and of long standing, viz., the Right Rev. Monsignor Francis Bickerstaffe-Drew, K. H. S. and Senior Roman Catholic Chaplain at Salisbury Plain. Born in 1858, he was received into the Church in 1878 while an undergraduate at Oxford, became a priest in 1884 and an army chaplain some two years later. Although a frequent contributor to magazines from early days, he did not make his name as a novelist till 1908, when he was fifty years old. Yet his first novel, "Mr. Blake of the Blacks," which appeared in 1899 as a serial in *Temple Bar,* showed many of his characteristic qualities, as also did his second, "Admonition," published in 1903. Neither of these books gives any suggestion of the author's condition of life. Extremely clever and well-written, they deal with matters purely mundane and indicate no particular "philosophy." But his later books, beginning with "Marotz" (1908), are definitely and unmistakably Catholic. Their titles and dates are as follows: "Dromina" (1909), "San Celestino" (1909), "Mezzogiorno" (1910), "Hurdcott" (1911), "Faustula" (1912), "Gracechurch" (1913), and "Monksbridge" (1914). Besides this he has published two collections of stories, "A Roman Tragedy" (1909), and "Outsiders and In" (1910), several volumes of essays, besides frequent contributions to periodicals. These are outside the scope of the present remarks, but I may include another volume, "French Windows," which lately was published in the *Month,* and has now been issued in book-form.

It will be seen from this record of eight or ten years' work that "John Ayscough" shares one characteristic of the late Mgr. R. H. Benson—an immense literary fecundity. All these volumes are of a good length, yet they, and a companion stream of magazine articles, represent the *parerga* of a busy pastoral career. We have, and have had, many other priest-novelists, beginning with Cardinals Wiseman and Newman—Canon Barry, the late Canon Sheehan, Father R. A. Maher, and others—but in none do we find quantity so combined with quality as in these two Monsignori. It would be interesting, did space allow, to institute a more detailed comparison between the two writers, both fervent and uncompromising Catholics, yet both, by force of their genius, commanding a wide non-Catholic audience. But I must pass to consider, briefly enough, some characteristics of the work of the elder, still happily surviving, novelist.

No Catholic needs assurance that these novels, written by a zealous priest, have more than mere recreation for their aim, though they supply abundance of that. In so far as they criticize life, their purpose is to justify the ways of God,—God's Providence and God's institutions,—to men. One who prizes the Faith as the greatest good this life affords cannot be indifferent to its propagation and must use it as a touchstone to prove every spirit. It goes then without saying that, in John Ayscough's novels, without any directly informative or controversial object, there is a right appreciation of the wrong standards of the world, its false beatitudes, its lying maxims, the fleshly prudence it advocates, the poisonous atmosphere it diffuses.

I am not aware that he has written any professedly spiritual book, but in a very true sense most of his books are spiritual. With comparatively little set moralizing, and certainly no set preaching, in a thousand varieties of form and with always unerring skill, the interactions between reason and revelation, between mundane fact and Christian ideal, between nature and supernature, between this world and the next, between, in a word, God and His creatures, are herein developed and analyzed and illustrated. This undoubtedly is his chief charm for the Catholic and the Catholic-minded. Yet with all his grasp of essential truth and consistently high ideal, John Ayscough shows no rigid intolerance of human weakness, whether of mind or will. He upholds the law but, failing full evidence, he does not presume to judge or condemn. In the wide allowance made for the action of Divine Mercy, in the clear recognition of the blindness and feebleness of the creature, he displays the large-heartedness of true Catholicism. He does not ignore the world's attractions; it is allowed its say, for the virtue he praises is not of the "fugitive and cloistered" sort—there is indeed no such

virtue, in spite of Milton's innuendo—but virtue "purified by trial." The Christian novelist uses the same material as the non-Christian but with far better and surer effect.

So much in general for the tone and atmosphere of these noteworthy volumes. They have not only truth but beauty to recommend them; in other words, they are also noteworthy from the purely literary point of view. John Ayscough is the master of an easy, harmonious style which does not call attention to itself, like Meredith's. He excels in description. Many beautiful vignettes of scenery—French, English, Italian—show an eye trained to observe and a pen well-skilled to report the vision. There is no careless writing. The selection of detail, whether it be a landscape or a room or an animal or, finally, a character that is to be depicted, is made with unerring effect. Accessories, both local and historical, are invariably in keeping. Not Thackeray himself ever concocted fictitious genealogies with more loving accuracy or greater verisimilitude than those in "Monksbridge" and others of the novels. At the same time, Ayscough does not disdain many of the conventions of the novelist: the attribution to looks and facial expression of more significance than they can bear, "speaking like a book," or too grammatically, etc., but generally his conversations are natural enough, or only unnatural in being too consistently sparkling.

His humor, indeed, is one of Ayscough's main assets. His Italian pages constantly recall the delicate spirit of Henry Harland, but the Ayscough variety is more robust and has a wider range. Occasionally somewhat obvious and sometimes forced, it bubbles, for the most part, spontaneous in narrative and dialogue, humor of allusion and suggestion, humor of phrase, humor, less often, of incident. It glows like prisoned sunshine through these books, the radiance of a mind quick to perceive incongruities and whimsical parallels, and of a heart full of human kindness, as befits a genuine Christian. Yet, as readers of "Monksbridge" will realize, the humor can sharpen into satire when pretense has to be unmasked or unrepentant wickedness rebuked.

No lengthy account can here be given of any of these remarkable productions, but a word or two about the chief may be acceptable. Ayscough's fame was made, as we have said by "Marotz," which was greeted by the great critical reviews with a chorus of unstinted praise and secured for its author the ear of the non-Catholic public. Strangely enough, it was the most Catholic part of it that met with most appreciation—a long and intimate description of the contemplative life. The same unique and penetrating spiritual insight was employed on a larger scale and with even greater success in "San Celestino," of which it has been said that "It is spiritual enough to be read with profit in any convent refectory, yet may compel, by mere human interest and grace of style, the attention of the worldling." These two books treat of modern and medieval Italy respectively; "Faustula" takes us to ancient Rome. The scene of "Dromina" is partly in Ireland and partly in Spain. In "Mezzogiorno" we are in Italy again, as well as in England. "Hurdcott" is mainly English, with a good deal of Indian lore introduced. "Gracechurch" is a delightful chronicle of English village life in the "Cranford" style; "Monksbridge," an elaborate study of upper-class snobbery, both social and ecclesiastical, and incidentally a valuable piece of Catholic apologetics. The forthcoming "French Windows" will be found in a class all by itself, one of the most moving books that the war has inspired.

Clearly the best way in which to counteract the modern plague of prurient fiction is to disseminate novels which shall possess a greater literary attraction than the noxious sort, without any of their evil. In the works of John Ayscough, the Catholic community have an antidote of the utmost value which it behooves them to use to the utmost.

JOSEPH KEATING, S. J.

REVIEWS

The Middle Years. By KATHARINE TYNAN. Boston: Houghton Mifflin Co. $3.50.

This is a pleasant volume of personal and literary reminiscences, and a sequel to the author's "Twenty-five Years," which appeared some time ago. Mrs. Hinkson in her younger days was a violent Parnellite, so her preceding book of recollections is full of Irish politics. But the present volume eschews politics and, save for the author's expression of regret that "the whole country followed the priests" when Parnell fell from grace, the 400 or more pages of "The Middle Years" tell of friends Mrs. Hinkson made, the writing she did, and the authors she met and corresponded with from about the time of her marriage down to 1910. The Bellocs, the Meynells, the Sigersons, William Sharp, W. B. Yeats, George Russell, Francis Thompson and Lionel Johnson are the literary folk who figure most prominently in Mrs. Hinkson's "Middle Years." She gives this amusing picture, for instance, of Francis Thompson at the Meynells:

> Few ordinary—or even extraordinary—English households would have endured the disarrangement of all its order, all its conventions, as the Meynell household did; and did gaily as well as tenderly. Francis Thompson sat up all night and slept all day. He disregarded engagements and conveniences, his own included. When he was due to lunch out they began calling him at 8 o'clock and continued at five minutes' intervals so that there might be a reasonable hope of his stirring at 12. The children, who had their father's whimsical humor, much enjoyed, I believe, this harrying of the poet and were very energetic about it. I fear I enjoyed the tale nearly as much. Why is it that one loves to tease a poet? I can see him now in his ugly yellow-brick suit striding about the drawing-room at Palace Court, his dirty pipe in his fingers when it was not between his lips, an odd figure in the household the lady of which was the most exquisite of women.

Another interesting chapter is the account of how William Sharp successfully masqueraded as "Fiona MacLeod" and won from the reviewers praises which writings over his own name seldom elicited. Lionel Johnson was very intimate with the author's family. She gives a number of characteristic little anecdotes of him and takes occasion to nail the lying rumors that were spread regarding the manner of his death. "He was no François Villon or Kit Marlowe, as some legends would make him," she writes. "To the last day of his life he was a delicate, little, fine gentleman and scholar and poet and saint: and the grosser vices never came near him." Among the other especially good chapters in the book is that on "John O'Mahony," the author's brother-in-law, whose conscientious nurse used to wake him up during his last sickness to give him a sleeping-draught, that on "Mr. George Wyndham," and that entitled "Friends and Neighbors," which contains some very discerning pages on the human side of the priests the author used to entertain. Though readers of "The Middle Years" will no doubt suspect that some of Mrs. Hinkson's swans are more like geese, and feel that now and then too much space is given to narrating incidents of little importance, the book is bright and entertaining and full of literary charm.

W. D.

The Liturgical Element in the Earliest Forms of the Medieval Drama. With Special Reference to the English and German Plays. By PAUL EDWARD KRETZMANN, Ph.D. Minneapolis: Bulletin of the University of Minnesota. $1.00.

In modern philological research the Catholic student, even moderately familiar with medieval Latin literature, with the liturgy of the Church and with the intellectual heritage that was once the common property of Christendom, is often strangely impressed, even unto edification, by the grave and

indefatigable endeavors of modern scholars to prove the obvious and discover the self-evident and, *per longum et latum*, to explore rather patent literary affiliations which one to the manner born could have pointed out at first sight. Witness, for example, the excitement in modern language circles, some years since, when certain pioneers, after labored and circuitous researches, stumbled upon the "deadly parallel" between certain portions of Caedmon and the liturgy of Holy Week and Pentecost, and upon Chaucer's ill-disguised indebtedness, in "The Parson's Tale," to a well-known moral treatise of St. Raymond of Penafort.

The present dissertation, extending over partial studies of the early religious plays, surveys the entire liturgical year, and after a somewhat mechanical collection of liturgical tropes, sequences, lections, antiphons and responses and what the author calls "liturgical tags," establishes, from the manifest parallelism of incident and arrangement, especially for the great bulk of the early English and German dramas, the unquestionable causal nexus between liturgy and play. The universality of these liturgical productions, the preoccupation of the gilds, in rehearsing, everywhere and at every season, the sublimely dramatic mysteries of religion, and the cultural and devotional influences on a populace nurtured at such spectacles throughout the Ages of Faith, suggest to the Catholic reader rather melancholy contrasts with the forces now at work among the votaries and victims of the modern moving-picture world.

Dr. Kretzmann's monograph is freighted with the usual parade of references and bibliography, but it sets forth much valuable material in convenient form, and doubtless represents many months of relentless toil. In the Latin citations, typographical errors abound, and one wonders that a great university should stamp with its approval a work evidently not submitted to an eye familiar with the mysteries of Greek and French accentuation. G. H. D.

Girlhood and Character. By MARY F. MOXCEY. New York: The Abingdon Press. $1.50.

In an age when our nature is scientifically analyzed only to be treated with every sort of unscientific experiment, a book like this presents a refreshing contrast to the average pedagogical work. The writer's extensive reading and experience are employed with exceptional power of analysis, guided by an intelligent devotion to high ideals expressed in practical terms. The various periods in the formation of feminine character are successively treated in their physiological, psychological, social and religious factors; the necessities of each, as the writer understands them, are stated, and the means of supplying them treated both in general principle and by practical suggestion. In the matter of tactual tokens of affection we are inclined to think Miss Moxcey's attitude a little too liberal. True modesty is not prudishness, and the physical habit of modesty must long precede its normal explanation, since it is the only safeguard against a passion insidious in its growth and then suddenly terrible in its force.

Perhaps the most welcome feature of the book is its attitude of reverence toward the family and the home. The duty of imparting to children certain delicate but necessary information is placed, as it should be, in the keeping of the parents; and the young woman's strongest natural motive to the perfection of her own character is supplied by the prospect of its transmission to her children. Here and there, it is true, one notices defective concepts of the origin and basis of certain principles, but nothing like tampering with the principles themselves. The fundamental defect of the work, as might be expected, is its imperfect ideal of the religious factor. The coming of Our Lord as a newly realized personality into the adolescent life is a concept all but unintelligible to the Catholic maiden, who has simply experienced an evergrowing acquaintance with the very Person whom she spoke to in her childish prayer, heard of in her catechism and met in her First Communion. Had our authoress known the powers of truth and grace in all their fulness, her little book might have been a treasure past valuing. Even as it is, it will repay careful and appreciative reading. W. H. McC.

The Ayesha, Being the Adventures of the Landing Squad of the "Emden." By Kapitän-leutnant HELLMUTH VON MÜCKE. Translated by HELENE S. WHITE. Boston: Ritter & Co. $1.25.

"I report the landing squad from the Emden, five officers, seven petty officers and thirty men strong." That was what Lieutenant von Mücke announced to the chief of the German Mediterranean Division at Haida Pasha, in Asiatic Turkey, on Pentecost Sunday, 1915, after a seventeen-months' journey by land and sea, which was as full of perils as of variety, and is told in this book with charming modesty and humor by the *Kapitän-leutnant* himself. Just before the unexpected battle between the Emden and the Sydney, the author and a crew of fifty had been dispatched in two cutters to destroy the telegraph station on Direction Island, situated south of Sumatra. On the destruction of the Emden, Lieutenant Mücke led his men aboard the Ayesha, a most unseaworthy little sailing vessel with accommodations for only five men, and made for Padang, Sumatra. Near there he transferred his landing party to the Chuising, a German steamer, which brought them to Hodeida in Southern Arabia. From there, traveling first by horse-and-mule caravan, then by water in zambacs, then on camel-back, and finally by railroad, the Emden's landing party at last reached the German lines, where the Iron Cross awaited the gallant *Kapitän-leutnant.*

Those who wish to learn how he and his little army successfully evaded the British blockade of the Red Sea, cheerfully bore the great hardships of the expedition, and from behind a barricade of dead camels kept at bay a largely superior force of Bedouins, should not fail to read this book. It is safe to say that all who begin "The Ayesha" will read it eagerly to the last page, for Lieutenant von Mücke's adventures, excellently translated as they are by Helene S. White, are likely to be one of the enduring books of the war. W. D.

BOOKS AND AUTHORS

In the April *Month* Father Sidney Smith sounds a warning that the new French law which makes war-orphans the wards of the nation may be so administered as to imperil the faith of Catholic children; Martin D'Arcy in "Mr. Wells: Theologian," shows the absurdity of Mr. Britling's "finite" God; a number of interesting letters Cardinal Newman wrote to Lady Georgiana Fullerton are published; Father Lucas makes a critical study of Mrs. Wilfrid Ward's "The Light Behind"; and W. M. Letts and Mary Samuel Daniel contribute good stories. Two valuable papers in the current *Irish Monthly* are Mary Butler's article on "The Ethics of Dress" and Père De Pouchéville's on "Woman's Social Activities."

The Catholic Mind for April 22 contains a powerful sermon on "Christianity and the War" which was preached last month by the Rt. Rev. John P. Carroll, D.D., Bishop of Helena. He shows that the failure of the nations to observe Christ's precepts cannot justly be called the failure of Christianity, and he sees in the present war a logical result of the world's cult of materialism. "Unlike individuals, nations have no eternity." The States of modern Europe had by repudiating or ignoring God, put all their trust in their own strength and wisdom, so He permitted them to turn their weapons against one another. "Their wealth, accumulated by the toil of generations, is being

poured out like water. The mechanical inventions and scientific discoveries, which were hailed as the heralds of a golden age of peace and civilization, have only made the butchery more swift and horrible." In the second paper in the number, "The Failure of Fragmentary Christianity," the Archbishop of Liverpool shows that when Catholics and non-Catholics face death on the field of battle the comparative value of their early training stands out in bold relief.

Though not intended primarily as a text-book, Maud Going's "Our Field and Forest Trees" (McClurg), fulfils the requirements of one, for it is at once interesting and accurate. The author tells important facts about familiar trees, insisting especially upon their economic value, clear diagrams make for accuracy, while good photographs and careful statistics increase the volume's usefulness. The book will also appeal to the general reader.——"The Woodcraft Manual for Girls" (Doubleday, $0.40), by Ernest Thompson Seton, is a book that will undoubtedly make a strong appeal to all lovers of nature and outdoor life. The purpose of this interesting volume seems to be to make these bodies of ours by healthy and vigorous exercise worthy tabernacles of our souls. There is a mine of valuable general information in the book's 400 pages, besides illustrations in abundance.

Edward D. Jones's "The Administration of Industrial Enterprises" (Longmans, $2.00) contains such a wealth of information regarding the newest methods of conducting business efficiently that it is hard to see how any wide-awake tradesman, manufacturer, merchant or artisan can well get on without the book. Chapter-heads like "The New Method and the New Spirit," "Buildings and Equipments," "The Functions of the Works Manager," "Fatigue," "The Newer Wage Systems," "Selling," "Credit and Collections," etc., indicate the scope and the practical character of the volume. Writing of "waste" in advertising, the author says that a publication with 100,000 readers that produces 3,000 replies to an advertisement and 300 sales, is now considered a good medium.

"Contemplations of the Dread and Love of God," done into modern English by Frances M. M. Comper; "On Good Will," by Joseph Schrijvers, C.SS.R., which Francesca Glazier has translated from the French; "Maxims from the Writings of Katharine Tynan," by an anonymous compiler, and "A Year of Cheer," which Scannell O'Neill has "chosen from Catholic sources," are recent volumes of the attractive little "Angelus Series" (Benziger, $0.50 each). The first is from a fourteenth-century manuscript in the British Museum, and was probably written by a follower of Richard Rolle, and is full of sound asceticism quaintly expressed. The second book well explains how the man of good-will can tend to perfection by prayer, by action and by suffering, and the two other little volumes contain a thought for every day in the year.

Our readers will no doubt be interested to learn that Robert M. McBride & Company, 31 East Seventeenth Street, New York, have become publishers and purveyors of anti-Catholic novels. The firm is advertising widely "The Torch-Bearers of Bohemia," by V. I. Kryshanovskaya, which is described as "A splendid Russian historical romance of the days when John Hus held aloft the banner of national and religious liberty in his native Bohemia." The book is a bitter and mendacious attack on the Church, and one of the story's leading characters is an Italian cardinal whose profligate life is shamelessly described. Another anti-Catholic novel that Robert M. McBride & Company, 31 East Seventeenth Street, New York, are exploiting is "Martin Valliant," a very medieval novel, by Warwick Deeping, who seems to be a professional defamer of the Church. The story's "hero" is a young priest and monk who out of sheer love of purity abandons his monastery and leaves his loose-living religious brethren and goes roaming through the country in the company of a frail beauty who plays the lute. It should not pay Robert M. McBride & Company, 31 East Seventeenth Street, New York, to publish books of this kind.

"Edith Bonham" (Houghton Mifflin, $1.50), Mary Hallock Foote's latest book, is the well-told story of an Eastern girl who goes out to Idaho to be the governess of her friend Nanny's motherless daughter. Little Phoebe's father, his agent Dick and the military surgeon all become interested in the fair and outspoken Edith, so the tongues of the village keep wagging. All the characters in the book are well drawn, it has literary finish, and the reader is seldom tempted to skip pages. ——J. H. Beresford's "The Wonder" (Doran, $1.50) is an infant with an abnormally developed intellect, who makes his elders feel very uncomfortable, and who comes to a tragic end none too soon. It is not much of a story.——"Lilla: A Part of Her Life," by Mrs. Belloc Lowndes (Doran, $1.35), is a good study of a possible and perhaps not improbable phase of the social disorganization consequent on the war. Hearing from an official report that her husband has been killed in battle, Lilla starts out on her second venture in married life, the idyllic character of which is emphasized by the colorless nature of her former union. In the event it proves that the report was false, and the climax is reached when the husband returns and the unfortunate woman has to make her choice. It is strange to read that a mixed marriage was celebrated in a Catholic church.——In her recent novel, "If Wishes Were Horses" (Dutton, $1.50), the Countess Barcynska has taken up another aspect of the selfishness of man and the noble devotedness of woman, which her readers will remember was delightfully treated in her earlier book, "The Little Mother Who Sits at Home." The story is well told, but it lacks the idealization and the charm of the former work. The author is more at home in dealing with the finer things in life.

In "Douris and the Painters of Greek Vases" (Dutton, $2.50), Edmond Pottier, *Membre de l'Institut,* presents in an attractive manner the wealth of learning he has acquired regarding Athenian ceramics. Douris was an Attic craftsman, who lived about 500 B. C., twenty-eight of whose beautiful vases, signed with his mark, have come down to us. The author describes the artist's social condition, manner of life, etc., and tells the reader just how the vases were molded, painted, baked and sold. Twenty-five illustrations, many of them in color, and some representing the potter at work, adorn the volume, and Bettina Kahnweiler's translation is a good one. Dr. Jane Ellen Harrison writes the preface.

Two of the finer lyrics in "The Oxford Book of English Mystical Verse" (Oxford University Press, $2.50), are Oscar Wilde's *"E Tenebris"* and Alice Meynell's "In Portugal, 1912." They run as follows:

Come down, O Christ, and help me! reach thy hand,
For I am drowning in a stormier sea
Than Simon on Thy lake of Galilee:
The wine of life is spilt upon the sand,
My heart is as some famine-murdered land
Whence all good things have perished utterly,
And well I know my soul in hell must lie
If I this night before God's throne should stand.
"He sleeps perchance, or rideth to the chase,
Like Baal, when his prophets howled that name
From morn to noon on Carmel's smitten height."
Nay, peace, I shall behold, before the night,
The feet of brass, the robe more white than flame,
The wounded hands, the weary human face.

And will they cast the altars down,
  Scatter the chalice, crush the bread?
In field, in village, and in town
  He hides an unregarded head;

Waits in the corn-lands far and near,
  Bright in His sun, dark in His frost,
Sweet in the vine, ripe in the ear—
  Lonely unconsecrated Host.

In ambush at the merry board
  The Victim lurks unsacrificed;
The mill conceals the harvest's Lord,
  The wine-press holds the unbidden Christ.

SOCIOLOGY

"Modern Sociology" Again

FATHER PAUL L. BLAKELY, S.J., in an article entitled "A Page of Modern Sociology," appearing in AMERICA March 3, 1917, objects to a statement made in a paper I read before the Catholic Educational Convention last summer in Baltimore, in which I set forth some reasons why sociology should be taught in our Catholic Colleges. In the course of the paper I had occasion to say, referring to an article previously published in AMERICA by him: "It is rather pitiful to read in a leading Catholic journal the statement that modern sociology and Catholicism are absolutely irreconcilable. To those who know the meaning of terms, such a statement is nothing short of arrant nonsense." Perhaps it is regrettable that I should have used such blunt, inelegant, and possibly uncharitable language in reference to an assertion made by Father Blakely, for whose courage and brilliant talents I have the very highest regard and admiration, for then, in all probability, he would not have felt any compulsion to reassert what I am compelled to characterize as a regrettable and untenable position. Father Blakely said in the former article, "Between the principles of Catholicism and the principles of modern sociology there is an essential and irreconcilable antagonism," and I submit that my "version" of his words was therefore substantially correct.

A Thesis Denied

FATHER BLAKELY continues: "I pointed out what I then considered and now consider 'the precise reason for this essential antagonism.' The Church is from God; modern sociology is not." May I suggest that this is the broadest assertion, without a shadow of proof, and what is gratuitously asserted may be gratuitously denied? We all admit the Church is from God, but I positively and unequivocally deny that sociology, ancient, medieval, or modern, is not. Sociology is the science of society, or, more fully, the science which deals with the forces, constitution, phenomena, laws, and development of society, and surely Father Blakely does not mean to assert that such knowledge is in no way, directly or indirectly, from God. Apparently he denies that sociology is a science at all, but no one knows better than Father Blakely that the claims of sociology to be a science cannot be dismissed merely by a wave of the pen, and he is also aware that many men for whose opinions he must have the very highest respect, consider that it occupies an honored place in the hierarchy of the sciences. If he had paid attention to the really important part of my paper, in which I set forth some reasons why sociology may claim to be a science, and less to the *obiter dicta,* he would have understood my position better, and, understanding it, would not repeat that "between the principles of Catholicism and the principles of modern sociology there is an essential and irreconcilable antagonism."

Science and Its Teachers

I SAID in my paper last summer, and I repeat it now, "Catholicism and no science are irreconcilable, because both teach the truth. It would be true to say that Catholicism and certain modern sociologists are irreconcilable, but we must not judge a science by some of its would-be teachers, any more than we must judge a religion by some of its would-be followers." I maintain that all that Father Blakely's present article proves is my contention that Catholicism and certain modern sociologists are irreconcilable, yet he expressly refuses this refuge I had so hospitably offered him. I therefore ask Father Blakely what he means by modern sociology. Does he means the sociology of Herbert Spencer or of Comte? Then he will have many of the modern professors of sociology disagreeing with him. Does he mean the sociology of Dr. Small of Chicago University, or of Professor Giddings of Columbia, or of Dr. Cooley of Michigan, or of Professor Ross of Wisconsin? All these distinguished scholars do not agree in all things in sociology. Perhaps he means the sociology defended by Dr. Fairchild of Yale, since he quotes him so extensively. In that case I think I can hear vociferous protests from certain learned Germans, and even from some of the gentlemen I have already named. I grant that the sociology of many of these men, and of Ward, Stuckenberg, Fairbanks, and of others who might be mentioned, is in its philosophical foundation essentially antagonistic to Catholicism, but this does not shake my position in the least, namely, that Catholicism and true sociology are not irreconcilable, and true sociology is the only kind I am interested in defending. Father Blakely has gone to the arsenal of Newman to secure a bomb to hurl at my inoffensive head, and I go to the same well-stocked arsenal to reply that, if he had defined his terms, and stopped to consider their meaning, he would never have written what he did, and this controversy would never have begun.

Discussing a Term

THERE is and can be nothing in modern sociology, as such, opposed to Catholicism. "Modern" simply means pertaining to the present time, and "sociology" means the science of society. Father Blakely admits he does not object to a "conclusion simply because it is new," therefore he cannot object to sociology, because it is a new or "modern" science, in the sense that it is only in comparatively recent times the field of knowledge now cultivated by sociology was set apart from the rest of philosophy. He cannot object to sociology, because it is a science, and, if he denies this, the burden of proof is on him, as sociology is in possession of the title, therefore the title must be disproved. It is hard to believe Father Blakely means what he says, when we take into consideration the long line of sociologists in the Catholic Church, from the saintly Bishop von Kettler down to the present time. Did, or do these men teach anything that is not from God? Does he mean to say that Von Kettler, Father Pesch, L. Garriguet, Leo XIII, Dr. Kerby, Dr. Ryan, and many others who might be mentioned, have taught or are teaching sociology whose principles are essentially antagonistic to Catholicism? Will he contend that my very good friend, Father Siedenberg, S.J., the able founder of the much needed School of Sociology in Chicago, is at cross purposes with the Catholic Church? And yet all these men would claim that they taught or teach "modern sociology." Sociology is taught in many Catholic colleges and universities. Is it even thinkable that these institutions contain anything in their curricula that is not in accord with the principles of faith? The very fact that they are teaching sociology, and teaching it today, is proof positive that they are

teaching "modern sociology," just as they are teaching modern chemistry and modern physics. Father Blakely cannot defend himself against this argument by saying he referred only to the sociology taught "outside the Catholic Church," for that sociology has no more claim to be called modern sociology than the sociology taught within the Church. His condemnation of "modern sociology" must so far as the terms go fall on this sociology as well.

Reconciling the Irreconcilable

AS a matter of fact, Father Blakely and I do not really differ an atom. He, unscientifically I think, chooses to call the aberrations of certain professors, modern sociology, and I object to this inaccurate terminology. On Father Blakely's principles and by his method of argumentation I will undertake to prove that between the principles of Catholicism and the principles of modern biology, zoology, chemistry, physics, psychology and anatomy there is an essential and irreconcilable antagonism, because there are certain biologists, zoologists, chemists, physicists, psychologists and anatomists who base their sciences upon materialistic principles. I am certain, however, that Father Blakely would indignantly and rightly reject any such conclusion. Therefore I do not think this matter of accurate terminology is unimportant, for it is lamentable to give the impression to our Catholic people that sociology as such is essentially erroneous and evil. It should have an honored place in the curricula of all our Catholic Colleges, and our students should be encouraged to study it, in order to counteract the evil tendencies so ably emphasized by Father Blakely. We must not only engage in destructive criticism; we must enter the field, and do constructive work. Therefore I repeat that what Father Blakely really means is that "certain modern sociologists and Catholicism are irreconcilable," and in this I cordially and fully agree with him; but the statements that "modern sociology is not from God" and "between the principles of Catholicism and the principles of modern sociology there is an essential and irreconcilable antagonism" are nothing but what I am compelled to regard as a gross and lamentable abuse of terms.

JOHN W. MAGUIRE, C.S.V.

[This gentle castigation, while good for the soul, is calculated to make one feel null and void. However, I beg leave to remark: (1) "Catholicism and true sociology are not irreconcilable," writes Father Maguire. Who under the sun ever said that they were? Certainly not I, who for some years have done my humble best to encourage the study of sociology among our Catholic people. I refuse to allow Father Maguire thus to shift the ground of the argument. He considers the phrases "*modern* sociology" and "*true* sociology" synonymous. I do not, and because I do not I wrote that between the principles of modern sociology, which I carefully defined, and the principles of Catholicism there was an irreconcilable antagonism. (2) "I therefore ask Father Blakely what he means by modern sociology." A most pertinent question, which Father Maguire should allow me to answer, but doesn't. Usually I answer questions for myself, having a preference for this method. Anyone interested in knowing my answer as distinguished from the answer attributed to me by Father Maguire can find it in AMERICA, May 6, 1916, March 3, 1917, and "A Campaign of Calumny," pp. 6-9. (3) "May I suggest," writes Father Maguire, after quoting my thesis, "that this is the broadest assertion without shadow of proof." "Suggest" is good. A thesis, as a rule, is an "assertion," not an argument. The proof follows; and I submitted what in my simplicity I deemed "proof" in the citations given above. (4) Father Maguire, arraigning me on the charge of uttering statements that are "pitiful" and "arrant nonsense," discovers that "as a matter of fact Father Blakely and I do not differ an atom," and closes his case by finding me guilty of "a gross and lamentable abuse of terms." I am glad to learn that we do not differ, and I am sure that we could sing the Credo together, with small harmony perhaps, but with much good fellowship. However, I would counsel Father Maguire a meditation on the difference between "modern" and "true" sociology, and close the controversy by intoning the "*Ecce quam bonum.*"—P. L. B.]

EDUCATION

Spelling in the Grade Schools

THERE is no subject in the curriculum in which the public seems so deeply interested as in the teaching of spelling. The "inefficient" speller is easily detected, and the schools are forthwith condemned because they do not develop skill in this important basal subject. So much for the interested public, but for the teacher the matter is of even greater concern. English spelling is irrational and therefore difficult. No royal road to spelling has ever been discovered. During the course of the grades our children spend at least 1,440 hours in spelling, reading, and dictation, and yet results are very unsatisfactory to all concerned. Spelling reformers are, and have been, numerous, and their suggestions are more or less radical. The "educationalists" have not been behindhand in expounding theories doomed to failure. It "is easy enough to sit clad in a dressing gown and slippers before a grate fire, formulate a proposition, dub it a conclusion, and invent arguments to support it. A year or two of class-room drudgery would cure this pernicious habit."

"Word" and "Incidental" Methods

SOME of the theorists claim that pupils can be taught spelling by the "sentence method," or the "word method," used in teaching reading. Reading is a valuable aid in bringing constantly before the child words correctly spelled, but experience proves that the method successfully used in teaching reading does not work well in the spelling lesson, and *vice versa.* The failure of this sight method in teaching spelling has been so complete that many good principles in modern education were forthwith condemned as useless and unpedagogical. Business men clamored for the reinstalment of the alphabetic method, for this valuable tool, while never really eliminated from the schools is no longer used to teach the beginnings of reading.

Some educationalists claim that orthography is best taught in connection with other school subjects. No provision is made for a spelling period in the school program, hence this method relieves the somewhat congested curriculum. It is held that this incidental method is natural and dynamic, because spelling is taught in connection with language and in the situations in which the child will be obliged to spell. Realizing the influence of motivation, the incidentalist claims that the child will easily master the difficult subject because the practical use will be made evident. The advocates of incidental spelling, in objecting to the formal teaching of the subject, claim efficiency in spelling as the result of their own system.

The "Drill" Method

THE other stock method is the drill. In this method special periods in the school program are required for the *teaching,* study, and testing of the spelling lesson. Spelling is a tool and therefore its instrumental value consists in using the tool skilfully. Modern educators define education as the appreciation and control of values, and disciples of the drill method claim that correct spelling places the pupil in control of those values which depend upon his own field. This control may be gained by securing "a well-focused voluntary attention" and then maintaining a maximum of attention during the repetitions. The teacher who follows this system secures "the initial focalization of attention" by presenting the new

word in an attractive way, directing attention to its parts, and familiarizing the child with the sign, sound, and sense. Education should never become a process of unlearning, and hence too much importance cannot be attached to the placing of correct models before the pupil. The repetitions must be stimulating, varied, interesting. Careful preparation by the teacher is required, so that the drill will not become paralyzed or mechanical. The so-called spelling "grind" is denounced by many educators because it does not develop judgment and originality. This may be true, but we do not aim to develop individuality or judgment in the spelling lesson, and it may be remarked that these do not result from the incidental method, because spelling *in se* does not possess this power. The disciples of the drill method hold, however, that mental stagnation is not consequent upon intelligent, properly conducted drill work. The importance of association of sense and the use of the word in its form is kept in mind. Words are presented in the natural places in sentences and their meanings explained. The power of motivation is not neglected because incidental spelling is not eliminated, and after the words have been formally taught drill work is supplemented by dictation and language work. Statistics prove, moreover, that spelling efficiency in lists and columns of words loses nothing in the transfer to the application of spelling knowledge.

Value of Dictation

METHOD is a valuable asset in remedying the great evil, but a good text is also very essential because formal spelling lessons should be definitely listed. The vocabulary should be practical and calculated to develop a spelling sense. Explanations of a few useful rules, simply stated, which will assist pupils in difficult cases should be logically arranged. Besides the lists of well-selected words, passages useful for dictation should be given. The dictation exercise trains eye and ear, fosters the formation of habits of attention, accuracy, and neatness. It is an excellent test of words learned in the formal spelling lesson. It is a useful device in the hands of a skilful teacher, who not only supervises and corrects carefully each exercise, but who insists that all errors be corrected by the pupil and the corrected exercise be returned to the teacher.

The "Spelling Bee."

THE old-fashioned spelling bee also comes in for a goodly share of bitter denunciation by our so-called educational reformers. Granting that at times this device has been subject to abuse, we should not neglect to use spelling contests which arouse the healthy interest, so essential in good teaching, and which stimulate emulation and enthusiasm. As an instance of this we would cite the case of the public annual spelling bee held at Loyola College, Baltimore, in which eighth-grade students from every parochial school are pitted against one another contending for a silver cup given by the Mayor of the city and which remains in the possession of the winner for one year, after which it passes to the successful contestant in the next annual bee. In expectation of upholding the honor of his own school, the pupil's interest in his work of preparation is an incalculable aid to a practical grasp of spelling. The "battle royal" wages for two hours, and the youthful contestants display not only a functional knowledge of their own grade work, but also an extensive vocabulary beyond their years. The pupils thus give testimony to the public of the merits of the Catholic schools, where pupils are taught not only to spell, but also to show true character by playing well a losing game and by taking defeat gracefully, congratulating the laurel-crowned. Interest aroused, interest sustained, successful drills on properly taught formal spelling—these secured and the stigma of inefficiency in spelling will be removed from our schools.

Mt. St. Agnes College, Maryland Sister M. Xavier

NOTE AND COMMENT

Are Women "People"?

MASSACHUSETTS' legislators have placed themselves in a very delicate position. An act was passed by them last year calling for a constitutional convention. It provided, furthermore, that the new Constitution should be submitted for approval to "the people." Massachusetts is not a suffrage State, and the women suffragists consequently proposed the following dilemma: either women are by this act permitted to vote on the new Constitution, or their claim to be "people" is denied by the legislators. Although it is obvious that the technical meaning of legal terms should not be confounded with the ordinary significance attached to these same words, yet the wise Solons of the Massachusetts legislature found themselves in sore perplexity. The Senate has shifted the responsibility of defining the term to the Supreme Court, which will decide whether women are "people" in the sense of this act.

A Lesson in Dietetics

THE *General Chemical Bulletin* suggests that if the domestic food question were systematically studied the high cost of living could be greatly reduced and the nourishment of the family made better than before. To illustrate the relative nutritive values of various foods the following figures are offered. They were drawn up by the noted dietitian, Professor W. O. Atwater, and show the calories per pound of each article of food listed here: Cabbage, 115; potatoes, 295; eggs, 635; tenderloin pork, 895; sirloin beefsteak, 975; brown wheat bread, 1040; porterhouse beefsteak, 1100; rye bread, 1170; graham wheat bread, 1195; white wheat bread, 1200; pork loin chops, 1245; dried beans, 1520; soda crackers, 1875; oyster crackers, 1910; cream crackers, 1925; butter, 3410. Many may be surprised to find that, according to this list, the food value of eggs and even of porterhouse steak is very low compared with other and far cheaper articles of diet. In general, it has been learned that the so-called cheap foods are the healthiest and the most nutritious.

Protestant Foreign Mission Contributions for 1916

ONCE more the tedious contrast between Catholic and Protestant contributions towards the foreign-mission cause obtrudes itself upon our notice, although at the same time we are taught to appreciate more deeply the heroic and successful labors of our own missionaries. The total offering of the Protestant Churches during the past year, according to the statistics gathered by a committee of the Foreign Mission Conference, was $25,554,000. This marks an increase of almost $7,000,000 over their total foreign mission offering for the year 1915. First among the societies whose exact figures are indicated is the Board of Foreign Missions of the Methodist Episcopal Church, with $2,764,898. The Foreign Mission Board of the Presbyterian Church, U. S. A., comes second, with $2,328,026. The sixty Protestant foreign mission societies of the United States are accredited with 9,937 missionaries in the field and an additional force of 47,334 native workers. But if the financial success of these societies overwhelms us, the spiritual harvest reaped by them is not in proportion to that gathered by our Catholic missionaries. The total number of communicants claimed by the sixty organizations is 1,146,145.

Bishop McDonnell's Jubilee

THE silver jubilee of Bishop McDonnell, of Brooklyn, April 25, brings to our notice the marvelous growth of the largest diocese in the United States, whose Catholic population is surpassed by that of three archdioceses only, New York.

Chicago and Boston. During the twenty-five years of development under the enlightened direction of Bishop McDonnell the number of Catholics increased from 280,000 to 793,000; of priests, from 219 to 442; of churches, from 116 to 229; of ecclesiastical students, from 60 to 390; of academies, from 22 to 40; and of parish school pupils, from 28,815 to 63,377. The only foundations in the diocese in 1892 were those of the Lazarist Fathers, the Fathers of Mercy, the Fathers of the Pious Missions (Italian), the Franciscan Brothers and ten communities of Sisters. Bishop McDonnell introduced into his diocese the Redemptorists, Passionists, Franciscans, Capuchins, Benedictines, Fathers of the Company of Mary, of the Society of Jesus, Brothers of Mary, Brothers of the Sacred Heart and three additional communities of Sisters: the Carmelites, Daughters of Wisdom and the Nursing Sisters of the Sick Poor. The country district of Long Island, a stretch of nearly 100 miles, has been covered with fine churches and well organized parishes. Special care has likewise been taken by the Bishop of the spiritual welfare of the immense influx of polyglot immigrants into his diocese. A particularly beautiful feature of the jubilee celebration will be the children's Communions at the seven o'clock Mass in all the churches, for the intention of their devoted spiritual Father. They will honor him, moreover, by lining up along the sidewalk of the principal thoroughfares in their section, each child waving an American flag, while Bishop McDonnell will pass through their ranks, in an automobile, from one section of the borough to another. A similar triumphal tour was prepared for Cardinal Vanutelli in 1909.

Priests' "Human Side"

IN her recent volume of reminiscences, "The Middle Years," Katharine Tynan writes thus of her clerical friends:

> There is no such everlasting boy as the priest. He gives up the things that sweeten life for other men. He has the "loneliness," as the old Saints used to put it—very often a heart-breaking malady. On the other hand, he keeps the heart of a boy. There is no such place for jests and laughter as the community rooms of the Orders, and the diocesan colleges to which their students return from time to time like happy schoolboys. They are always laughing at each other, playing pranks on each other, telling sly stories of each other. If you are lucky enough to be in their confidence you enjoy a golden humor, a humor without malice. . . . One of my happiest memories of my English life is of the priests and our friendships with them. In England, that land of converts, the priest suffers from being placed on a pedestal, where he is most uncomfortable. He is always "the Father" and treated as though he were the Grand Llama. Those good people never understand the human side of the priest. . . . I think no greater kindness can be done than to receive a lonely priest into the family life in which he can be perfectly at his ease. A priest's friendship is a deeply touching thing. Where he bestows it he gives of necessity—he, the man of no ties—more than those with many ties can return him.

There are people in this country who do not understand "the human side of the priest" either, but for quite another reason. A mission priest reports that the population of a certain portion of our Southland, on seeing him for the first time, actually looked for the historic hoofs and horns.

Catholics in England and Wales

THE *Catholic Herald* of India quotes from the "Daily Mail Year Book" some important statistics concerning the numerical position of various religious bodies in England and Wales. According to these figures, compiled from "official" sources, there is a decrease in every total of the Church of England, while there is likewise a general decline in the communicants and members of the other large Protestant bodies. Of the Catholic Church the Year Book says:

> The Catholic population of England and Wales is officially stated to be 1,885,655; Catholic marriages, 13,729; archbishops and bishops, 18; priests, 3892; churches, chapels and stations, 1,891; secondary schools, 29,099; elementary schools, 1,198; children in same, 254,497; children's baptisms, 68,465; conversions, 9,034. In the matter of schools, both secondary and elementary, and in the number of scholars, the Roman Catholics show advance as compared with the previous year.

The *Herald* remarks upon these figures that while Catholics would seem to have every reason to congratulate themselves, there is one item which invites reflection, the marriages. The correctness of the statistics in this particular instance cannot be questioned, since by law "their occurrences and methods and places of solemnization are carefully recorded." Yet the marriage rate among Catholics is only 7.2 as compared with the general marriage rate of 15.9 per 1,000; while the birth rate, measured by the baptisms, is 23.8 per 1,000. The former would, on the average basis, depress the Catholic population to 863,459, while the latter would bring it up to the high figure of 2,876,680. The writer's impression is that, aside from an undoubtedly higher birth rate among Catholics, "many Catholics marry out of the Church and have their children baptized as Catholics," but, as he admits, it is rash to generalize without fuller information. Might a printer's mistake account for this exceedingly low marriage rate?

A Pilgrimage and a Parable

ANTICIPATING the dawn of Easter Day, vast throngs annually make their "pilgrimage" to the cross of Father Junipero Serra, which crowns the rugged height of Mount Rubidoux. California's civilization, says the Boston *Evening Transcript*, "was founded by the Catholic friars on their pilgrimage from Mexico to capture California for Christ." But these modern pilgrims who now journey to the humble friar's cross are of every Christian creed and many of no creed whatsoever. Thousands sleep in automobiles all the previous night for want of room at the crowded hotels, many do not sleep at all. One of the number thus describes the sight as witnessed from the mountain top:

> Once at the top and having climbed to some vantage-point where you could overlook the mountain's summit which had been blasted level so as to accommodate the multitude, your eye rested on a veritable sea of humanity, just coming into visibility in the dimness of the approaching dawn. Aged and children, strong and feeble, serious-looking and flippant of demeanor, they were all there, in wraps and sweaters and shawls and coats, many of them breathless from the effort of the ascent, but all with faces directed toward the East where now the deeping sapphire tells of a day soon to be born. It is as though you were gazing out upon a speckled landscape, the whites and darks of the clothing of twenty thousand people solidly packed together mottling all the summit. They are perched on pinacles of rock, distributed like fruit through the branches of the few trees, silhouetted in fantastic variety against the sky; and high above the highest worshipper, standing silent and afire, the cross of Father Junipero Serra, the Christian apostle from the mystic days of early California, sheds its radiance like the church's benediction on the reverent throng.
>
> Dawn is announced to the ear at ten minutes after five by the clear notes of the cornet lifting the harmonies of "The Holy City." But the eye has already caught the news from over the Box Springs Hills. There the brightening depth of color told of the rapid advance of the day. And now it is here, the cross picks up and advertises the clear sunshine, and another Easter is singing its message of sunshine into millions of hungry, saddened, lonely hearts.

The sight suggests to this pilgrim a parable of religious unity, a unity of all mankind in a "natural religion" which shall supplant all creeds. Were his eyes opened he might behold, instead, that actual unity of faith for which Christ had prayed, symbolized in the humble friar's cross on Mount Rubidoux.

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Chronicle

Home News.—In a letter to President Wilson, drawn up by the Archbishops of the United States at their annual meeting in the Catholic University at Washington, the loyalty of the Catholic Hierarchy. of the clergy and people is pledged anew to the country, its Government and supreme Executive. The following is the complete text of the document which was presented to the President by Cardinal Gibbons, chairman of the meeting:

Archbishops Pledge Loyalty

> Standing firmly upon our solid Catholic tradition and history from the very foundation of this nation, we reaffirm in this hour of stress and trial our most sacred and sincere loyalty and patriotism toward our country; our Government, and our flag. Moved to the very depths of our hearts by the stirring appeal of the President of the United States and by the action of our national Congress, we accept wholeheartedly and unreservedly the decree of that legislative authority proclaiming this country to be in a state of war. We have prayed that we might be spared the dire necessity of entering the conflict. But now that war has been declared, we bow in obedience to the summons to bear our part in it, with fidelity, with courage, and with the spirit of sacrifice, which as loyal citizens we are bound to manifest for the defense of the most sacred rights and the welfare of the whole nation. Acknowledging gladly the gratitude that we have always felt for the protection of our spiritual liberty and the freedom of our Catholic institutions under the flag, we pledge our devotion and our strength in the maintenance of our country's glorious leadership in those possessions and principles which have been America's proudest boast. Inspired neither by hate nor fear, but by the holy sentiments of truest patriotic fervor and zeal, we stand ready, we and all the flock committed to our keeping, to cooperate in every way possible with our President and our national Government, to the end that the great and holy cause of liberty may triumph, and that our beloved country may emerge from this hour of test stronger and nobler than ever. Our people now, as ever, will rise as one man to serve the nation. Our priests and consecrated women will once again as in every former trial of our country, win by their bravery, their heroism, and their service, new admiration and approval. We are all true Americans, ready, as our age, our ability, and our condition permit, to do whatever is in us to do, for the preservation, the progress, and the triumph of our beloved country. May God direct and guide our President and our Government, that out of this trying crisis in our national life may at length come a closer union among all the citizens of America, and that an enduring and blessed peace may crown the sacrifices which war inevitably entails.

The letter bears the signatures of James Cardinal Gibbons, William Cardinal O'Connell, and of the Archbishops of St. Paul, St. Louis, Milwaukee, Cincinnati, San Francisco and Chicago. His Eminence, Cardinal Farley, and the remaining five Archbishops were unavoidably prevented from attending the meeting.

Three different reports on the attitude of the Socialist party towards the present war were presented to the national convention at St. Louis by the committee delegated for this purpose. The majority and minority reports agreed in denouncing the war as unjustifiable. They considered it mere cant and hypocrisy to say it was not directed against the German people. Militarism, they held, can never be abolished by militarism, or democracy imposed on a foreign nation by force of arms. Though described as "ruthless" the submarine warfare "is not an invasion of the rights of the American people as such, but only an interference with the opportunity of certain groups of American capitalists to coin cold profits out of the blood and sufferings of our fellow-men in the warring countries of Europe." They believe that our entrance into the war will only serve to prolong the fiendish slaughter and "give the powers of reaction in this country the pretext for an attempt to throttle our rights and crush our democratic institutions and to fasten upon this country a permanent militarism." The following is the conclusion of both reports:

Socialist Committee Reports on War

> The working class of the United States has no quarrel with the working class of Germany or of any other country. The people of the United States have no quarrel with the people of Germany or of any other country. The American people did not want and do not want this war. They have not been consulted about the war and have had no part in declaring war. They have been plunged into this war by the trickery and treachery of the ruling class of the country through its representatives in the national Administration and national Congress, its demogogic agitators, its subsidized press, and other servile instruments of public expression. We brand the declaration of war by our Government as a crime against the people of the United States and against the nations of the world. In all modern history there has been no war more unjustifiable than the war in which we are about to engage. No greater dishonor has ever been forced upon a people than that which the capitalist class is forcing upon this nation against its will.

The majority report is signed by Kate Richards

O'Hare, Chairman, Victor Berger, Job Harriman, Morris Hillquit, Dan Hogan, Frank Midney, Patrick Quinlan, C. E. Ruthenberg, Maynard Shipley, George Spiess, Jr. and Algernon Lee; the minority report bears the signatures of Louis Boudin, Kate Sadler and Walter Dillon. A third report is signed by Spargo alone. In it he says:

> We do not believe that the entrance of the United States into the war at this late hour is due to a determination to fight for democracy, or for the independence of peoples from autocratic rule. Our capitalist class has shown too great an interest in the war to make such a belief tenable. But even if it is conceded that the war of the United States against Germany has been brought on by the capitalists of this nation in their own interests, we must still desire that in the struggle this nation shall be victorious.

He believed, moreover, that we cannot be indifferent to the "fact" that we are fighting "the most powerful reactionary nations." Allan L. Benson, the late Socialist candidate for the Presidency, referring in the New York *Call* to the course of action outlined for the party in the majority report—"continuous, active and public opposition to the war, through demonstrations, mass-petitions and all other means within our power"—warns the members against ratifying this report, since it verges "so close to the line of treason that in the event of loss of life in outbreaks against the war the signers of the report would be in great danger of suffering the death penalty for treason."

The War.—During the week the Allies have been attacking the Germans in France on a front of 150 miles. The British have advanced northwest of Lens, east of Epehy and Fampoux, and have taken Villers-Guislain and Gonnelieu. Their main endeavor, however, has been to consolidate their former gains. The French have been on the offensive between Soissons and Auberive, and have made very important advances. They have occupied Laffaux, Jouy, Aisy, Vailly, Ostel, Braye, Chivy, Craonelle, Craonne, Juvincourt, and Condé, driving the Germans north of the Aisne along all this sector. They have also pushed back the Germans a considerable distance from Reims to Auberive and have occupied the latter place.

Bulletin, April 16, p.m.-April 23, a.m.

The Senate voted the War Credit bill of $7,000,000,000 without a dissenting voice. Some minor amendments were adopted, but the bill is essentially the same as that which was passed by the House. It was decided that the differences should be settled in a conference of representatives from both Senate and House. The Secretary of the Treasury, however, opposed the Senate amendment which restricts his authority, but, though at this writing no compromise has been reached, the bill will probably survive practically unimpaired.

The War Credit Bill

The Senate Judiciary Committee reported favorably on the espionage bill in practically the form given it by the Administration. The only important change made by the Committee was the insertion of a clause guaranteeing to the press and the public the right to criticize the acts of the Administration. This clause, however, was subjected to vigorous opposition, when it came up for discussion in the Senate, on the ground that it did not sufficiently safeguard freedom of speech and the press. It was argued that even as amended the bill placed in the hands of the Government the power "to stifle all hostile criticisms of its acts." The objectionable features were eliminated and the section finally passed by a vote of 43 to 33. Even in its present form, however, it is considered far from satisfactory, and by some of its opponents as unconstitutional; it has been suggested that the United States Attorney-General should rewrite it. Discussion of the bill has been laid aside to make way for the army bill.

The Espionage Bill

The army bill submitted by the Administration to Congress contains several unusual features. It carries with it an appropriation for $3,000,000,000, which is designed to cover the expenses for raising and maintaining an army of 43,000 officers and 1,018,270 enlisted men. The important feature is the selective conscription plan which renders liable for military service all male citizens between the ages of 19 and 25. The Senate Committee on Military Affairs, after a vote of 10 to 7, reported favorably on the bill, with only one minor change, by which agricultural workers were included among those exempted from conscription. The bill has come up for discussion in the Senate but has met with serious opposition, and there is a strong movement to increase the age limits with either 18 or 21 as the minimum age and 40 or 45 as the maximum age. The House Committee on Military Affairs reported favorably on the other features of the bill, but failed to include the selective conscription section. In place of this it substituted an amendment authorizing, but not directing, the President to raise the first army of 500,000 men by the volunteer system. The vote of the Committee stood 12 to 8. The minority report of the House Committee has been published. It emphasizes the following advantages of conscription: that it will ensure an equal distribution of the burden of preparedness; that it will give definite information to each man as to whether he is liable for service and when he may expect to be called, and so will permit more effective performance of normal pursuits; and that it will remove the odium and penalties attending the draft system when it is resorted to after the volunteer system has failed. The report calls attention to the fact that at the present rate of volunteering, that is, about 1,000 a day, it will take 724 days to raise the 724,718 volunteers needed to complete the full war-strength of the regular army and the National Guard.

The Army Bill

Mr. Arthur James Balfour, Secretary of State for For-

eign Affairs of the British Empire, and the other High Commissioners to the International War Council, arrived in the United States on April 21. Mr. Balfour declared, in a formal statement that the object of the Commission was "to make cooperation easy and effective between those who are striving with all their power to bring about a lasting peace by the only means that can secure it, namely, a successful war." After thanking the American people for their efforts to alleviate the sufferings of those stricken by the war and in general for their "beneficent neutrality," he referred in words of sincere appreciation to the tireless and fruitful exertions of Mr. Gerard and Mr. Hoover, and alluded with great satisfaction to President Wilson's purpose of making safe the world for democracy. In conclusion he said:

Arrival of the British Commissioners

> That this great people should have thrown themselves wholeheartedly into this mighty struggle, prepared for all efforts and sacrifices that may be required to win success for this most righteous cause, is at once so happy and so momentous that only the historians of the future will be able, as I believe, to measure its true proportions.

Immediately on their disembarkation, the place of which was kept a profound secret, the British commissioners proceeded to Washington.

The new Spanish Ministry has reaffirmed the intention of Spain to preserve its neutrality. Turkey has severed diplomatic relations with the United States. Argentina has sent an ultimatum to Germany, declaring that it will arm its ships unless Germany gives complete satisfaction for the sinking of the Monte Pretegido. The latest official report of German casualties, published in Berlin, brings up the total of German casualties, according to computations made in London from previous German official reports, to 4,180,966. It is reported that Mr. Baker, in his capacity of Chairman of the Council of National Defense, has invited the Governors of the various States to send delegates to a National Defense Conference to be held in Washington on May 2.

Other Items

Ireland.—All probability of a general election was removed on April 17, when by a vote of 286 to 52 the House of Commons passed the second reading of the bill for the extension of the life of Parliament until November. The Irish Nationalists were the chief opponents of the bill on the grounds put forth by Mr. John Dillon, member for East Mayo, that no solution of Home Rule for Ireland had been announced.

Home Rule

Towards the end of the debate Mr. Andrew Bonar Law admitted that a solution of the Home Rule problem would be a great advantage in the prosecution of the war. The Government therefore was most anxious, he said, for a settlement and was most hopeful that the spirit generated in Ulster by the war would create an atmosphere immediately favorable to Home Rule. He declared that there never had been a time when there was so much good-will and that it was needless to despair of arriving at a solution. He announced that Mr. Lloyd George hoped to make a statement very soon on the Government's intentions. A general election, he added, would not be without danger when all the energies of the nation were needed for the prosecution of the war.

Mr. Dillon, moving on behalf of the Irish Nationalists the rejection of the bill, said the Nationalists would vote against the measure at every stage. The present Government, he declared, appeared to be no nearer the solution of the Irish question and was continuing a state of things in which the Irish party in the House of Commons could rightly be taunted with the charge that it could not speak for Ireland. For thirty-five years, Mr. Dillon said, the Nationalist party had told the Irish people that, whatever had been the treatment of Ireland by England in the past, there was a sense of justice and fair play in England, if it could only be reached. This work had now been undone by repeated disappointments and breaches of faith and by the contempt with which the advice of the Nationalists regarding recruiting in Ireland had been treated. In conclusion he urged the Government to present no "mutilated" settlement, but one which would satisfy the Irish people.

Mexico.—The new Constitution of the United States of Mexico was officially proclaimed at Queretaro February 5, 1917. Against this Constitution, which is an attack on their civil and religious rights, five Mexican Archbishops and nine other Prelates have issued a strong and dignified protest. The protest declares that the new Constitution attacks the most sacred rights of the Catholic Church, of Mexican society, and of its members, both as individuals and as Christians; it proclaims principles contrary to the truth taught by Christ; it does away with the few rights which the Mexican Constitution of 1857 still recognized as belonging to the Catholic Church as a society, and to Catholics as individuals. Without the slightest attempt to interfere in purely political questions, but with the sole intention of defending the religious liberties of the people, the Prelates, before examining in detail the specific cases of flagrant injustice of which they are the victims, state (1) that in accordance with the constant teaching of the Roman Pontiffs and the dictates of true patriotism, they disapprove and condemn armed rebellion against all legitimately constituted authority. They maintain, however, that passive submission does not mean that they approve or willingly submit to the anti-religious and unjust laws which a government may impose, or that they consent to see the Faithful deprived of their inherent right to use legal and constitutional means to have these laws amended or annulled. (2) That in making this protest they are not moved by the slightest desire of vengeance,

Protest of the Mexican Hierarchy

or spite, or concern for their own worldly prosperity, or that of their clergy, their only motive being to fulfil their duty of defending the rights of the Church and religious liberty.

In their analysis of the revolutionary movement from its inception to the present day, the Prelates point out that the systematic attacks of the leaders and their partisans on the Catholic religion, its churches, its priests, its institutions of education and charity, prove conclusively that the movement, political in the beginning, soon became anti-religious. To give some color to the attack, the most senseless charges were trumped up by the revolutionists. Bishops and priests were said to have conspired to overthrow the national Government of 1911, and to have been the accomplices and abettors of the Government established in 1913. Now it was said that they wished to get hold of the Government and stamp out liberty forever. At another time they were accused of being in union with the Government which so long held the reins of power in times of peace, and, while in collusion with the wealthier classes, of trampling the proletariat under foot. The priests were accused of every vice and crime. It was rumored that stores of arms had been found in the churches, that there were priests and even bishops in the ranks of the "reactionary forces." These slanders were reechoed by the press. It soon became evident, the Prelates add, that since the Catholic Church was shorn of all civil power in Mexico, after the separation of Church and State had taken place, the one aim of its enemies was to deprive it also of its influence as a moral power in the country. The debates in the Constitutional Convention of Queretaro make this plain.

Coming to specific instances of injustice manifested in the Constitution of Queretaro, the Prelates refer to section 4 of article 130, which formally declares that it recognizes no such thing as religious associations called churches. On this point the signers of the protest say that even if the Catholic Church were not Divine and had not received from its Founder all that makes it a true society, it would have, from its own individual nature and independently of any authority whatever, its own proper nature and character founded on the right of the individual to religious belief and to the practices of religious worship. And as this right is anterior to the State and consequently independent of it, the injustice attempted against that general right of association in the people at large, becomes an aggression against the right of the individual. They protest, therefore, against that section of the Constitution as a violation of the right which Mexican Catholics have to see their Church recognized as a lawfully constituted body. That section is then contrary to the Constitution of 1857, unlawfully annulled, and even to the "Reform Laws."

The Prelates protest as vigorously against article 3 of the Constitution which deprives members of religious corporations and ministers of religion of the right to teach in primary schools; against article 5, which forbids the establishment of monastic institutions; against article 27, which orders the confiscation by the State of churches, seminaries, parochial residences, and against the whole series of iniquitous laws contained under article 130, and with particular energy against those which attack the sanctity of the Sacrament of Matrimony.

In conclusion the Prelates again solemnly affirm that they are not looking for power, but for tolerance and religious liberty for themselves and their people, and peace, prosperity and happiness for their country.

Russia.—The Socialists are weakening the Provisional Government's control. It is acknowledged that the Government cannot enforce its mandates without appealing to the people's patriotism, and the Socialists' Council of Workmen and Soldiers' Delegates apparently determines to what extent the Provisional Government shall be supported. On April 16 the Council, in congress assembled, adopted a resolution affirming the

Socialists' Growing Power

> Necessity of exercising an influence over the Provisional Government which would keep it up to a more energetic struggle against anti-revolutionary forces' and the necessity of exercising an influence which will insure the democratization of all of Russian life and pave the way for a common peace without annexation or indemnity, but on a basis of free national development of all peoples. . . . The congress calls upon the revolutionary democracy of Russia, rallying around the Council of the Workmen's and Soldiers' Delegates, to be ready to suppress vigorously any attempt by the Government to elude the control of democracy or to renounce the carrying out of its pledges.

The Council has ordered the arrest of five prominent generals, has passed a resolution favoring the suppression of classes and titles, and the confiscation of all lands belonging to the Crown or the Church, has recommended that a constituent assembly shall be convened in Petrograd as soon as possible on the principle of universal suffrage, that the army shall take part in the elections, that women shall vote, and that the Council of Workers and Soldiers' Delegates shall control the election.

Spain.—Induced by the consideration that the neutral policy adopted by the country prevented the proper defense of Spanish lives and interests, that the nation's prestige had been shaken and that its failure to side with Latin America in its stand against Germany involved loss of the moral leadership of the race, the Liberal Premier, Count Romanones, has resigned. Marquis Manuel Garcia Prieto succeeds him as Premier at the head of a Cabinet which like its predecessor is Liberal in politics. After its first meeting, the Cabinet announced that the constitutional guarantees, which, owing to labor troubles and other difficulties, had been suspended in some localities, would be fully restored.

The New Cabinet

A League to Enforce Peace

CHARLES G. FENWICK, PH.D.

THE general plan of a league of peace has been approved in principle by the leading statesmen both of the United States and of Europe. In President Wilson's mind the idea has taken more and more definite shape, first in the form of "some feasible method of acting in concert," by which the States can secure their fundamental interests, then more recently in the form of a "covenant of cooperative peace" representing "the organized major force of mankind." The Prime Minister of Great Britain looks forward to the time when the nations "will band themselves together to punish the first peace-breaker who comes out." M. Briand, recently Premier of France, hopes for "a solid, lasting peace guaranteed against any return of violence by appropriate international measures." Chancellor von Bethmann-Hollweg foretells at the close of the war "a cry for peaceful arrangements and understandings which, as far as is within human power, will prevent the return of such a monstrous catastrophe." None of these statesmen has, however, committed his country to the adoption of any definite program.

In respect to the attitude of President Wilson no formidable opposition was shown until in his note of December 18, 1916, calling upon the nations at war to state the terms upon which they were ready to conclude peace, the President pledged the cooperation of the United States in the formation of a "league of nations to insure peace and justice throughout the world." Immediately protests were heard both against the policy of having the United States become a member of such a league and against the unwarranted assumption of power by the President in promising such membership without the consent of the Senate. In consequence the President appeared before the Senate on January 22 to justify his position and to set forth the conditions under which he considered it possible for the United States to cooperate with other nations in establishing an international authority to guarantee peace.

The most serious objection urged against the participation of the United States in an international league of peace is the fact that such a step would constitute a radical departure from the traditional foreign policy of this country. Within a decade after the adoption of the Constitution, when the country was all but drawn into a war with England in consequence of a treaty made with France in 1778, Washington uttered in his farewell address the solemn warning that the United States, in extending its commercial relations with foreign nations, should have with them "as little political connection as possible." This policy of political isolation was doubly emphasized in the proclamation of the Monroe Doctrine in 1823, when the United States endeavored to make the entire western hemisphere a chosen land, free to pursue its own ideals of independence and self-government, unhampered by the European system which was then attempting to suppress the rising tide of democracy. To this heritage the United States has been consistently faithful, and so far has it been influenced in its diplomacy by that heritage that in 1899 and 1907, in signing the Hague Convention providing for the settlement of international disputes by arbitration and other peaceful means, the United States entered a reservation announcing its intention not to depart from its traditional policy of not interfering in European questions and of regarding American questions as distinctly in a class apart.

How then shall we break with the traditions of a century, give up the security of our isolated existence, and enter into the arena of European politics in the hope of maintaining a more stable equilibrium than any yet attained? The difficulty becomes less forcible the more closely it is examined. In the first place there is no analogy between the alliances Washington warned us to avoid and the proposed league of nations for the maintenance of peace. Rather it is the precise object of the league to substitute for the unstable balance of power of alliance against *entente,* an entirely new combination of forces, and the vital condition of the success of the league must be the number of nations it can rally to its membership. Moreover, neither is the physical isolation of the United States such as it was in the days when the ocean was truly a formidable barrier to invasion by sea, nor is the relative strength of the United States among the nations of the world such as it was in the early days of the Republic. More significant still of the new order in which we live is the fact that the United States has not only become a world-empire by reason of its possessions in distant parts of the globe, but has through the intricate network of its financial and commercial relations identified its interests with the common welfare and peace of all nations.

It is commonly asserted that the United States would never consent to arbitrate a question involving an infringement of the Monroe Doctrine, that we would not submit to a foreign tribunal a matter so closely affecting our vital interests. But it is sufficient to answer that we have already by our arbitration treaties of 1914 agreed to submit questions "of every nature whatsoever" to an international commission for investigation and report, binding ourselves not to make war in the meantime. Besides, the presence of the larger South American republics among the members of the league would be a more

adequate guarantee of our interests and theirs than would any individual action on our part.

These are, indeed, but material considerations based upon our own self-interest. More impressive by far is the moral argument that relief from the present state of anarchy into which international relations have fallen can scarcely be hoped for unless the United States lends its aid to the movement for constructive reform. Not from any inherent virtue of our own, but from the circumstances of our origin and from our geographical position have we been able to set up an ideal of liberty and justice, to which we may not always have been true, but which has nevertheless been a standard of conduct for us and one which we may well contribute to the reconstruction of Europe. President Wilson, in his address of January 22, stated this ideal in fairly definite terms—the equality in respect to rights of all nations, great and small, the right of every people to choose the government under which they wish to live and to pursue their domestic policies unhindered, the freedom of the seas, and the limitation of the armaments which have hitherto made a mockery of the elaborate plans of arbitration adopted in one treaty after another. To stand apart under such circumstances would be to defeat the one hope for the future peace of the world.

A league of peace may, indeed, not prove feasible; the forces of disruption may prove stronger than the forces making for union, and national policies may refuse to yield to the higher interests of the world at large. As in the case of every association of individuals for the welfare of the whole, the success of the league will depend upon the extent to which its members are willing to impose upon themselves the self-restraint essential to cooperation; material interests must no longer be the absolute rule in the trade rivalries of nations. Whether the nations are willing to make the necessary sacrifices is for the future to show; but at least the United States, which has proved the success of federation within its own borders, can contribute its experience and its influence to the establishment of that same ideal among the nations.

What Does Ireland Want?

SHANE LESLIE, M.A.

THIS is an exceedingly difficult question because neither Ireland nor her friends nor her enemies can agree, even among themselves, what she wants for herself or what they want for her.

At present only vague abstractions which sound better to wild music than to mild common-sense are being used such as "Coercion for Ireland" "Coercion for Ulster," "An Irish Republic," "Twenty Years of Resolute Government." These are all wanted by different groups in Ireland, but they all imply failure or threaten confusion worse confounded.

The colonial solution, that is, a workaday gift of autonomy based on the free dominions in the Empire, has the merit of being acceptable to more groups at one time than any other. What Ireland wants is not so much any particular system as the recognition of her nationality.

The trouble is that only extremists can make themselves heard in Ireland. The majority are not asking for the impossible. Ireland does not wish to hitch her wagon to the moon. Her people are not clamoring for revenge or republics. Vengeance anyhow belongeth to the Lord and republics are for countries like Russia and France which have discovered the art of putting up successful revolutions. The world we live in is one which believes more in success than in principles. Ireland is a country which has staked so much for principle that she has failed—of success. A humdrum, practical, cooperative, unromantic home administration is what Ireland needs whatever her most impulsive and gifted sons have demanded and continue to demand.

The time has come for the dead to bury their dead on both sides and for the bitterness of the past to be engulfed in the peace of the future. If Ireland wants anything she wants peace at home and abroad. To ensure peace at home the cessation of internal strife is not only a desirable expediency but an absolute necessity if Irish nationality is to be carried into the next era.

Agonized by the war, distraught by the insurrection and menaced by the submarine, Ireland is not the buoyant, irreconcilable nation some of her absent partisans imagine. She is sad and a-weary. She is just as prepared to make peace with the Ulsterman within her gates as the liberal majority of Englishmen are to give terms to Ireland herself. And it is time surely. For Ireland is no longer young. Even her lovers and her poets personify her as a poor old woman. She is not qualified for a republican adventure. There is no older, no more traditional, no more conservative people in Europe. Ireland only asks to conserve her nationality.

It is remarkable that every movement which has agitated Ireland in the past century has been a conservative movement to conserve land, language and religion. The supreme and outstanding movement has been one to recover an eighteenth-century parliament out of the past. Home Rule is not a hazy experiment or political phantasy. It is a fixed idea round which many proposals and solutions have gathered. It is the national yearning for a visible and central sign that forming part of an Empire does not preclude Ireland from being a

nation. As the Jews treasured their temple in a nationalist as much as a religious sense, so the Irish still look to the desecrated buildings on College Green, and even if the latter were razed to the ground as utterly as the former, the Irish race scattered over the world would never cease dreaming and planning some such restoration as lies at the root of the Zionist movement.

Ireland wants to combine the satisfaction of an ideal with the hope of economic salvation. At the root of her troubles lies the economic squalor of congested counties in the west and of congested cities in the east. These she wants to remedy by home legislation.

Ireland has asked for very little. Her demand is two-thirds sentimental and one-third economic. O'Connell's Repeal was for the restoration of Grattan's parliament which meant practically a landlord's parliament. But Protestant and landlord as it was, it had kept Dublin among the first half-dozen capitals of Europe. Had Repeal been carried we should have had a mixed assembly of old-fashioned landholders and Catholic demagogues, who between them would have held off the horrors of the "Famine." A Home Rule Parliament in the eighties would have had no place for the gentry. It would have been fiercely agrarian but would have attracted a strong element from the radical Ulstermen. Since then Ulster Radicalism has passed over to Toryism and Radicalism itself has found a strange but striking guise in Sinn Fein.

What Ireland wants is a fusion Government in which agrarians, gentry, Sinn Fein, Ulstermen and other elements can be represented to the exclusion of the fanatic. Ireland does not favor the triumph of any particular partisanship, but she does want an ideal fulfilled. She is prepared to be governed by Conservatives on condition they are Irishmen. A government of Redmondites and Ulstermen ruling for the common good with a spice of Sinn Feiners and Laborites in honest opposition would not be a hopeless opening of the new régime.

So important is an unpartitioned Ireland that Carson must be welcomed at College Green. He should be removed from naval affairs, of which he could know nothing, to Belfast, which he thoroughly understands. His ladle, more than anybody's, stirred the seething pot, and no living man has more unrest to set right in Ireland today than the original begetter of civil strife.

The kind of government Ireland wants is neither republican nor reactionary, one that need not be identified with any one of the present parties, though of course a Dublin parliament would be considered the climax of the Irish party's thirty years of struggle. Though Ireland wants a practical, she does not want a machine government. Bosses are bound to make their appearance, but free-lances can be expected to keep up a critical and healthy opposition. It would be difficult to exaggerate the loss of such a citizen as the late Mr. Sheehy Skeffington in a Dublin parliament. An even greater misfortune would be the prevention by illness of Sir Horace Plunkett assuming the portfolio of Irish Agriculture.

All sects and classes, all the social strata left behind by Irish history should find interest, representation and pride in a Dublin parliament. The only types who may be profitably excluded are the *gombeen* men, graziers, absentee landlords and dynamiters. These are all uneconomic factors. Ireland wants cooperation to succeed the disastrous effect of the *gombeen* or local money-lending class, tillage to swallow grazing, dynamiters to become absentees and the landlords to take an interest in the community of which they are part and of which they might have become leaders had they recognized the bed-rock principle of Irish nationality as Parnell.

The ideal as it exists in Ireland herself will be satisfied by what must needs be a compromise. To say so is no slight on those who gave their lives in Ireland a year ago. They rose for Ireland and not for a type of government which could not possibly have claimed a united and unpartitioned Ireland afterwards.

The ideal as it exists in many minds outside Ireland is disturbed by emotion and distance and demands more than Ireland herself wants. Ireland wants less than any other small nationality in Europe today. She asks to possess and enjoy that full colonial independence enjoyed by Canada and of which the principle is assured to the world by the entry of America into the war. She cannot ask less. She need not want more at least in this generation. For the time we must be practical and reconstructive, remembering that Ireland is immortal and that her final form and destiny is with God.

National Defense

HAROLD HALL

THEY were watching the First New York Cavalry swing across the Manhattan Bridge. In the pelting rain this group of three men stood there, and bared their heads as the colors appeared. "It's good to see the Guard back," said one. "You're wrong," said the second, "the Guard isn't back. The men are, but the Guard died down by the Rio Grande."

There seems to be truth in that statement, if you can judge from the opinion of the men who went to the border last summer as members of the militia regiments. All but the highly-paid officers returned home with the strong conviction that the National Guard idea is obsolete. Look over the roster of the different regiments and mark the long list of members who have not reenlisted and you will realize that the remark made one day on the Manhattan bridge has a big grain of truth in it. Well, if the Guard is going what is to take its place in our military system? Since April 6 the war-drums have throbbed throughout the land, and the question of adequate defense is paramount in every mind. How is adequate defense to be secured?

The National Security League, with its office at 31 Pine Street, New York, makes a very good answer:

1. Compulsory military training and service, wholly under national control, for all physically fit male citizens. 2. A navy of such strength as to make the United States the second naval power in the Atlantic and concurrently the first in the Pacific. 3. That Congress should immediately make provisions whereby the industrial and transportation facilities of the nation may be effectively mobilized in case of need.

The League is not a "foundation" affair. It makes its appeal to all American citizens for support in its campaign for preparedness. Not being endowed, it is supported by the small contributions of the public. It is both non-partisan and non-political, having no politics but preparedness, and hoping to obtain through public sentiment such measures of preparation as will ensure the country against the violation by any foreign power of American rights on land or sea. The League holds with George Washington, who while a soldier was not a militarist, that "If we desire to secure peace, it must be known that at all times we are ready for war." While very outspoken in its pronouncements, the League places the blame of unpreparedness where it belongs, on the whole people. In the erroneous belief that we were protected from foreign invasion by two great oceans, we have been living in a fool's paradise. The world-war has shattered this fancied security, and for years the General Staff of the army, and the General Board of the navy have been reporting our needs to Congress and demanding adequate appropriations. In the past, Congress has ignored the warning of experts simply because these warnings and demands were not backed by a strong public opinion. The National Security League was formed with the avowed purpose of crystallizing public opinion and bringing it to bear upon Congress.

In its declaration of principles the League stands for universal military training and service as the first and most essential requirement for real preparedness. In addition to preparing a petition to the President and Congress of the United States asking for the training of young men prior to their twentieth year with subsequent liability to service, the National Security League has secured the introduction into five State legislatures now in session, of a bill providing for military training in the schools. More than 100,000 copies of a catechism on universal military training have been distributed throughout the land, in addition to several thousand pieces of other literature on the same subject. It hopes to inaugurate a university-extension system to spread the message of civic duty and responsibility into every section of the United States. With 100,000 members, and 280 branches and committees scattered up and down the land the League is well equipped to do this work.

In Switzerland universal military training has been in effect since 1848, and in Australia since 1909. At the age of ten every Swiss schoolboy begins his program of physical training with a selected series of exercises looking toward the harmonious development of the body. At this age the boys spend two hours a week in physical training and at fifteen one hour a day is devoted to such exercise. At nineteen the young Swiss undergoes a physical and mental examination, and if he passes these tests he is recruited as an infantry soldier to begin service in his twentieth year. From his twentieth to his forty-second year just 193 days of service are required of a citizen in the Swiss republic, which makes an average of less than nine days a year for twenty-two years. As a result of this system the Swiss citizen soldier is said to be almost equal to any regular soldier in the armies of the world, and yet he devotes the whole of the productive period of his life, not to the profession of arms but almost exclusively to the pursuits of civil life. In Australia the boy goes through military instruction during his school years, between the ages of twelve and eighteen, and at nineteen he is enrolled for a period of eight years in the battalion of the region in which he lives. During these eight years he is liable to service in the event of war, but in normal times he is obliged only to give two weeks each year to service with the colors.

Apply the lesson to our own country. About sixty-five per cent of the male population which reaches the age of twenty would, each year, prove fit for military service, supposing we had compulsory military training in our schools. Eventually this would mean an active army of 2,500,000 men under twenty-four years of age, and a reserve of nearly 8,000,000 trained troops between the ages of twenty-four and forty-five ready to be called into active service in case of a long war. Of course this does not mean that we should abolish our regular army. We shall always need a small regular army as a nucleus and training corps for the citizen army. As Mr. Henry L. Stimson, former Secretary of War, says, it would serve "not only as a nucleus, but to be what we call our first line of emergency defense, both against internal disorder and against invasion." So that our policy as a nation would not be changed by the adoption of universal service. There would be this difference: under universal training our citizen army would go to the front really fit, with every man a good fighting unit, while under our present volunteer system our citizens are sent into the field in a state of unfitness best expressed by the unpoetic term "cannon-fodder." Moreover with universal training in vogue, millions of trained men could be mustered into service in a fraction of the time that it now takes to mobilize thousands of unfit men or misfits. Witness last summer's mobilization when the war-cloud loomed dark over the Mexican border.

It goes without saying that the American people will never tolerate a large standing army. It has always been the policy of the nation to depend on two classes

of soldiers, the regular and the volunteer. Universal service would make the volunteer more than a mere man in uniform, with a few vague ideas on soldiering as he is today in our present military system. Again the democracy of the universal service system is true democracy. For true democracy means equality of obligations as well as of rights and opportunities, and that is not the case today when the burden of defense does not fall equally upon all classes of the population, rich and poor alike. Moreover, under universal military service, the people will have a voice in their army as they have in their government, and no man, whatever his position in civil life may be, will be able to shirk his military duty, but he will gain a place in the military organization that merit wins him. It should be remembered that our Government has power to compel every citizen to fight for the country, and yet is under no obligation to prepare him for such a task. The Civil War draft was the exercise of this power. A system of obligatory training would simply oblige the Government to make the citizen prepare for the performance of a task which he is now obliged to perform, whether he is trained or not. It is no more unjust to oblige the citizen to train for service than it is to oblige him to do jury duty or to pay taxes. Government exists to secure the greatest amount of good to the individual that is consonant with the welfare of the community. If the individual's rights or tastes are a harm to the many, they must cede to the common good. In the present instance, however, there is no clash of interests, for it is just as beneficial to the individual as to the community that every citizen be prepared to do his utmost in defending himself, his liberties, his home and his native land.

There is no doubt in the minds of those who have the welfare of American youth at heart that military training would instil into the hearts of our youngsters qualities of obedience and discipline, that are very much needed in American civil life. It would make patriotism mean more than waving a flag or standing up when the national anthem is played, by bringing early in life before the minds of all the very salient fact that citizenship means obligations as well as privileges. It would make our democracy more real by doing away with all class distinctions in the training and disciplining of the great citizen army of defense. There might be less juvenile crime, less of the mad revelry of pleasure that has grown into our youthful population, if the duty of citizenship was taught during early youth, as only universal training can teach it. Switzerland has found universal training worth while, as Frederick A. Kuenzli, Assistant Appraiser of the Port of New York, and formerly a lieutenant in the Swiss army, made clear in a recent address:

> Why did not Germany strike at France through Switzerland instead of through unprepared Belgium and defenseless Luxembourg? What prevented France and Italy from invading Germany at her most undefended frontiers through Switzerland? To both questions the answer is the same: The big powers knew how tremendous an obstacle the well-drilled and equipped, efficient, patriotic Swiss army manning the well-nigh impregnable fortifications of Switzerland would be to any invasion conducted through her territory.

No true American can doubt that universal training is worth a trial. Why not try it, and try it now?

A Tendency in Modern Art

J. Harding Fisher, S.J.

EVEN the most casual observer must have noticed that the spirit which has so seriously infected current literature has affected art as well, not great art, but such forms of it as find place in popular magazines. No one is surprised at this. It is only a recurrent phase of the temper that planted a grove in honor of Venus and Adonis on the sacred spot where Christ was born. The grove has disappeared and in its place is the Church of the Nativity. The goddess of reason usurped the place of Our Lady in the Cathedral of Notre Dame, but eventually the Virgin of Virgins came back to her own. So it will be with the present decadence in art. Christ's ideals cannot be thrust from the world. Neither literature nor art can be permanently dechristianized. They may suffer an eclipse, but the period of their obscuration will be temporary. Yet it must be confessed that Christian standards are being replaced to a lamentable extent in the popular mind by pagan standards; and in certain quarters to object is to incur the odium of being considered a puritan or a prude. Many of our people are worried and distressed, especially for the young; the ideas of the uneducated are somewhat confused, and even some Catholics are wondering if the traditional attitude of the Church is not too severe, and if her teaching on the relations of art and morality should not be readjusted so as to meet the exigencies of present conditions.

Of course the attitude of the Church will not be changed. Long centuries ago she adopted a definite position based on common-sense enlightened by faith. It goes without saying that she is irrevocably and unequivocally opposed to the exhibition of those works of art, if such can be dignified by the name of art, which are lascivious or obscene. With this policy all decent men, of all creeds and of none, are in sympathy.

As regards morals the stage, the novel and the short story are by no means beyond reproach; but art, with its

more sensitive appreciation of the beautiful and its more deep-seated revulsion against the ugly, has not yet become a confirmed offender. It is, however, undeniable that more and more of the draperies that the American sense of decency has hitherto demanded in works of art exposed to the public gaze, are being discarded. The nude, which by common consent only a few years ago, was hidden in studios or in galleries, is showing a more unblushing effrontery, and is endeavoring, not without a measure of success, to win the sanction of public sentiment. Against this movement the Church, as in the case of so many other modern movements, has deliberately set her face.

She deprecates with reiterated insistence the dechristianization of art, she frowns with undisguised disapproval on the substitution of pagan goddesses for classic Madonnas, she rebukes with God-given wisdom the glorification of the flesh, she insists that the human form shall be clothed with modesty. Basing her attitude on the teaching of Revelation, reinforced by an intimate knowledge of the frailties and weakness of man, and relying on the instinctive sense of mankind, both civilized and uncivilized, she has always taught, as she still teaches, that the nude is offensive to pious eyes, even when it is not in itself sinful, or an approximate occasion of sin.

Naturally, on this subject she finds herself out of touch with advanced thinkers. To the protest of "art for art's sake," she turns a deaf ear, for she is not blinded by the fallacy so vigorously proclaimed by certain artists. Art is not exempt from the mandates of the Divine law, and has no more right to demand that it be divorced from morality than any other field of human endeavor. To those who declare that according to Saint Paul "All things are clean to the clean," she replies that to make these words an excuse for license is a plain perversion of the words of the Apostle by whom they were applied solely to the distinction between forbidden and unforbidden meats.

Neither is she misled by those other clever phrases used by the modern movement. Had man retained his state of primitive innocence, he might look without scruple or fear on what the holy God made holy. Unfortunately, however, there has been a Fall, original sin has spoiled the preternatural harmony between man's higher and lower faculties; and the consequence has been that the beauty of the human form, although it remains unchanged in the fallen state, undoubtedly exercises, nothwithstanding Redemption and grace, like many another thing which is good in itself, a dangerous seduction that leads man to sin. Physical beauty only too often fails to awaken and inspire moral control. The Church is still old-fashioned enough to foster the sense of shame. She is glad when the cheek mantles with crimson, she denies that the shrinking sense of modesty is an outgrowth of ignorance and superstition, to be cast aside by the enlightened with other survivals of medievalism. On the contrary she holds it to be a precious God-given gift, a warning against betrayal of the soul by the flesh, a sign of its fear of contamination, an evidence of its aspiration toward the life of the spirit. Natural to all men, it is intensified by grace. Its loss bespeaks decadence, not progress or evolution.

The Church is a prudent mother, and while anxious to accord her children every legitimate pleasure, she does not indulge them in folly. She will not allow them to trifle with danger that tends to weaken, and may kill, the life of the soul. She bids her children look out on the beautiful world of God's creation, and contemplate its subtle and varied beauty; but with stern common-sense, developed by her reading of history and her personal dealings with individual souls, she makes an exception. The deification of the flesh in Babylon and Rome led to gross sensualism, and even in Greece, the home of refinement, the worship of matchless beauty ended in orgies of indecency. Nations are made up of individuals, and the latter no less than the former are preyed upon by passion. There are embers of sensuality in man that are apt to burst into flame on slight provocation. Christianity, wise with the wisdom of ages, has striven to isolate the smoldering fires in the depths of the heart, and warns her children, at their peril, not to supply them with fuel. If the soul is to live the life of the spirit, it must dominate the body and hold it in check; for its passions, though not evil in themselves, are blind, and prone to excess, they need a strong rule of repression. Undoubtedly this is the traditional attitude of the Church towards the nude in art. However, there is another side of her teaching that must not be overlooked, if the understanding of her position is to be clear and safe from exaggeration.

The Church has always been the champion of true liberty; she does not find sin where sin is not, nor does she impose obligations where they do not exist. All the same she is careful to warn her children of danger, and anxious to screen them from peril of soul. Therefore, although the Church has never held that the contemplation of the nude in art is in itself and of necessity sinful, she has always insisted that such representations have in them an ever present element of danger which may easily become an occasion of sin, more or less serious according to age and temperament and training. She herself has been the faithful custodian of the treasures of art, but throughout the ages she has been instant with young and old that just as the chaste tongue has reticences, so has the chaste eye restraints. While admitting that the portrayal of the human form may be made the glorification of a beautiful work of God, she has never forgotten that even its idealization does not take from it its seductiveness. In certain cases she is prepared to admit that the element of beauty may so far transcend the other element as to make the latter practically non-existent; but she knows full well that such cases are rare, and that even in them the esthetic appeal is by no means for all men the strong appeal.

This two-fold attitude sums up the position of the

Church on the nude in art. Those whose position or training or culture or temperament have made them to a great extent immune to danger, are not forbidden by her to look at art studies that have a high artistic value, provided they are sure of their intention, and are conscious that for them the attraction is not to be sought in disordered curiosity or some other unworthy motive. In large cities, where unfortunately the plastic arts have obtruded the undraped figure even on unwilling observers, it is not unlikely that such studies when moral and genuinely artistic, produce little if any impression on the ordinarily serious and mature mind, and hence do not constitute a serious moral danger for the adult whose thoughts are habitually wholesome. In smaller communities, however, where Christian modesty holds greater sway, and where the people have not been more or less accustomed from youth to spectacles of this nature, the nude in art presents greater peril and must be reckoned with as likely to prove a great temptation.

The same holds true to a great extent of the young, and of those who, though not young, have been guarded from such sights either by deliberate care or by circumstances of environment. Such persons will experience more trouble of soul, at least generally, in the presence of the freer forms of art, some will shrink instinctively from it, others will need to be more on their guard. There is then in this matter, as is clear, the question of the personal equation. A painting or a piece of statuary, which is, in itself, quite innocent, may affect individuals differently; what is for one a source of artistic pleasure, may be for another an occasion of moral danger; in one case the response may be purely esthetic, in the other it may be largely that of passion. Individual conduct must be regulated accordingly, and the regulation of conduct will depend on the ordinary principles, which apply to all occasions of sin. Hence the necessity of a prudent director for the formation of the individual's conscience, so that he may be able to steer a peaceful and safe course between timorousness on the one hand and laxity on the other, and may arrive at that liberty of action which St. Paul says is the right of the children of God.

Maternal Instincts

Richard A. Muttkowski, Ph.D.

To eat, to fight, to love: around these three are built up animal instincts and adaptations. Food, shelter, and defense form the great trio that affect the self-preservation and race-preservation of a species. In very many animals reproduction terminates life: shortly after oviposition the parents die. The eggs are often scattered promiscuously, left to chance preservation, or exposed to a million dangers, and productivity must offset the usual enormous loss. Incubation is provided for by the mother, either directly or by extrinsic means.

It may be of interest to examine some of the kinds of incubation. An elaborate provision is that of the Australian mound bird. This bird is about the size of a turkey and constructs gradually a mound of formidable size, several, twenty-five feet in diameter and five feet deep having been found. In the middle the bird places a pile of decaying plant matter, and upon this her three or four eggs, and covers the whole with loose rubble. The warmth generated by the decaying matter hatches the eggs after several months. So, too, does the fly lay her eggs in warm manure for incubation. Of a similar nature is the instinct that prompts turtles to bury their eggs in the hot sands.

In its higher development the work of incubation is performed by the mother. Here the birds are familiar examples; the embryo is enclosed in a porous shell and the warmth of the mother's breast insures its development. The emperor penguin of the Antarctics, which has not even a nest, lays a single egg, that must not touch the cold ice and is hatched out on the parent's feet. The mother has a bare patch of skin on the underside ringed with longer feather to surround the egg, and later the chick; this affords both the necessary warmth. As a whole, however, birds conform to a general type, and usually there is a nest of some sort, if only a few twigs or stones thrown together to keep the eggs from rolling away.

It is surprising that among amphibians which are regarded as much lower in the scale than birds and reptiles, internal incubation, so to speak, makes its first appearance. I exclude a number of viviparous insects, sharks, and snakes. In certain Venezuelan frogs of the genus *Nototrema* one species carries its eggs on its back, preventing their loss by a little parapet of skin. In another species of the same genus the edges of the parapet meet and fuse, and thus is formed a large pouch. In the celebrated Surinam toad, *Pipa Americana,* the skin forms a pouch around each egg; the egg remains enclosed through all its formative stages until the miniature toad finally slips from its pouch.

The habit of carrying the young is found in widely separate groups. Among mammals an entire order, the marsupialia, kangaroo and opossum, carries its offspring in a pouch or on its back. Among arthropods the larger spiders and scorpions carry their progeny on their backs for several months. With her customary penchant for placing the biggest surprises with the lowliest of her creatures, nature has endowed the scorpion with one of the highest developments of the maternal instinct—the sacrifice of the mother for the offspring. The scorpion is literally devoured by her children, and permits them to do so. We stand perplexed at the complexity of an instinct which causes the mother to submit calmly to dismemberment, without offer of resistance; yet this same instinct causes her at the same time to ward off any foreign intruder who might interfere with the dismemberment and perhaps save her life.

Lest marvel carry us to extremes, let us note that the action is a fixed instinct, and is not controlled by the light of intelligence. Like most instinctive actions, that of the scorpion shows no logic. For the scorpion permits strange progeny to be foisted on her and to dismember her; she does not distinguish her children from strangers. It is not a self-sacrifice due to love, but a fixed instinct, which compels the scorpion to submit to dismemberment at that particular period. I venture to say that if, as in other such periodic phenomena, the offspring be removed for a while at about the time of dismemberment, this instinct will lapse; and after restoration of the offspring the scorpion will no longer tolerate dismemberment, nor even tolerate her young. Periodic instincts are usually perfect for the period of their duration, and then lapse completely. Such is indicated during the nuptial activities of some of the running spiders; if they are prevented from building a nuptial burrow, or if a finished burrow be destroyed, the instinct to build lapses.

The unreasoning blindness of an instinct is shown in the following instance. One of the digger-wasps lays her egg on a paralyzed caterpillar, encloses it in a burrow, and returns every day to inspect the condition of the food. If the caterpillar has died, decay naturally sets in, and the mother hastens to remove

the dead caterpillar and supply fresh food. Experimentally, the young grub may be removed; yet the mother wasp will continue to supply the burrow with fresh caterpillars, taking no cognizance of the removal of her offspring. Or again, if the cocoon of eggs which a running spider carries fastened to her abdomen be taken away and a wad of cotton or cloth, or even a cork or bit of wood, substituted, the spider does not recognize the deception.

One of the thread-legged bugs has youngsters that have short legs. The mother has very long legs and stalks gravely over her offspring, shielding it like a canopy, and teaching it to feed and protect itself. So, too, does the adult bird teach the timid fledgling to fly, even pushing it out of the nest if the youngster be not sufficiently courageous.

In the defense of the young all the instincts of self-preservation come into play, intensified by mother love. Combat, cunning, coloration, all the various devices which aid in the battle for food, are now employed, perhaps more aggressively than ever. Would you observe this, then buy a box at the price of a "movie," and arrange it to hold a wren, or martin, or swallow. You can then see how the mother fights for food, fights her environment and fights her enemies, suffering herself to be torn to pieces rather than desert her young. Yet the young have perhaps as much to fear from their father as from their worst enemy. Cannibalism is widespread in the animal world, and the male, be he mammal, bird, snake, fish, or insect, will only too frequently make a luscious meal of his offspring. So the female watches her mate just as diligently as she must watch a foreign foe. Indeed, this probably explains why so many animals will not tolerate their mates after the nuptials.

Only rarely will a mother turn on her kind; yet such is the case with various red water-mites, which calmly devour the eggs just laid. And some gulls, which kill the intrusive young of other parents, will sometimes kill their own, especially if a youngster is too greedy and hurts the other offspring.

But everywhere the maternal instinct of sacrifice dominates. After the animal has played, it is willing to sacrifice time, energy, food, and even itself, in the production of its kind. Parenthood is a normal instinct, and this instinct is immutable, like a law of nature; no animal can escape it. Man alone would shirk the burden, and therein he differs from his fellow-creatures. So far has reason carried him beyond the rest of creatures that he falls below their level. The cannibalistic animal will kill its offspring; man will not even allow his to come to life.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

Did St. Augustine Say It?

To the Editor of AMERICA:

Dr. O'Malley affirmed that St. Augustine "certainly does teach that the earth is flat." One is not properly said to teach what one sets down incidentally. But not even incidentally does the Saint make the statement attributed to him in the words quoted above. Dr. O'Malley's citation from the "Commentary on the Psalms" is no more to the purpose than the one from "The City of God." He says "the word *orbis* is a wheel in Latin and nothing else." This is simply not so. The first meaning of the word is "that which turns round a fixed point, a circle, orb, round, ring." In this sense we have *orbis laneus,* or "woolen orb," to signify a chaplet or fillet for the head. A secondary sense is "a circular surface, disk, whether real or only apparent." The use of *orbis* in the sense of wheel is poetical.

Commenting upon verse nineteen of Psalm 76, "*Vox tonitrui tui in rota,*" "*Orbis terrarum est rota,*" St. Augustine does say, "the orb of the earth is the wheel." But, of course, he does not mean that the earth is a wheel in the literal sense, any more than the author of the Psalm means that the voice of the thunder is literally in the "chariot-wheel." He uses the word in a metaphorical sense to signify that the earth is like a wheel. Now when you say the earth is like a wheel, you suggest by *rota* rotundity rather than flatness. And as the normal function of a wheel is to revolve upon its axle, St. Augustine's metaphorical expression might be taken to suggest the revolution of the earth upon its axis. I do not pretend that the Saint meant to suggest anything of the kind. But I do say that flatness is about the last attribute that would occur to one's mind in connection with a wheel, and that one might infer from the Saint's use of the word *rota,* his belief in the revolution of the earth upon its axis with greater reason than the belief Dr. O'Malley credits him with when he says, "he makes the earth as flat as a cart-wheel." Say, rather, as round as a cart-wheel.

St. Augustine knew of only three divisions of the earth, Europe, Asia, and Africa. He believed that the sea surrounded the whole earth, which was therefore "one great island, as it were," for he says, "*in universo orbe terrarum, quae tamquam omnium quodammodo maxima est insula.*" (Ep. 199, n. 47.) It does not seem possible that he could have conceived of the earth as "a flat circular plain with the ocean for its rim." He says expressly that the sun rises on the opposite side of the earth when it sets in Africa, where he lived ("The City of God," xvi, 9), and his difficulty about admitting the existence of men on that side is, that he believes it to be entirely covered by the waters of the sea (*ibid*). The rim of a thing is but the outer edge of it. According to St. Augustine's way of thinking the ocean went right round the whole earth, and he fancied the antipodes to be nothing but ocean.

Those who judged by what appeared to their senses believed that the earth was flat. This was the popular notion. But long before St. Augustine's day, thinking men held the earth to be round. Lactantius, who himself accepts the popular view, tells us that belief in the rotundity of the world was the reason why some maintained that there were people living on the other side of it. St. Augustine, while neither affirming nor denying the popular view, refused to believe that there are men on the opposite side of the earth, because he thought it was covered with water, or, if dry land was there, that men could never have reached it, so vast was the expanse of ocean to be sailed over. He and the men of his time knew of many seas, but only of one ocean which they conceived to be impossible of transit.

The difficult passage in which the Saint incidentally speaks of the shape of the earth is thus rendered in the article of the Catholic Encyclopedia referred to by Dr. O'Malley:

> Those who affirm it do not claim to possess any actual information; they merely conjecture that, since the earth is suspended within the concavity of the heavens, and there is as much room on the one side of it as on the other, therefore the part which is beneath cannot be void of human inhabitants. They fail to notice that, even should it be believed or demonstrated that the world is round or spherical in form, it does not follow that the part of the earth opposite to us is not completely covered with water, or that any conjectured dry land there should be inhabited by men.

In the Latin original, the same passage runs:

> Neque hoc ulla historica cognitione didicisse se affirmant, sed quasi ratiocinando conjectant, eo quod intra convexa coeli terra suspensa sit, eundemque locum mundus habeat, et infimum, et medium: et ex hoc opinantur alteram terrae partem quae infra est, habitatione hominum carere non posse. Nec attendunt, etiamsi figura conglobata et rotunda mundus esse credatur, sive aliqua ratione monstretur; non tamen esse consequens ut etiam ex illa parte ab aquarum congerie nuda sit terra; deinde, etiamsi nuda sit, neque hoc statim necesse esse ut homines habeat.

The Oxford translators render the passage as follows:

> And, indeed, it is not affirmed that this has been learned by historical knowledge, but by scientific conjecture, on the

> ground that the earth is suspended within the concavity of the sky, and that it has as much room on the one side of it as on the other: hence they say that the part which is beneath must also be inhabited. But they do not remark that, although it be supposed or scientifically demonstrated that the world is of a round and spherical form, yet it does not follow that the other side of the earth is bare of water; nor even, though it be bare, does it immediately follow that it is peopled.

The writer in the Catholic Encyclopedia appears to have borrowed from the Oxford men the translation of what really constitutes the crux of the passage, namely, the words, "*eundemque locum mundus habeat, et infimum, et medium,*" "and there is as much room on the one side of it as on the other." But anyone who knows Latin will see at a glance that we have here not a translation, but the veriest guess at the meaning of St. Augustine. When writing my former letter, I did not myself venture to translate the words. Now I believe I have caught their meaning. The Saint understands by "*mundus*" that part of the world which is inhabited, or may be inhabited, by men; what we should call today the "habitable globe." The word often bears this sense in the Gospels; as when Our Lord sends out His disciples "*in universum mundum.*" And what the Saint says is not that there is as much room on the one side of the earth as on the other, but that, according to the opinion of those whom he is citing, the habitable portion of the earth is coextensive with the globe, "*eundemque locum mundus habeat,*" or rather, that the earth is habitable on all sides of it, and so, as it has a habitable part on top, so also it has a habitable part midway down (*medium*), and a habitable part underneath (*infimum*).

From all of this we gather that the notion of the earth as a sphere was present to the mind of Augustine, as it was to the minds of men long before his time; but, that in his day, while there was some reason for holding the earth to be round, *aliqua ratione monstretur,* there was no demonstrative evidence of the fact.

St Augustine's Seminary, Toronto. ✠ALEX. MACDONALD.

Boy Scouts and Catholic Publications

To the Editor of AMERICA:

There are two communications in AMERICA, under date of March 31, which I believe call for a word or so of supplement. The first pertains to the Boy Scouts. I think "R. E. P." is perfectly right in pointing out as fundamentally wrong the religious views inculcated by that organization, namely, the subordinating of religion and morals to merely natural ends. It is only one more phase of the materialistic ideal. However, Catholic boys clamor, and I think with justice, for the open-air, manly training of the Boy Scouts. The only answer I can see for this is: let Catholics, whether through their sodalities or through the splendid organization of the Knights of Columbus or similar societies, offer Catholic boys a Catholic Boy Scout movement, country-wide, if not in its beginning, at least in its ultimate scope. This has already been done in Argentina, where the "*Exploradores de Don Bosco,*" organized only a few years ago by the Salesian Fathers, have spread all through the country and in the capital alone include in their thoroughly live membership 3,500 and more of the manliest and best boys. The same has been done in Italy, with the God-speed of his Holiness, Benedict XV.

The second word of comment is on "Good Catholic Monthlies." I am very glad that at last we have the courage and the common sense to talk about the Catholic press in specific terms, as Mr. Thomas F. Woodlock and "E. de la C." have done. Perhaps a great deal of the talk about the inefficiency and slovenliness of the Catholic press would dissolve into thin air by the simple challenge, "Specify!" Critics should be made to state which particular monthly or weekly they mean? Is it the excellent little *Messenger of the Sacred Heart,* palpitating with human interest from cover to cover, or the scholarly *Catholic World,* or the finely militant and progressive *Extension,* or the gracefully pious and wholesomely domestic *Ave Maria?* And just here I want to add still another unit to the white list of reputable monthlies, the *Queen's Work,* the Sodality's official organ, which for some three years has been at the task of awakening Catholics, and especially sodalists, to a knowledge of the power that lies ready to their hands.

St. Louis. C. B.

[This correspondence is closed.—ED. AMERICA.]

A Form of Catholic Apostolate

To the Editor of AMERICA:

It would be well if all your readers took to heart the words written by Father LaFarge in AMERICA for April 7. His article on the rural apostolate of Catholic literature deserves careful attention. By all means let us send Catholic literature to our brethren in country districts. The introduction of the rural delivery has made such an apostolate extremely easy and very practical. Time for reading was never wanting to our farmers, especially in winter, nor the inclination, for they have not the silly entertainments of city life to distract them; and now the means of bringing them in touch with Catholic thought has been immensely facilitated by the rural delivery. Personal experience has taught me that Catholic literature is received by them, and by many non-Catholics, with avidity.

Would it not be feasible to start a society with the purpose of distributing Catholic books, pamphlets, papers, reviews and magazines? With a little organization our boys and girls could be made zealous workers in this fruitful apostolate. An inexpensive badge might be the sign of membership and a reminder of obligations, and a prize might be offered for the stimulation of effort. We Catholics should not be guilty of destroying Catholic literature, but should send it on its mission of good to the starving sheep within and without the Fold.

Denton, Md. RAYMOND VERIMONT.

Surprising Lethargy

To the Editor of AMERICA:

Under the head of Education, in AMERICA for April 7, was related the sad experience of a missionary who met seventeen students on their way from Central America to Protestant colleges in the United States. On reading it I could not help asking myself the question: What are the priests of Central Amerıco doing? Is it possible for seventeen young men, of prominent Catholic families, to slip away from their various parishes, without the knowledge of their parish priests? The possibility of such an occurrence seems all the more strange to me for I remember vividly how different a state of things obtained some time ago, and probably still obtains, in Ireland. There the parish priest knew how many children there were in the poorest family in his parish, and how many needed shoes; and when the "hard times" forced the boy or girl from the meanest *sheeling* in the center of a bog, the *sagart* was there, the evening before they set out for the far-off land, to warn them of pitfalls and to tell the *colleen* to "beware of the 'gentleman' with the big gold chain, that 'owned a hotel out West.'" Surely the "Catholic" parents of those Catholic young men would consult their priest, or their priest would anticipate such consultation by urgently supplying all needed information relative to Catholic colleges or universities in the United States: all which information might be had for a few cents.

I would suggest that the first step to be taken to remedy this sad state of affairs, is to arouse the Central Americans from their lethargy, and to adopt your practical suggestions.

Fort Bayard, N. M. PATRICK A. SUGRUE.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, APRIL 28, 1917

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Censoring the Press

THE old question of censorship of the press is again to the fore. The underlying principle presents no great difficulty to any right-thinking citizen. The press is a powerful influence for good or evil. That a "free press," as generally accepted in this country, has accomplished much good, is beyond question. It has fitted in well with our political institutions. Its freedom may be reckoned, on the whole, as necessary as a strong opposition party in politics.

Unfortunately, like the theater, "free speech," and other factors which today shape the opinions of society, the grant of a free press has been often misused. Dickens' opinion of our ante-bellum newspapers might still be passed, with substantial justice, upon certain shamelessly partisan sheets, whose honesty of purpose is as small as their circulation is large. Apart, then, from the consideration of constitutional guarantee or legal restriction, common-sense obviously dictates at all times some degree of governmental press censorship.

It should not be forgotten that this censorship has always been exercised not only in Europe but in the United States. Legal enactment long since forbade the publication of writings inimical to public decency and order, although in this country leniency rather than strictness has characterized both statute and procedure. The problems which arise in war times may make it necessary to revise our practice. Confessedly, it is not easy to draw the line between what may be printed for the proper information of the public, and what should be forbidden as likely to give aid to the enemy. It is, of course, certain that "Congress shall make no law . . . abridging the freedom of speech or of the press." It is equally certain, however, that to censor or even suppress public prints which may reasonably be deemed hostile to the general good, is fully within the province of the Federal Government. The difficulty lies in framing a law at once effective and in keeping with the spirit, as well as with the letter, of the Constitution.

Duty First, Pleasure Last

TODAY the country is facing a crisis serious beyond the power of men to realize. Tomorrow and the next day and for many days thereafter the situation will be graver, and no man can foretell the end. In such a contingency there is need for calm, stern resolve founded on patriotism untainted by selfishness. No other attitude of soul is worthy of the cause at stake. The cause is great; the souls that would sustain it with honor must be greater. For this reason the poster which appeals to our young men to enlist in the navy for "an opportunity to see the world," free of charge, does scant justice to the nation. Such a motive may make the eye dance and the ear ring, but the response in the heart will eventuate in pure self-interest, the worst of all possible qualities in a man supposed to be ready to sacrifice his life for his country. In the hour of trial men do not rise to heroism through the selfishness which such inducements as "opportunity to see the world" and free "foreign travel" engender; they rise to higher things on stepping stones of their dead selves. If they would glorify the flag, they must die, not only to an opportunity to see the world, but to themselves, their dearest personal wishes, their most cherished personal ambitions. They must give themselves to the country, because the country is worthy of the sacrifice of their lives.

Happily this latter motive is the only one that appeals to men in a crisis like the present. By an all-wise provision of God the normal soul responds generously to a call for sacrifice in the cause of truth and justice. So it will happen that despite the circular which seeks to stimulate enlistment by

An Opportunity to See the World.
Foreign Travel—Good Pay—
Expenses Paid,

our navy will be fully manned by heroes to whom duty is first and pleasure last.

Let Them Get Acquainted

IN an excellent paper entitled "A Layman's Thoughts on the Mixed-Marriage Problem," recently contributed to the *Ave Maria* by Frank H. Spearman, the novelist, he remarks: "I have become convinced that mixed marriages for our young people are, for the greater part, wholly unnecessary, and that many of them now take place solely because of the lack of a little reasonable effort on the part of those directly and indirectly concerned." He suggests that short altar-talks on the perils of mixed marriages be given more frequently. Then if such a union is nevertheless contemplated, that the Catholic concerned should show more courage and firmness in insisting that the non-Catholic party should

examine the Church's claims. What Mr. Spearman urges most strongly, however, is that our Catholic young people should become so well acquainted and so well satisfied with one another that the mixed-marriage danger will be reduced to a minimum. With this object in view he urges that the youths and maidens who attend our colleges and academies should be given while there more frequent opportunities for social meetings.

Mr. Spearman's suggestions, particularly the last, are no less praiseworthy than practical. To the staunch Catholic one of the saddest spectacles of our times is the increasing frequency of mixed marriages. Almost every week we learn of convent-bred girls becoming the brides of Protestants, and we hear almost as often that a graduate of a Catholic college has chosen as his life partner one not of his faith. Yet if that Catholic youth and that Catholic maiden had only enjoyed frequent opportunities while at school of meeting each other we should be reading perhaps in due season of a thoroughly Catholic wedding, celebrated "with a nuptial Mass yesterday morning at 9 o'clock, at which the newly plighted couple received Holy Communion." How much pleasanter to Catholic ears that description sounds than does a column giving a florid account of how "Miss Agnes Sullivan, a graduate of St. Mary's Academy, was married last evening at her home to Mr. Luther C. Smith, Harvard, 1912, the Rev. Father James O'Brien performing the ceremony at an altar beautifully decorated with Easter lilies, which was erected in the parlor."

Help for the Ukrainians

IT is safe to say that no nation has suffered more terribly during the present war than the Slavic people, known as Ruthenians or Ukrainians. Their country in Bukowina, Galicia and Volhynia has been a battleground visited by unceasing and unparalleled devastation. Almost from the very outbreak of hostilities the horrors of mortal conflict have swept over it, advancing and receding with the ebb and flow of resistless warfare. Its rivers have literally run red, and its valleys have been deluged with streams of blood. Not once only, as has been the case with other regions, but again and again, have the Austrian and Russian armies passed over it, and each time as the battle's lines swayed to and fro, destruction and carnage have followed in their wake. Death, desolation and despair are stalking through the land; the people, rich in historic traditions, in racial characteristics and in exalted devotion to the Catholic Church and the Holy See, are facing dispersion and extinction; and in Europe, in spite of strenuous efforts, there is no one to give them adequate help.

So great is the menace to this ancient and honorable member of the human family which through its immigrants has contributed in no small measure to our own national prosperity, that the Senate and the House of Representatives of the United States of America in Congress assembled resolved recently to petition the President to call on all our people to join hands with the belligerents of Europe in arresting the mortal peril that is now threatening a noble race. If gold ever deserved to be designated "sacred" it is for its possibilities of good in such crises as this. The highest Executive of the land has thought it a cause worthy of receiving an official recommendation.

America has always been generous. Active in getting, it has also been prodigal in giving. Its sympathy has ever been ready and practical. Mere money can give food to the starving, crutches to the crippled, shelter to the homeless, refuge to the aged, life to widows and orphans. Even a little gift will swell the general fund. Readers of AMERICA can surely be counted on to do their share. Contributions sent to the "Ukrainian Relief Fund," Federal Trust Co., Jersey City, N. J., will be hurried abroad on their mission of charity. All who can would do well to help this new Niobe among the nations.

The Thief of Time

TO the careful observer, one who finds books in the running brooks and sermons in stones, the perusal of a modern trade paper will be equivalent to a brief course in psychology and the doctrine of universal preparedness. Take, for instance, the following quotation from what the editors call a "house journal," issued by a St. Louis manufacturer.

> I'm going to start something—Tomorrow.
>
> I've made up my mind to turn over a new leaf and get busy—Tomorrow.
>
> I'm going to learn all about this business, and then I'll make things hum—Tomorrow.
>
> I know I ought to have a better window-display, and I'm going to work to begin to learn—Tomorrow.
>
> I admit I've gotten into a rut; but you just watch me begin to get ready, to start, to commence, to prepare, to undertake, to study, to learn, and to get a real move on—Tomorrow.
>
> *But not today.*
>
> *Great Scott, no, not today.*

Here is a whole world of wisdom. Tomorrow and tomorrow and tomorrow creeps in a petty pace from day to day; we have Shakespeare's word for it. But the man who has acquired the habit of deferring burdensome duties creeps in a pace that is still more petty, and he will be found far from the goal, when the last syllable of recorded time has been spoken. It is said that a city on the plains became a metropolis by inculcating upon its citizens the maxim, "Do it now." The man who has attained success by "banking" on the morrow while neglecting the present, is as rare as a perfect vacuum. Tomorrow is a child most like its parent, today. Certainly there was never a saint who was a procrastinator. "Not today," said St. Augustine, "tomorrow." But he was not a saint when he said that. He became a saint by transforming the terms of his earlier resolve, and seizing today—for God.

To Whom shall We Give?

THE increased cost of living has occasioned much distress during the past winter. With the country at war, a further increase in the price of commodities seems inevitable. No doubt the various commissions appointed by the Federal Government to take stock of the country's resources, to forecast its probable needs in the immediate future, and to study how these needs may be best met, will adopt summary and effective means, should the occasion warrant, to prevent excessive prices. Furthermore, what the Federal Government cannot do, will be supplied by the action of State and municipal bodies. On the other hand, it should not be thought that these commissions can do everything. Frugality, foresight, and the avoidance by all of anything like waste, are imperatively demanded; in fact, without this cooperation, the most wisely planned programs will be worthless. What has taken place in other times of national conflict cannot be wholly averted in the present war. Commodities will rise in price, and the burden will press most heavily on the poor, many of whom, even under the present comparatively favorable régime, are barely able to make ends meet.

Perhaps the majority of those who will soon stand in need of help, are our brethren in the Faith. The calls upon the generosity of wealthy Catholics are already numerous, nor are they likely to become fewer within the next twelve months. Obviously, not all these calls can be answered. Is it presumptuous, therefore, to suggest that when a choice must be made, preference be given Catholic charities? God forbid that we should even seem to belittle any charity done in His Name. Yet our Catholic charities are very needy. They have few wealthy friends, while those who are willing to help the charities outside the Church are many, and their resources are great. There is scarcely a parish in the United States where the St. Vincent de Paul Conference has adequate funds. And every penny received by this great organization is applied, it must be remembered, to charity. There are no "overhead expenses." Our countless institutions for dependent children and dependents of all kinds, could not exist a day were it not for the generous sacrifice of our Sisters and Brothers. They are content to live on the bread of the poor; "salary" has no influence in their work. Every father knows the difficulties of providing today for a family of children. But what are his difficulties, who must care for four or five, compared with the difficulties of a small religious community which must care for four or five hundred?

The poor are our brethren. God will abundantly bless whatever we do for them, no matter who they are, or where they may be found. But, unfortunately, we cannot help all. Well ordered charity, then, would suggest that we select those of the household of the Faith to represent the Lord Christ whom we would serve in our benefactions.

Literature

LYLY AND THE EUPHUISTS

THERE were euphuists, of course, long before the days of John Lyly. The first euphuism was no doubt uttered that memorable hour when work on the tower of Babel was permanently suspended. For some fastidious trope-loving son of Sem probably added to the confusion of tongues by calling out to a mason who was laying bricks with more speed than care: "The bavin though it burn bright is but a blaze!" or "Though the stone cylindrus at every thunderclap roll from the hill, yet the pure sleek-stone mounteth at the noise." For we may assume that from the earliest ages there have been men and women who affected a sort of *estilo culto,* a manner of writing or speaking that was meant to mark the user of it off from common spirits and the barbarous multitude. The language of kings and courts was thought to possess a certain distinction that mere untitled folk could never hope to acquire, and our "best society" is believed to have a drawing-room vocabulary that the hapless "unarrived" toil in vain to master.

A few centuries ago, for instance, the wide diffusion of handbooks professing to teach the art of polite conversation and skill in practising the courtly graces was one of the Renaissance's developments. About the year 1558 Archbishop Della Casa expounded the laws of etiquette for the young gallants of Italy. Bishop Antonio de Guevara's "Dial of Frinces," written in Spanish, during the early part of the sixteenth century had a somewhat similar object, and in France a hundred years later the salon of the Marquise de Rambouillet gave currency to an elaborate, artificial kind of colloquial and literary expression, the bourgeois imitators of which are held up to derision in Molière's "*Les Précieuses Ridicules.*"

In England, however, the earliest exponent of this preciosity was an Elizabethan author named John Lyly, an Oxford scholar and an indigent courtier. The book which made him famous was "hatched in the hard winter of 1578" and bore the comprehensive title: "Euphues: the Anatomy of Wit. Very pleasant for all Gentlemen to read, and most necessary to remember: wherein are contained the delights that Wit followeth in his youth by the pleasantness of love, and the happiness he reapeth in age by the perfection of wisdom." This volume was followed a year later by "Euphues and His England, Containing his voyage and adventures, mixed with sundry pretty discourses of honest Love, the description of the country, the Court and the manners of that Isle. Delightful to be read, and nothing hurtful to be regarded; wherein there is small offense by lightness given to the wise, and less occasion of looseness proffered to the wanton."

The books became "best-sellers" at once. From the year 1578 to 1581 "The Anatomy of Wit" went through five editions, and "Euphues and His England" saw seven editions between 1580 and 1586, and for some fifty years both volumes enjoyed an amazing popularity. The reason is plain, for in "Euphues" Lyly made a direct appeal to feminine readers, a thing which had not been done before. The author himself wrote that his book "had rather lye shut in a ladye's casket than open in a scholler's studio," and Edward Blount attests that "All our Ladies were then his [Lyly's] Schollers: and that

Beautie in Court which could not Parley Euphuisme was so little regarded as shee which now there speaks not French." The ladies conned Lyly's writings tirelessly, committed to memory vast quantities of his expressions, and led by Golden Eliza, who was "the most affected and detestible of euphuists" herself, became so artificial and pedantic in their conversation that their folly gave a new word to the language, i.e., euphuism.

Elizabeth found pleasure, no doubt, in reading from the pages of this consciousless courtier such veracious tributes to her purity, loveliness and zeal as these:

> As this noble Prince is endued with mercy, patience, and moderation, so is she adorned with singular beauty and chastity, excelling in the one Venus, in the other Vesta. Who knoweth not how rare a thing it is, ladies, to match virginity with beauty, a chaste mind with an amiable face, divine cogitations with a comely countenance? But such is the grace bestowed upon this earthly goddess that, having the beauty that might allure all Princes she hath the chastity also to refuse all, accounting it no less praise to be called a virgin than to be esteemed a Venus, thinking it as great honor to be found chaste as thought amiable. Where is now Electra, the chaste daughter of Agamemnon? Where is Lala, that renowned virgin? Where is Aemilia, that through her chastity wrought wonders in maintaining continual fire at the altar of Vesta? . . .
>
> Her care for the flourishing of the Gospel hath well appeared, whenas neither the curses of the Pope (which are blessings to good people) nor the threatenings of Kings (which are perilous to a Prince) nor the persuasions of Papists (which are honey to the mouth) could either fear her or allure her to violate the holy league contracted with Christ, or to maculate the blood of the ancient Lamb which is Christ. But always constant in the true faith, she hath, to the exceeding joy of her subjects, to the unspeakable comfort of her soul, to the great glory of God, established that religion the maintenance whereof she rather seeketh to confirm by fortitude than leave off for fear.

Elizabeth's canny ministers of state must have been as highly entertained by passages like the foregoing as her ladies-in-waiting were gratified to read such praises of their sex as these:

> What could Adam have done in his Paradise before his fall without a woman, or how would he have risen again after his fall without a woman? Artificers are wont in their last works to excel themselves. Yea, God, when He had made all things, at the last made man as most perfect, thinking nothing could be framed more excellent; yet after him He created a woman, the express image of Eternity, the lively picture of Nature, the only steel glass for man to behold his infirmities by comparing them with women's perfections. Are they not more gentle, more witty, more beautiful than men?

Where then is John Lyly's niche in the temple of literature? From a perusal of the scholarly introduction and the wealth of notes with which the latest edition of "Euphues" has been furnished, it is clear that he was not a genius, only a clever borrower and phrase-maker. For in the "Lyly's Euphues" which E. P. Dutton & Co. recently brought out and Morris W. Croll and Harry Clemons, two Princeton scholars, admirably edited, every scrap of learning that the author displays is mercilessly traced down to its source, and all his tricks of style are subjected to a ruthless analysis. The passage, for example, that gave Lyly the first inspiration for his book is found in Roger Ascham's "Schoolmaster," in which "Euphues" (a man well endowed by nature) is described as one "That is apt by goodness of wit and appliable by readiness of will, to learning, having all other qualities of the mind and parts of the body that must another day serve learning." So Lyly makes his "Euphues" a young Athenian gentleman who holds interminable conversations with his Neapolitan friend Philautus on shoes and ships and sealing-wax. Of action there is very little. The book's most striking characteristic is its affected and artificial prose style. The author is constantly laboring at antitheses and epigrams, and building up long series of parallel sentences with practically the same syntactical forms, and abounding in fantastic similes and comparisons drawn from Roman and medieval natural history and from classical mythology. Lyly's style is probably modeled on that of Padre Góngora, a Spanish poet of the period.

The chief source of our author's inspirations, as Mr. Croll shows, were the voluminous writings of Erasmus. In that great book-lover Lyly found "scientific phenomena" culled from Pliny, moral reflections from Plutarch and quaint comparisons taken from medieval bestiaries and herbals. Here are two highly characteristic passages, for example, from Lyly's book which illustrate admirably the form and matter of his paragraphs:

> The foul toad hath a fair stone in his head, the fine gold is found in the filthy earth, the sweet kernel lieth in the hard shell. Virtue is harbored in the heart of him that most men esteem misshapen. Contrariwise if we respect more the outward shape than the inward habit—good God, into how many mischiefs do we fall! Into what blindness are we led! Do we not commonly see that in painted pots is hidden the deadliest poison, that in the greenest grass is the greatest serpent, in the clearest water the ugliest toad? Doth not experience teach us that in the most curious sepulcher are enclosed rotten bones? That the cypress tree beareth a fair leaf but no fruit? . . .
>
> One drop of poison infecteth the whole tun of wine, one leaf of Coloquintida marreth and spoileth the whole pot of porridge, one iron-mole defaceth the whole piece of lawn. Descend into thine own conscience and consider with thyself the great difference between staring and stark-blind, wit and wisdom, love and lust. Be merry but with modesty, be sober but not too sullen, be valiant but not too venturous. Let thy attire be comely but not costly, thy diet wholesome but not excessive, use pastime as the word importeth—to pass the time in honest recreation. Mistrust no man without cause, neither be thou credulous without proof, be not light to follow every man's opinion, nor obstinate to stand in thine own conceit. Serve God, love God, fear God, and God will so bless thee as either thy heart can wish or thy friends desire. And so I end my counsel, beseeching thee to begin to follow it.

Some critics think that second passage the source of Polonius's advice to Laertes. Perhaps. But it is easy to distinguish the poet's use of his material from the pedant's. In the dialogues between Moth and Armado, that "man of fire-new words, fashion's own knight, that hath a mint of phrases in his brain," Shakespeare seems to be parodying Lyly, and Falstaff is obviously taking off Euphues when he remarks in the first part of "Henry IV": "Though the camomile, the more it is trodden on, the faster it grows, yet youth, the more it is wasted, the sooner it wears."

Most moderns, it is safe to say will find "Euphues: The Anatomy of Wit" and "Euphues and His England" pretty tedious reading. The work will hardly be listed among the best-sellers again. But if the perusal of Lyly's quaint volume will make present-day readers realize how silly and ridiculous an affected, artificial style of speaking or writing is, "Euphues" can still be studied with profit, and may change some of its readers from euphuists into euphemists.

WALTER DWIGHT, S.J.

REVIEWS

History of the Sinn Fein Movement and the Irish Rebellion of 1916. By FRANCIS P. JONES. With an Introduction by HON. JOHN W. GOFF. New York: P. J. Kenedy & Sons. $2.00.

During the year that has elapsed since the fateful Easter of 1916 many things have happened and many truths have been revealed that had heretofore been concealed or not generally understood. "To write intelligently and convincingly of Irish affairs," says Judge Goff in his introduction to this book, "requires familiarity with a tangled subject and a keenness of vision that will perceive the genuine from the counterfeit." Mr. Jones, therefore, during the period that has gone by since

the Dublin "rising," has carefully collected these details and woven them comprehensively and consecutively into a story that presents the tragic culmination of what Judge Goff calls the "patriotic political economy movement" of the Sinn Feiners. The manner in which the author does this, and the deft selection of his material from a morass of generalization will enable the average reader to grasp a much clearer and truer understanding of a "tangled subject." The story Mr. Jones tells is the radical Nationalist view of the latest chapter of Ireland's sorrowful record, and so he is not sparing of his criticism of Mr. John Redmond's leadership or the parliamentary activities of his followers. "The whole course of the Irish rebellion of 1916," he says, "is set with one romance after another. This is due to the extraordinary circumstances that surround almost every phase of what is one of the most impressive chapters in the history of Ireland," and what he relates of Pearse, Casement, Plunkett, Clarke, Macdonagh, The O'Rahilly, and their associates in the short-lived Irish Republic loses nothing of interest in his sympathetic telling of the realities that are as romantic and gripping as the old cycles of Fionn, Conn and the Red Branch. One notable incident mentioned is the fact "that so far as is known there has not figured in the rebellion that tool of England and shame of Ireland—the informer." A "roll of honor," giving the names of those killed during the rising and of those arrested after its suppression, with the sentences imposed on them by the courtsmartial, is given in the appendix. A fairly full index adds to the value of the volume for reference uses. T. F. M.

A Popular Life of Martin Luther. By ELSIE SINGMASTER. Boston: Houghton Mifflin Company. $1.00.

Luthers Leben und Lehre. Nach älteren und neueren Lutherstudien zusammengestellt. New York: Kolping-Haus. $0.12.

It is disheartening to take up a book like the short life of Luther which Elsie Singmaster offers as her contribution to the Luther quadricentennial. All the ancient misconceptions concerning Catholic doctrine and practice which have served for centuries to beget and foster prejudice and breed discord among men, are here soberly rehearsed as if they had not been answered and explained a thousand times. The writer is not to be accused of insincerity. She is apparently convinced that her travesty of the great Catholic Church, which today, as through all the preceding centuries, can claim for her own many of the world's most learned as well as most saintly men, is a faithful picture. Like many a Protestant, she has taken for granted the truth of all that the Church's professed enemies have fabricated against her, yet a reference to Catholic sources or to intelligent Catholic friends could readily have corrected these perverse views. Against an imaginary background of Catholic ignorance, idolatry and superstition, where sins past and future are freely forgiven for money, stands out a saintly Luther. Who could imagine him ever to have written such works as the *"Shem-Hamphoras"?*

As a corrective, we would heartily recommend to the author and her friends a perusal of the courteous little volume, *"Luthers Leben und Lehre."* There is no attempt to cast ignominy upon those who differ in religion from the author. The facts of Luther's life as based upon the best authorities and upon Luther's own words are simply and accurately stated, and his doctrine is honestly discussed and effectively refuted. The book lays no claim to originality, but is the more valuable in so far as it condenses within less than a hundred pages the vital historic facts regarding the life and teaching of the so-called Reformer. The author, "a friend of truth," has composed his compact booklet with a sincere desire of telling the exact truth and of giving a correct estimate of Luther. J. H.

Anthony Gray,-Gardener. By LESLIE MOORE. New York: G. P. Putnam's Sons. $1.50.

Gold Must Be Tried by Fire. By RICHARD AUMERLE MAHER. New York: The Macmillan Co. $1.50.

These two novels maintain the high standard reached by their authors in their previous excellent work. Both are by Catholics and each is typical of a class. "Anthony Gray,-Gardener," is an example of the careful, artistic workmanship so characteristic of much of the English writing; and "Gold Must Be Tried by Fire" is in the strong, vigorous style in favor among the best American novelists. The former book is placid, chiseled, beautiful. Its author is keenly alive to the appeal of nature, and has a clever way of creating atmosphere and suggesting moods by means of description; the latter is direct and forceful, and has little interest except in persons. Charm is the salient character of the first, power the striking quality of the second. Culture and refinement are the background of the English story, and more primitive conditions the setting of the American; but both are true to type, are restrained in manner and move steadily towards the climax.

In "Anthony Gray,-Gardener" the love motive is the principal interest; the promise of happiness is clouded by a misunderstanding, but in the end everything comes right. The characters are rather conventional, but the situation and the entanglement are very original. In "Gold Must Be Tried by Fire," the author's concern is the development of a sterlingly true character through many trials into full maturity; much of the volume is devoted to a study of labor conditions, which give it a permanent value quite apart from the tale itself. Both books have a Catholic tone, which however is not obtrusive, both are thoroughly wholesome, and both are well worth reading. J. H. F.

The Celtic Dawn. By LLOYD R. MORRIS. New York: The Macmillan Company. $1.50; **The Contemporary Drama of Ireland.** By ERNEST A. BOYD. $1.25; **Dunsany the Dramatist.** By EDWARD HALE BIERSTADT. $1.50; **Mogu the Wanderer or The Desert:** A Fantastic Comedy in Three Acts. By PADRAIC COLUM. Boston: Little, Brown & Co. $1.00.

The friends of the Irish Renaissance can hardly complain that its light is being hid under a bushel. These volumes prove that both in its more general movement and tendencies and in the works of its representative writers, it is gaining a wider and more significant recognition every day. While there are elements in the revival we would gladly wish away, all must recognize that the movement is growing and that those who guide its tendencies are men of unusual if at times of peculiar power. It is evident that for weal or for woe it is fraught with the greatest possibilities and consequences for Ireland.

In "The Celtic Dawn" Mr. Lloyd does not confine himself to the mere literary aspects of the movement. For him the "Celtic Dawn" is a synthesis of many correlated tendencies. He naturally gives great importance and relief to the literary revival in the drama, the novel, in criticism and poetry, and pays special attention to Russell, Yeats and Synge. But this was accompanied by another revival, more important and more significant in some respects in the social, agricultural, political and economic life of the country, and this he thoroughly analyzes. Recent events in Ireland will lend an added interest to the last chapter of the book: "Economic and Social Reform." It is difficult, however, to understand the admiration of the writer for George Moore's "Apostle."

Ernest A. Boyd writes with the same intimate knowledge, the same faculty of arousing and keeping up the interest of the reader, which he has already shown in his previous volume, "Ireland's Literary Renaissance." He goes over some of the ground traversed in the former book, but views his subject

from a slightly different angle and manages to point out in this larger study of the drama certain aspects which he had been obliged to omit. In the "Celtic Dawn" Mr. Morris emphasizes the position of John Eglington in the general revival of Irish letters. In the development of the modern Irish drama Mr. Boyd lays a similar stress on the work and influence of Edward Martyn. It is easy to agree with the author with regard to the undoubted power of Yeats, Synge, their imitators, and disciples. But the impression prevails in reading them that there is something in Irish character and life which they have been unable to interpret and that a great deal of what they ascribe to Irish men and women in their strange and puzzling plays belongs to types with which the majority of those who know Ireland are not acquainted.

The study of that gifted dramatist, Lord Dunsany, brings before us the man, his work and his philosophy. The methods of the young writer are keenly scrutinized and an effort, quite sincere no doubt, is made to lead us to believe that the work of the Irish playwright is one of the great achievements of the day. That in Dunsany's plays there are remarkable economy of detail, strange and startling situations, and unexpected solutions, it is impossible to deny. But with all their power and skill, something unsubstantial and unreal pervades these plays. They carry the puzzled reader into the regions of the fantastical and whimsical, and leave him unsatisfied. The same might be said of "Mogu the Wanderer." Leaving aside such Celtic themes as he had treated in "Thomas Muskerry," Padraic Colum has gone in "Mogu" to the East, already pressed into dramatic service by Dunsany. "Mogu" is what it pretends to be, thoroughly fantastic. The Wanderer's rise from beggary to power and his sudden fall is not a very original theme. But the skill of the author has endowed it with interest. Padraic Colum, like nearly all the writers of the neo-Celtic school, knows what dialogue should be. But, in spite of its startling climaxes and kaleidoscopic changes, "Mogu" does not satisfy.

J. C. R.

BOOKS AND AUTHORS

Mr. Henry Newbolt has added to his war-books for boys a very modern one, entitled "Tales of the Great War" (Longmans, $1.75), which Norman Wilkinson and Christopher Clark have suitably illustrated with pictures in color and in line. The author explains in the introduction that he means to give his readers "the truth, the actual facts, well-evidenced and clearly arranged," and he believes his book "to be as accurate as anything yet written," "for two great admirals, one great general, and several junior officers have read my manuscript, and made corrections and additions of the utmost importance." The battle of Ypres, the battle of the Falklands, the story of the Emden, the battle of Mons and of the Marne, a description of airships' work in the war, and an account of the battle of Jutland, form the subject-matter of his narrative; and he praises deeds of heroism even when performed by the enemy.

The latest volume of the excellent "Notre Dame Series of Lives of the Saints" is "St. Bernard, Abbot of Clairvaux, A.D., 1090-1153" (Herder, $1.25), by an anonymous author who has made good use of the Saint's writings and of other available material. The Cistercians' manner of life is well described, the turbulence of the times vividly pictured, and St. Bernard's varied activities as religious superior, defender of the Holy See, vanquisher of heretics, preacher of a crusade, and as one of the Church's great mystics are all reviewed in a way that will interest the general reader.———Going for her matter to the London Oratorians' biography of the "hospital Saint," a New Hampshire Sister of Mercy has written a short life of "Camillus de Lellis" (Benziger, $1.00), that will appeal to the numberless religious in this country whose work is the care of the sick. The Blessed Sacrament, the Crucifix, and the Precious Blood were the "three loves" of this devoted man, and from them he learned how to find Our Lord in the poor and suffering.

F. J. Foakes's "Social Life in England, 1750-1850" (Macmillan, $1.50) is a reprint of the Lowell Lectures delivered in Boston last March. Not all our readers know what these lectures are; but they must be very pleasant for the lecturer who comes to the United States, performs his part, receives his honorarium and then puts his lectures in a book for further profit. When we know that such things are we fall into the frame of mind of Fred Bayham professing himself ready for adoption by Colonel Newcome or any other nabob. The lectures are pleasantly readable, but it is not easy to understand how gossip about John Wesley, Cambridge University, "Oliver Twist," "Vanity Fair" and "The Newcomes," Crabbe, Margaret Catchpole and Mr. Sponge, entertaining as it is for the moment, can be justly called "Social Life in England." Certainly when we took up the book we formed expectations that were not fulfilled. Whether they were disappointed or not, is another question. Anyhow the book will be welcome to many as an agreeable companion for a leisure hour.

Mary G. Segar, whose excellent "Medieval Anthology" was reviewed in our issue of March 11, 1916, has now edited "Some Minor Poems of the Middle Ages" (Longmans, $1.00), a collection of twenty-three poems that will interest readers of Middle English and will also make a good text-book for those beginning that study, as Emmeline Paxton has furnished the little volume with an adequate glossary. "Confidence, love and joy," the editor well observes, were the dominant notes in the medieval lyric. In those days "men and women had the faith and courage to make their religion their supreme interest, and showed a heroic spirit of sacrifice in foregoing comfort, pleasure and worldly prudence for its sake." These two stanzas from the first lyric in the book indicate the character of the anthology:

The sheperdis hyed them to Bedlem,
To se that blessyd son beme,
And ther they fond that glorius leme
Terly terlow (tirly terlow).

Now pray we to that meke chyld,
And to hys moder that ys so myld,
The whych was never defyled,
Terly terlow (tirly terlow).

Though Charles Sarolea is "Belgian Consul in Edinburg," that fact is far from making him a competent author. His loving friends should have persuaded him not to gather together the two-score commonplace and superficial papers he has published under the title "The French Renascence" (James Pott & Co., New York, $2.00). In the author's opinion that "new birth" is still going on, for Maeterlinck—who is not a Frenchman by the way—Bergson and Poincaré are its latest lights. Mr. Sarolea is as much prejudiced against the Church as he is ignorant of her true character.———"The Mexican War Diary of George B. McClellan" (Princeton University Press, $1.00), which Dr. William Starr Myers has edited, contains what a bright young lieutenant of engineers, who had just left West Point, thought worthy of record during our first invasion of Mexico. He has a "regular's" fine scorn of volunteers and certainly the author's description of their behavior, both on the march and under fire, reflects little credit on them.

"The Vintage" (Duffield, $0.75), by Sylvia Chatfield Bates, "Journal of Small Things" (Duffield, $1.35), by Helen Mackay, and "Grapes of Wrath" (Dutton, $1.50), by Boyd Cable, are recent war-books that are well worth reading. The first tells how a young man of today who is wanting in patriotism happens to read the moving letters written by his grandfather from Civil War battlefields and then realizes that "The older a country grows, the more precious it becomes because of the costly sacrifice that has lifted it up." The second book is made up of a series of impressionistic pen-pictures describing what the Catholic author observed in France during the first two years of the war. The call to arms, the courage of the bereaved, the piety of the people, the little joys of domestic life, the patience of the wounded, the beauty of the landscape are briefly and vividly sketched. Here, for example, is a pastel in prose about Francine, whose son was home on leave:

> She was scrubbing the kitchen's grey stone flags when her son came. He came swinging up the path between the wheat and poppies and corn flowers. He came up the terrace steps, in his leggings and his *béret,* a fine young *diable bleu.* Francine came, running, wiping her red hands in her apron, suddenly beautiful and very proud.

Mr. Cable's new book describes at first hand the adventures in trench warfare had by four young volunteers: Billy Simson, Larry Arundel, Ben Sneath, Englishmen all, and Jefferson Lee who hailed from old Kentucky. Before going into action Billy would instruct his comrades to say to each of his flames, in case he should be killed, "The last word he spoke was 'Rose' or 'Gladys' or 'Mary,'" etc., according to the sentimental requirements of the situation.

"The Story of Eleusis" (Macmillan, $1.25), Louis V. Ledoux's classical drama on the Demeter and Persephone theme, will hardly make the ancient poets look to their laurels. The chorus entitled "We Who Were Lovers of Life," that begins with the following stanzas, is the most musical in the book:

We who were lovers of life, who were fond of the hearth and the homeland.
Gone like a drowner's cry borne on the perilous wind,
Gone from the glow of the sunlight, now are in exile eternal;
Strangers sit in the place dear to us once as our own.

Happy are they; and they know not we were as strangers before them;
Nay, nor that others shall come: Knowledge belongs to the dead.
Life is so rich that the living look not away from the present;
Eyes that the sun made blind learn in the dusk to see.

Once we had friends, we had kindred; all of us now are forgotten,
All but the hero-kings, lords of the glory of war;
These with the founders of cities, live for a little in stories
Told of the deeds they did, not of the men that they were.

In the first volume of S. M. Dubnow's "History of the Jews in Russia and Poland" (Jewish Publication Society) is told their sad story up to the death of Alexander I. in 1825. The trials, persecutions and frequent barbarous massacres of this once chosen people make somber reading. The frequent accusations against the Catholic clergy as inciters of anti-Semitic tendencies should be supported by documentary evidence, or left unsaid. For instance, one looks in vain for a shred of historical proof of the statement that in the Jesuit schools "one of the chief subjects of instruction would be a systematic course in Jew-baiting."—"Croatia, Bosnia and Herzegovina and the Serbian Claims" ($0.25) is the title of a historical pamphlet which the Rev. M. D. Krmpotich of Kansas City writes. The author maintains that "statistics and ethnography are in favor of the right of Croatia and its people to Bosnia and Herzegovina," and offers the reader a good map and a bibliography.

The following sonnet, "To My Daughter Betty, the Gift of God (Elizabeth Dorothy)," is the finest lyric in the "Poems and Parodies" (Stokes, $1.00) of Thomas Kettle, the gifted Irish leader who was killed in battle last year:

In wiser days, my darling rosebud, blown
To beauty proud as was your mother's prime,
In that desired, delayed, incredible time,
You'll ask why I abandoned you, my own,
And the dear heart that was your baby throne,
To dice with death. And oh! They'll give you rhyme
And reason: some will call the thing sublime,
And some decry it in a knowing tone.

So here, while the mad guns curse overhead,
And tired men sigh with mud for couch and floor,
Know that we fools, now with the foolish dead,
Died not for the flag, nor King, nor Emperor,
But for a dream, born in a herdsman's shed,
And for the secret Scripture of the poor.

BOOKS RECEIVED

Gabriel Beauchesne, Paris:
L'Autorité dans la Famille et à l'Ecole. Par F. Kieffer, 5 fr.

Benziger Brothers, New York:
The Master's Word in the Epistles and Gospels. Sermons for All the Sundays and the Principal Feasts of the Year. By Rev. Thomas Flynn, C. C. 2 Vols. $3.00; Grapes of Thorns. By Mary T. Waggaman. $1.25.

Bobbs-Merrill Co., Indianapolis:
The Light in the Clearing. By Irving Bacheller. Illustrated. $1.50.

The Boston Book Co., Boston:
The Booklover and His Books. By Harry Lyman Koopman, Litt.D.

Columbia University Press, New York:
American Literature in Spain. By John De Lancey Ferguson, Ph.D. $1.50.

Doubleday, Page & Co., New York:
Cinderella Jane. By Marjorie Benton Cooke. $1.35; The Man Thou Gavest. By Harriet T. Comstock. $1.35; The Brown Study. By Grace S. Richmond. $1.25; "Good Morning Rosamond!" By Constance Skinner. $1.35.

E. P. Dutton & Co., New York:
The Church and the Hour. Reflections of a Socialist Churchwoman. By Vida D. Scudder, A.M. $1.00; The Call of the Republic. By Jennings C. Wise. $1.00; Does Christ Still Heal? By Henry B. Wilson. $1.00.

Edwin S. Gorham, New York:
Sermons on the Failure of Protestantism and on Catholicity. By the Rev. Ferdinand C. Ewer, S.T.D. $0.50.

Harper & Brothers, New York:
The Offender and His Relations to Law and Society. By Burdette G. Lewis. $2.00; Crabb's English Synonyms. By George Crabb, A.M. Introduction by John H. Finley, LL.D. $1.25; Lloyd George, the Man and His Story. By Frank Dilnot. $1.00.

Hodder & Stoughton, London:
False Witness. The Authorised Translation of *Klokke Roland.* By Johannes Jörgensen. 3/6.

Houghton, Mifflin Co., Boston:
The Ford. By Mary Austin. $1.50; A Lonely Flute. By Odell Shepard. $1.25; Recollections of a Rebel Reefer. By James Morris Morgan. $3.00.

B. W. Huebsch, New York:
Misinforming a Nation. By Willard Huntington Wright. $1.25.

P. J. Kenedy & Sons, New York:
The Holy Hour in Gethsemane. Meditations on the *Anima Christi.* By Francis P. Donnelly, S.J. $0.75; The Will to Win, a Call to American Boys and Girls. By E. Boyd Barrett, S.J. $0.50.

Loyola University Press, Chicago:
The Dream of Gerontius. By Cardinal Newman. Edited for School Use by John J. Clifford, S.J. $0.10; The Master Key in the Hand of Joseph. By Rev. Joseph P. Conroy, S.J. $0.05.

The Macmillan Company, New York:
Changing Winds. By St. John G. Ervine. $1.60; Brazil Today and Tomorrow. By L. E. Elliott. $2.25; St. Paul the Hero. By Rufus M. Jones. $1.00.

G. P. Putnam's Sons, New York:
Mrs. Norton's Cook Book. By Jeannette Young Norton. $2.50.

Rand McNally & Co., Chicago:
"Blessed Art Thou Among Women." The Life of the Virgin Mother. Illustrated by 150 Masterpieces of the World's Greatest Painters. Compiled by William Frederick Butler. Foreword by Most Reverend John Ireland, D.D. $3.50.

Charles Scribner's Sons, New York:
The Social Teachings of the Prophets and Jesus. By Charles Foster Kent. $1.50; Reveries of a Schoolmaster. By Francis B. Pearson. $1.00; Talks to Young People on Ethics. By Clarence Hall Wilson.

Frederick A. Stokes Co., New York:
A Short History of Ireland. By Constantia Maxwell. $0.80.

Pierre Téqui, Paris:
Retraite de Jeunes Filles. Par J. Millot. 3 fr.; Lettres de Saint Bernard. Par le R. P. Melot. 1 fr.; Les Briseurs de Blocus. Interpellation au Sénat de M. Gaudin De Villaine. O. fr. 50.

The University Museum, Philadelphia:
Babylonian Section Vol. XI, No. 1. Lists of Personal Names from the Temple School of Nippur. By Edward Chiera.

Yale University Press, New Haven:
The Coming of Yale College to New Haven. By Professor Williston Walker. $0.25; The Influence of Horace on the Chief English Poets of the Nineteenth Century. By Mary Rebecca Thayer. $1.00.

EDUCATION

"Going Up with the Class"

UNDER the title "Advancement of the Teacher with the Class," Mr. James Mahoney, Head of the English Department of the South Boston High School, and special collaborator of the Bureau of Education, has arranged a most interesting and instructive study. The booklet was published in 1915 as Bulletin No. 42 of the Bureau of Education, but it has far more than an ephemeral value. Very little has been done, it would seem, to solve the questions then broached.

In his letter of transmissal the Commissioner of Education, Dr. P. P. Claxton, thus states the problem to be discussed: "Teachers and pupils should remain together longer especially in the first years of school life." Unfortunately for the pupil, the somewhat rigid plans, apparently inseparable from public systems of education, have hitherto made this desirable arrangement impracticable. As Dr. Claxton further remarks, "In most city schools, a teacher in any of the first six or eight grades, remains in the same grade from year to year, while the stream of children flows by her." The result is inevitable. "The teacher may become painfully familiar with the minute details of the course of studies, as made out for that particular grade, but she never becomes acquainted with the individual children of any group she teaches." After a few years of this unyielding arrangement, the teacher is all too likely to become a mere machine. She has "only vague ideas of what they have been taught in the grade below, and of what they are expected to learn in the grade above, for which her work is supposed to prepare them." Dr. Claxton then suggests the remedy: "In all city schools teachers in the first four or five grades should be promoted from year to year with their classes."

American Answers

IN his study, Mr. Mahoney aptly touches the fundamental reason why too many school administrators are not greatly interested in this question: "The scientific study of school problems of any sort is but in its infancy." Moreover, as it seems to him, "an unfortunate application of the doctrine of efficiency has led to mechanical, unprogressive assignment of teachers." Specialization, valuable no doubt, in its place, has been grievously misinterpreted, because of a "false analogy between the retention of teachers in the grades of the public schools and the subdivisions of labor in factories, with its restriction of process and uniform repetition of limited movement." The analogy promises well, but breaks down when critically examined. Children are not raw material. They are human beings.

To create an interest in this important question, early in 1913 the Bureau of Education sent a questionnaire to superintendents of public instruction in all cities of a population greater than 4,000. Answers were received from 813 superintendents, but a summary indicated plainly that very little practical interest was entertained even by those who had taken the trouble to reply. In November, 1914, a second questionnaire was prepared, and sent to the 152 superintendents who had displayed the most promising grasp of the question. Seventy-eight answers from thirty-five States were received. There was a general agreement that the plan of advancement was advisable, but its practical difficulties were not overlooked. The next step taken by the Bureau was to submit a series of questions to a number of teachers who had had the experience of "going up with the class." Ninety-seven replied. Their answers represented forty-three schools in eighteen States, and were on the whole favorable. Information was then sought from British North America, South America, Austria, Germany, and other European countries.

Foreign Opinion

OF these foreign countries Belgium gave the most definite answer. "Generally," it was reported, "the young teacher, after two years of teaching with the same pupils, begins with the first year again, and advances with the same pupils to the end of the fourth year. Then he starts back again, and goes with the same pupils to the end of the sixth year, if he is deemed sufficiently qualified." Italy reported, in an answer from Rome, that the plan "had for a long time been the ideal sought in scholastic regulation in Italy." In concluding his brochure, Mr. Mahoney gives an excellent summing up of the whole question, assigning the principal arguments both in favor of, and against, the plan. While objections are strongly urged by some, the majority opinion endorses the plan both as better in itself, and as practicable.

"It need hardly be said," writes Mr. Mahoney, "that the advocates of this plan regard it not as a panacea, but as a principle whose application tends towards proficiency. . . . It must be clearly noted that the objections urged against the plan do not even touch many of the strongest points of advantage claimed for it, particularly the advantages which accrue from deeper knowledge of the pupil, with the correlative knowledge of the home, the community, industries and civic life." Although not clearly stated it would seem that the chief ground of objection, is that "the plan won't work," or that it would require a rearrangement hardly within the power of the smaller systems. Furthermore, if one would face the facts squarely, another hindrance to the plan becomes apparent. That hindrance is the inefficient teacher. He should not be allowed to exist. Nevertheless he does exist and is, unfortunately, a factor of ill that cannot be safely overlooked.

Not a New Principle

IT is noteworthy that the plan is called "a principle whose application works towards efficiency," and still more noteworthy is the inference that it is a new discovery in pedagogy. Nevertheless it has been in actual operation in many schools, particularly the schools of the Catholic Church, time out of mind. The *Ratio Studiorum,* for instance, of the Society of Jesus, highly recommends the advancement of the teacher with his class. R. H. Quick in his "Educational Reformers" is good enough to mention this fact, although it did not prevent him from making the absurd statement, one of many, that the whole system proposed in the *Ratio Studiorum* contains hardly a single principle. Quick's admission is the undoing of this last statement. It must not be thought, however, that the advancement of the teacher with the class, was a practice exclusively confined to the Jesuits. It was and is well known in all Catholic schools, notably in those of the Christian Brothers, and is carried out whenever possible. In fact much of the information gathered with so much care by the Bureau of Education, and so ably arranged by Mr. Mahoney, is not particularly new to the directors of Catholic schools. One obstacle which seems to be of moment, the question of salary, is however, happily irrelevant in the Catholic system where the teacher serves without remuneration.

It is regrettable that none of the questionnaires seems to have been sent to the directors of Catholic schools, or in fact, to the directors of any private schools. Valuable information, no doubt, could have been given by these schools, since to them the system of advancing the teacher with the class is an accepted thing, new neither in theory or practice. "The Roman Church," writes Quick, "has shown a genius for such societies [teaching societies] as witness the Jesuits and the Christian Brothers. The experience of centuries must have taught them much that we can learn of them."

H. F. Hamilton.

SOCIOLOGY

Without God

TO the best of my knowledge, and I have searched my small store, Mr. Irvin S. Cobb has never been called a mystic. We have had such among us, mostly from foreign shores, but not so many since the war began. Robed persons were they, with a fondness for frankincense, and an averred love of the light that never was on sea or land, which mingled strangely, at times, with their very modern and unmystic love for lucre. Mr. Cobb is not of this tribe. One can hardly picture him, swathed in a robe, declaiming his "message," or snuffing at a censer, or inscribing esoteric *vers libre* on a scroll. For the robe Mr. Cobb substitutes motley, and as jester to the public wears it, I think, with grace and distinction. Like some of Shakespeare's fools, he is a very wise man. He sees that the good in man outweighs the evil, but he does not doubt that man left to his own devices comes to grief. "In the scheme of everlasting mercy and Divine pity," writes this illuminated jester, "we are all before the eyes of our common Creator as little children whose feet stumble in the dark."

To Whom Shall We Turn?

THE sentiment seems almost out of place in modern fiction. It is surely inadequate, since it strives to picture in human language what one may not fully utter, that most touching of all God's attributes, His love for sinful man. But it strikes a clear note of truth, not often heard today, in affirming the existence of a personal God, and our most deep need of Him. "God's mercy," wrote a medieval mystic, "must needs be infinite since the world's misery is so great." Our most clear-visioned artists in word and form and color more than glimpsed this truth, but today the vision fades in a cloud of material preoccupations, and is replaced by man's garish substitutes. The older concept of a God whose love for all His children was tenderer and more sacrificing than that of a mother for the babe at her breast, is only a myth, to be ascribed to vile beginnings, when belief in His very existence has grown cold. "Lord, to whom shall we turn?" cried out the Apostle, realizing the unique sufficiency of God to satisfy the soul. "Unless I see," says the world today, "I shall not believe." And, determined not to see, it premises that God is a myth, the soul a vain term, and immortality a dream.

Man's Aspirations

LIFE without God generally ends in a tangle. It is difficult to conceive any other result. Fancifully, yet in colors that for the most part are true, Dr. Van Dyke has pictured the strange world of a man from whose mind the very concept of God had been removed. Granting the possibility, the world of bewilderment which followed, was but a natural consequence. The very Being that held the social framework together, gave it purpose and consistency, had disappeared. It was as if, by some backward turn of nature, five had suddenly become the sum of two plus two. Conceivably, a new scheme of man and nature might be formed, but not a scheme in conformity with the soul of man. That it was new might have been made tolerable by time, but nothing could remove its essential unfitness for a finite, yet immortal, creature. In this unfitness lies the truth of Dr. Van Dyke's parable. Unless God exists, what we call "good," "evil," "right," "duty," "law," "happiness," correspond to no known reality. They are terms only, as meaningless as the broken syllables of delirium. Our very existence, with all that it connotes, seems to find no justification in reason, unless in the end the darkness gives way, as we believe it will, to Eternal Light, and the tangled threads of all existences are brought into harmony by the hand of an Infinite Being. Man's desire to know all truth, to be completely happy, in the union with the absolutely Good, must somewhere be satisfied, or his presence here, with his knowledge ever incomplete and his longings never satiated, is a tragedy deeper than any ever dreamed by sage or poet.

His Natural End

BUT man does continually aspire towards some end; action is his life. He moves towards its attainment, but that end may be only a wandering fire, luring him to destruction. He need not so wander, for his true objective and ultimate end can be determined by reason. Truth, as he knows, is the immediate and formal object of his understanding; goodness, that of his will. But the Infinite Goodness and Truth, whose existence is made known to him by the natural process of reasoning, is the only object that can fully satisfy these faculties. In presence of the Infinite, the finite must always fall short. The Infinite, God, therefore, is our ultimate end. For "nothing," writes St. Thomas, "can satisfy the will of man but the universal good, and that is not found in any being, but in God alone."

A Rejected Standard

WE have strayed far from this philosophy today. What man should know through the accumulated experience of ages has not taught him wisdom. He has tried, by turns, the varied phases of hedonism, pure and restricted; today, he is turning to utilitarianism, refined by an infusion of altruism, as a new guide. To speak in public of God as man's last end, to which all things, howsoever pleasant or promising, must be subordinated, seems to smack of sermonizing, fit enough, perhaps, for youthful novices in a cloistered shade, but of no particular value to hard-headed men and women, engaged in making history. A poisonous philosophy, old as original sin in its essential revolt, which took new heart of grace in the religious rebellion of the sixteenth century, and was given, unwittingly perhaps, a new and appealing restatement in the speculations of Kant, has culminated in the elimination of God from serious philosophic principles. The elimination has worked disastrous results in the world of thought. In no other department have these sad results been found more radical than in the field of sociology. The boundaries of that field are at best but ill-defined; today, sociology engages itself with human life and its problems, with an intimacy which grows deeper, as the gospel of social service gains in favor over the Gospel of Jesus Christ. Man is an image of God, and is made for God. A force which would direct his activities in denial of, or indifference to, these fundamental facts must lead to disaster.

Duty and Creed

FOR moral duty, as the ethicists observe, is wholly dependent upon God. It cannot, strictly speaking, exist without Him. For duty, that unpleasant word and often harder reality, depends upon two necessities, both intimately connected with man's last end. The first is the necessity which urges the will absolutely to this last end; the second is the necessity of certain means to that end. But that last end is God. If He be removed, nothing remains but the weak and beggarly motives of expediency or external fitness. Men like to flatter themselves by holding self-respect to be the sufficient sanction of duty. Self-respect, in conjunction with an external competent law-giver, is a valuable aid to ethical conduct; taken by itself, it is at best but a temporary sanction. There is no reason to believe that it outlasts the passion which has its own philosophy and can argue. It is purely a subjective norm set up by the individual, subject to his revision, without reference to a legitimate superior. Therefore does it tend to strengthen man's ambition to regard himself as all-sufficient. The world's code

of morality, as opposed to the Divine code, is a natural sequence. The unvarying acceptance of what the individual conceives to be moral, *is* the highest morality, even though at variance with laws, human and Divine, or contrary to the lowest standards of convention.

It should not be thought, however, that this essential spirit of revolt, whether in literature or in the more open field of practical sociology, always avows itself in its extremest terms. As a matter of fact, it usually assumes an attitude of tolerance and open-mindedness, more dangerous perhaps than direct opposition. "Whether or not there is a God," say some apostles of social reform, "we do not know. But this we know: that there is a world of misery to be relieved, of ignorance to be enlightened, together with practical means at hand to accomplish our work. If God does exist, He does not seem to enter deeply into the problem. Certainly, we have not found that we greatly need Him. As far as we see, man can be happy and good without Him."

Children in the Dark

IT all depends upon what one means by goodness and happiness. If goodness is conformity to a purely subjective norm of action, happiness the relief from the more grinding burdens of poverty, and if God does not exist, perhaps our social faith is vain, and these modern apostles speak the truth. Yet we feel that there is no field of human activity, however small, from which God can be safely excluded. "We have not found that we greatly need Him." If one is content to remain continually within the circle beginning with man and ending with him, and to make of himself dull clay, unlit by any aspiration after higher things, one may by degrees suppress the soul's yearnings for the Absolute Truth and Good. But we who believe that we are as children whose feet stumble in the dark, will at all times reach out trustingly for our Father's hand.

Paul L. Blakely, S.J.

NOTE AND COMMENT

Death of Archbishop Blenk

ON April 20 the city of New Orleans suffered a severe loss through the death of Archbishop Blenk. The dead prelate had a long and distinguished career, noted for service to Church and country alike. Born in 1857, he became a Marist some years after his conversion to the Faith, and later spent many years pursuing studies in colleges and universities in Europe. After his ordination to the priesthood he taught in Jefferson College and then became President of that institution. On the conclusion of the Spanish-American war he accompanied Archbishop Chapelle to Cuba and Porto Rico, as auditor of the Papal legation. In 1899 he was consecrated bishop of the latter place, and on the death of Archbishop Chapelle, was transferred to New Orleans, where he labored with gentleness and zeal to spread the Kingdom of God on earth.

Supreme Court Sustains Two Labor Laws

TWO of the most important and far-reaching decisions passed within recent times by the Supreme Court were the rulings declaring the women's minimum wage and the men's hours of service laws of the State of Oregon constitutional. These laws were the first of their kind to come before the Court and represent two fundamental industrial questions. The Oregon law establishing a minimum wage for women in any occupation was upheld as constitutional by a vote of four to four, Justice Brandeis not participating. The second law, establishing a ten-hour day for workingmen in manufacturing establishments, was sustained as constitutional by a vote of five to three, Chief Justice White and Justices Van Devanter and McReynolds dissenting. In both instances Justice Brandeis did not participate in the voting as he had been counsel in favor of the laws when they were first heard by the Court. Although practically every State limits the hours of labor in certain industries and callings, because of danger involved or excessive fatigue, yet the Oregon men's hours of service law includes all industries and provides that overtime shall be paid in excess of ten hours. The Court quotes with approval the decision of the Oregon Supreme Court: "In view of the well-known fact that the custom in our industries does not sanction a longer service than ten hours per day, it cannot be held as a matter of law that the legislative requirement is unreasonable or arbitrary as to the hours of labor." The States immediately affected by the minimum wage law for women are Colorado, Arkansas, Washington, Wisconsin, Minnesota, California, Utah, Massachusetts and Nebraska.

Maryknoll

"'TIS a new idea in America, this sindin' of our sons and daughters to convert the haythen," said Mrs. Cassidy, but it is fortunately a growing idea. The *Field Afar,* from which the little remark is quoted, looks out with rosy hopes into the future. Besides the publication of the mission journal, whose subscriptions are rapidly increasing, there are now other activities elbowing each other at Maryknoll (Ossining, New York), as for instance, the Seminary, the Auxiliary-Brotherhood of St. Michael and the Teresian Community. Best of all the accommodations in the several houses are even now overtaxed, showing that the Spirit of God is breathing on the souls of the young. Nor are others forgetting this cause, for the gross receipts of Maryknoll during the past year were $89,529.07. "To the ordinary observer the amounts will look large," says the editor of the *Field Afar.* "In fact they appear so to ourselves, and when we realize that our weekly receipts have been averaging $1,800, we ask ourselves the how and whence of it in the past and the future." The answer, as it always comes to him, is simply: "God evidently wills that this work shall succeed."

Two New Schools

IT is announced that Georgetown Preparatory School, which for 129 years has been located on the grounds of Georgetown University, is now to be separated from the latter and transferred to the villa district of Montgomery County, Md. A tract of ninety acres has been purchased and the first buildings will be ready for occupancy in October, 1917. The school requires no word of introduction or recommendation, since about 8,000 pupils have been educated in its classes during the past years. It will continue in its new surroundings the traditions of more than a century and a quarter of efficient Catholic scholarship. Students will be received for the first year class and the eighth grammar grade. Together with this information comes the announcement of the opening of the Altamont School, in the Helderberg Mountains at Altamont, New York. The property consists of seventy acres of land and an additional athletic field of nine acres at an altitude of 1,000 feet above tide level. Professor Charles H. Schultz, the founder of the school, was the founder likewise of the successful Carlton Academy, which is now to receive a new headmaster. A faculty experienced in preparing boys for college entrance examinations has been secured for the Altamont School. During the summer months Professor Schultz will direct the Helderberg Golf Club, which had previously occupied these grounds. His idea is to conduct a family club where parents can bring their children for tutoring during the vacation time, in the mountain air inland from the coast. There are nine hole golf courses on the grounds. The school building itself is the Helderberg Golf Clubhouse, which

will furnish accommodations for seventy-five boys and seven masters.

High Finance and the Civil War

TO illustrate the principles of morality and patriotism which, according to Professor Reed, of the University of Idaho, were dominant in the world of high finance during the civil war the following passages from "The Book of Daniel Drew," edited by B. W. White, will prove exceedingly interesting. Mr. Drew thus describes the situation:

> I saw very quickly that the War of the Rebellion was a money-maker for me. Along with ordinary happenings, we fellows in Wall Street now had in addition the fortunes of war to speculate about, and that always makes great doings on a stock exchange. . . . As I look back now, I see that I never made more money, or had four years that were in all respects more genuinely prosperous. . . . We financial men organized a way of getting early news from the war. A silver key will open any lock. We had on our pay roll, sutlers, reporters, private soldiers, and officers even up to generals. . . . Big officials who wouldn't accept money could usually be reached by giving them some shares in the stock we were manipulating. (We didn't dare make offers of this kind to Abe himself. Lincoln was an impractical (*sic*) man, so far as money-making went. All he thought about was to save the Union. . . .) During these days of the War we who were on the inside could call the turn of a stock long before the general public. This makes very profitable business. In fact, I got to taking a great deal of interest in the Boys in Blue. . . . When Richmond was finally taken, I for one was sorry to have the War come to an end. (*Pp. 160-162.*)

The writer is evidently perfectly satisfied with his principles and conduct, and regards them as beyond reproach. The moral code of Wall Street, as he understood it, had nothing to do with the Decalogue. The latter was simply "impractical," like poor Abe Lincoln, "so far as money-making went."

The Metropolis of the Southern Hemisphere

A LEADING article in the *Bulletin of the Pan American Union* introduces us to the largest Spanish-speaking city, the second largest Latin city, the tenth city in rank among the cities of the entire world, Buenos Aires, the capital of Argentina. It was founded in 1535, and after its destruction was reestablished in 1580 by Don Juan de Garay, whose loyalty to the Faith may be judged from the name La Trinidad which he gave to it, while its port was called Santa Maria. Although its growth was slow during the first centuries it has increased rapidly within the last sixty years. Its population in 1913 was 1,484,010. To heighten the great architectural beauty of the city a prize is offered each year to the architect of the most attractively designed structure, while the owner of the building is relieved from the payment of taxes for a specified time. Sky-scrapers are strictly prohibited. There are ninety-seven parks, promenades and plazas with a total area of about 10,727,000 square meters. The sanitation of the city is looked after by two organizations and it is said that perhaps no city of the world has better service in respect to the water supply and sewage system. The educational facilities are fully developed; there are moreover 500 regular publications established in the city and special libraries of every kind are open to the public. To be a qualified voter the citizen, besides being of lawful age, must know how to read and write, and must have paid no less than 100 pesos ($42.50) in taxes or license fees, or be a practitioner of one of the learned professions, and must have resided at least one year in the city. A foreigner must have resided there no less than two years and must have paid no less than 200 pesos in taxes or licenses, or be a practitioner of one of the learned professions. Between 1904 and 1914 the number of factories increased from 8,877 to 11,132; the capital invested from $42,064,723 to $227,873,376; the value of annual products from $77,967,374 to $320,970,524. Hence it may be seen that the great Argentine capital is not merely a port for enormous food exportations, but also "a very beehive of industries that as yet are but at the starting point."

A Revival of Irish Music

THERE is evidence, these days, among serious musicians of renewed interest in Irish folk songs. This may be due in part to the propaganda for the study of Gaelic literature with which of necessity Irish folk songs are connected. Or it may be due to the interest in Irish music, aroused by the concerts of John McCormack or by the novel settings of some Irish tunes by Percy Grainger. Whatever the reason it is pleasant to note the growing enthusiasm, which should be encouraged by all who are interested in Gaelic culture. The formation of Irish singing societies would help this movement materially, as singers of a Celtic temperament best understand, and consequently best interpret, the various moods of old Gaelic music. An organization of such a type is the glee club of the Friendly Sons of St. Patrick of New York City, a body of fifty trained singers who, with rare success, have been giving concerts of Irish music under the competent direction of their leader. They have made excellent progress in New York, and if all their concerts reach the high level of refined interest attained by their last one in aid of St. Gabriel's church their permanent success is assured. The Glee Club and its worthy object should be cherished by everyone interested in the Gael, and it is to be hoped that the Irish throughout the country, especially in Chicago, Philadelphia and Boston, will take a kindly interest in this work which redounds to the credit of their race.

A Laboratory for the Study of Worship

HARVARD professors, according to the Boston *Herald,* have established a modern scientific Sunday school, or "laboratory for the study of worship," to train their own hopeful scions, thirty in number, who range from three to fourteen years of age. About fifty other children have likewise been admitted to the new laboratory process. Professor Holmes, the most eager promoter of the school, believes with sufficient probability that these children will perhaps never attend any church. It is therefore proposed "to put motive and impulse for good" into their minds and hearts which shall never have to be contradicted by the public schools or by such learned institutions as Harvard University. The Bible is to be studied geographically, historically and from a literary point of view. All religious doctrines are strictly excluded. The youthful Aristotles, still in their early knickerbockers, are presented with a comprehensive exposition of the various opinions, atheistic and otherwise, that are current on the subject of religion, and are then left to make their own choice without any bias derived from the instructor. His duty is simply to direct the trend of the argument, while the pros and cons for the fact of creation or the existence of God are seriously discussed and weighed by the young philosophers. Their conclusions are sacred to the teacher, who is scrupulously conscientious never to influence their judgment, but carefully sees to it that nothing in "science" is passed over or blinked at. As a delightful instance of the precocity thus developed, the writer in the Boston *Herald* recounts with evident satisfaction the conclusion arrived at by one of the children at the end of such a discussion. "Fellers," exclaimed the budding Ingersoll to the attentive class after all the evidence had been thoroughly sifted by them, "there isn't any God, any more than there's a Santa Claus. He's one of those things they tell to children." Excellent! And there are still Catholic parents who send their sons to receive the same enlightenment from the same Harvard professors.

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Luther's "Divine Mission"

Herbert Thurston

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Japheth S. Jollain

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Fact and Fancy about Yucatan

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Zuloaga and Spain

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THE AMERICA PRESS NEW YORK CITY

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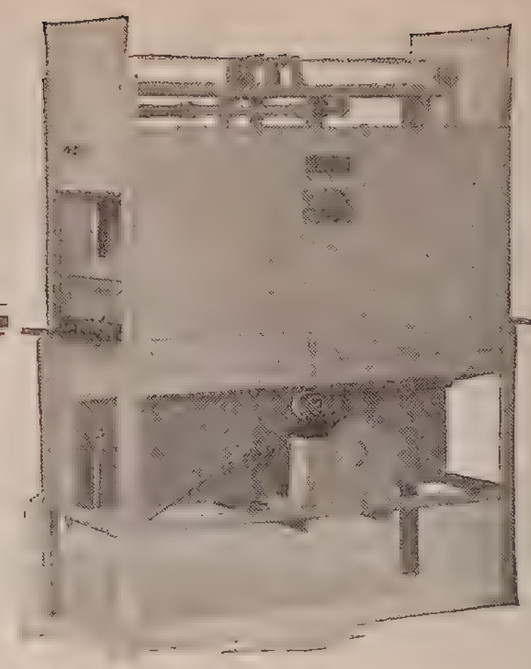
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Who's Who

THE REV. HERBERT THURSTON, S.J., born in London, 1856, educated at Mt. St. Mary's, Chesterfield and at Stonyhurst; B.A. London University; associate editor of the *Month;* author of "The Life of St. Hugh of Lincoln," "The Holy Year of Jubilee," "Lent and Holy Week," "The Stations of the Cross," etc., etc.; co-editor with Mgr. Ward of the "Westminster Library," editor of Bridgett's "History of the Holy Eucharist in Great Britain"; contributor to AMERICA, etc. Fr. Thurston's article in this issue of AMERICA is the first of a series of three on Luther.

THOMAS WALSH, born in Brooklyn 1875, educated at private schools, St. Francis College, Brooklyn, St. Francis Xavier's, New York (M.A., Hon., 1895); Georgetown University (Ph.B., Ph.D., Litt.D.); read dedication ode of the Prison Ships, Martyrs' Monument, Brooklyn, N. Y., 1908; poem at the Grand Army of the Potomac Reunion, 1909; author of "Prison Ships and Other Poems" and "The Pilgrim Kings"; contributor to the "International Encyclopedia," "Warner's Library of the Best Literature," *Ainslee's, Atlantic, Ave Maria, Bookman, Century, Cosmopolitan, Critic, Current Literature, Everybody's, Harper's, Lippincott's, Scribner's,* AMERICA, etc., etc.

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The Catholic Mind

Issue for May 8, 1917

Frequent complaint is made of the lack of fair play in the treatment of Catholic questions by secular publications. A striking instance of this is shown in the correspondence with the editor of the *Independent,* which is given in the current issue of the CATHOLIC MIND. The explanation of the status of the Greek Schism, which completes the number, is both interesting and instructive.

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Chronicle

The War.—During the week there has been extremely violent fighting on the Arras front, with the result that the British have made further advances and maintained their gains in spite of repeated German attacks of great intensity. The British began their operations by seizing Gavrelle, north of the Scarpe River; later they captured Arleux-en-Gobelle. They have also taken positions north and south of Oppy, but all their efforts to storm Roeux have failed. The German resistance is very strong. South of the Scarpe River there have been severe engagements east of Monchy, which have not modified the general situation. Still further south the British have advanced in the direction of Marcoign, having occupied Hermies, Trescault, Beaucamp and Villers-Plouich. Northwest of Le Catelet they have captured almost all of the Havrincourt Wood, Le Sart Farm and Vendhuile. The French have not made any considerable gains north of the Aisne. Craonne is still held by the Germans.

Bulletin, April 23, p.m.-April 30, a.m.

In Macedonia the British engaged the Bulgars east of the Vardar and west of Lake Doiran and advanced about 500 yards on a mile front. In Palestine the British have crossed the Wadi Ghuzzeh, and, assisted by the fire of warships in the Mediterranean, have driven the Turks back in the vicinity of Gaza. In Mesopotamia the British, after crossing the Shatt-el-Adhem, drove the Turks in a northerly direction along the west bank of the river a distance of about seventeen miles from its juncture with the Tigris. They defeated the Turks at Istabult on the Tigris, and advancing up the river about twelve miles, captured Sanara. They are now driving the Turks back into the mountains northeast of the city.

The Army bill passed both houses of Congress on April 28 in practically the form given it by the Administration. The vote in the Senate was 81 to 8 and in the House 397 to 24. At the last moment the Senate substituted its own bill for that of the House; and, as between the two bills there are some differences to be settled in conferences, it will probably be several days before the bill is ready for the President's signature. The principal features about which there is disagreement are as follows: The maximum age-limit, fixed by the Senate at twenty-seven and by the House at forty years; enforced prohibition in the army, authorized by the Senate but not by the House; the amendment, popularly known as the Roosevelt amendment, providing for the raising of four divisions of volunteers, of a total strength of about 100,000 men, for immediate service abroad, passed by the Senate but rejected by the House; and the organization of the army as far as possible by territorial designations, passed by the House not, however, by the Senate.

The Army Bill

By the bill the President is empowered to use the volunteer system to bring the strength of the regular army up to 287,000, that is, to raise about 150,000 regulars, and bring the strength of the National Guard up to 625,000, that is, to raise about 350,000 men for the National Guard. He is also authorized to select out of the entire citizen body, liable to conscription, two armies, each of 500,000 men, one at once and the other when he shall deem it expedient.

The bill exempts legislative, executive and judicial officers of the United States and of the several States; members of religious organizations with creeds opposed to warfare; and regular ministers of any denomination. It is also left to the discretion of the President to exempt other persons, engaged in Government work, in important industries including agriculture, and those "who have persons dependent upon them for support."

The first step towards carrying out the selective conscription will be the registration, to be carried out according to the general lines of registration for voting, of all those who are liable for military service. The registration will probably begin within ten days of the signing of the bill by the President and be finished by June 1. The Secretary of War is said to be in favor of the jury-wheel method of selection.

One of the important disclosures of the week has been the magnitude of the German submarine operations. The German report states that during the months of February and March a total tonnage of 1,600,000 was sunk. The latest British report admits the destruction of 55 British merchantmen during a single

The Submarine Crisis

week. The exact tonnage of the 55 ships has been withheld; but undoubtedly the actual loss is very large, and this is only a fraction of the total loss, for the British report does not include ships in the service of the British admiralty, nor the loss of neutrals and the other Allies. France, Great Britain and Italy have all pleaded with the United States for speedy and vigorous cooperation in meeting the submarine menace.

It was thought in the beginning that ships could be built faster than they could be sunk. This hope seems to have failed of fulfilment. Mr. Lloyd George has said that this year the number of ships turned out by British shipyards would be more than three times the number completed last year; but against this it is stated, and not without probability, that the output of German submarines is very much on the increase. There is a growing conviction that the outcome of the war will depend, as the British Premier declared some time ago, on stopping or neutralizing the operations of the submarines. With a view to receiving effective assistance from the United States, the British and French have put at the disposal of our Government a full statement of the measures taken to defeat the submarines, and it is known that representatives of the Allies are now conferring with our Navy Department on measures to be taken in the future. Every facility of the United States is being employed to hurry the construction of merchant ships and to put the Austrian and German ships, recently seized, into commission; at the same time boats, especially designed to fight the submarines, are being built.

Lloyd George has stated that the enormous tracts of land now under cultivation in Great Britain would enable that country, without aid from other nations, to feed its 45,000,000 citizens in 1918; in the meantime, although it is said that there is no fear of starvation, there is every prospect of the people feeling the pinch of hunger. He declared that the food difficulty would be partially met by excluding 11,000,000 tons of unnecessary imports; but both he and Lord Beresford admitted that success in the war depended on devising more effective means for dealing with submarines than have as yet been found.

The Embargo Bill

The Interstate and Foreign Commerce Committee reported to the House on April 27 a bill which empowers the President to regulate the exportation of foodstuffs and other articles during the war. The most important clause is as follows:

> Whenever in time of war the President of the United States shall find that the public safety or welfare shall so require, and shall make proclamation thereof, it shall be unlawful to export any article or articles from the United States except at such time or times or from such place or places and under such regulations and orders and subject to such limitations and exceptions as the President shall prescribe, until otherwise ordered by the President or by Congress.

The bill has the approval of the President, the Department of Agriculture, and the Department of Justice, and lays down severe penalties for all persons who shall seek to evade or violate its provisions.

Proposed Food Law

The possibility of famine menacing not only the nations in Europe but other nations as well, which led the President to declare some time ago that America was facing the problem of feeding the world, has also led Mr. David Houston, Secretary of Agriculture, to address a letter to the Senate, asking that the Department of Agriculture be authorized by law to take complete control of the food situation, should a crisis arise. The legislation contemplated would empower the Government to direct, supervise and regulate all supplies; and also, should the necessity arise, to take over and operate whatever business and industries it wished. Mr. Houston suggested that the exercise of this power might be vested in the Council of National Defense, and be used at the discretion of the President. He also asked that an appropriation of $25,000,000 be made to enable the Department to carry on its present duties. The main difficulty about food production is not, in Mr. Houston's opinion, concerned with land shortage but with lack of agricultural workers. To supply this deficit he made a tentative proposal that young men between the ages of fifteen and nineteen should be set to work in the fields. No action has been taken on the Secretary's suggestions, but it is reported that they have the full approval of the President and his Cabinet.

The Espionage Bill

The espionage bill which caused such a storm of opposition in the public press and in the Senate was reported to the House by the House Judiciary Committee on April 25. The provision relating to censorship has been materially modified as a result of the recommendations of the Department of Justice and the Department of State, which were based, according to the Chairman of the Committee, on the experiences of both departments in the administration of law in connection with the relations of this country and Mexico and the problems arising out of the Civil War. The censorship section reads as follows:

> Section 4.—During any national emergency resulting from a war to which the United States is a party, or from threat of such a war, the President may by proclamation declare the existence of such emergency and, by proclamation, prohibit the publishing or communicating of or the attempting to publish or communicate any information relating to the national defense which in his judgment is of such character that it is or might be useful to the enemy. Whoever violates any such prohibition shall be punished by a fine of not more than $10,000 or by imprisonment for not more than ten years, or both; provided, that nothing in this section shall be construed to limit or restrict any discussion, comment or criticism of the acts or policies of the government or its representatives or the publication of the same.

The Chairman of the Judiciary Committee admitted that even in its present form the bill gives the President

very broad powers, but he argued that it has been carefully considered by the committee, and that in a crisis like the present these powers are necessary.

The American Commission to Russia

Serious anxiety is felt with regard to affairs in Russia. There is no doubt about the loyalty to the Entente of the present leaders, but the attitude of the great masses of the people is involved in almost complete obscurity. The progress of German propaganda in the direction of a separate peace has added another element of uncertainty. To offset this danger, to arrive at an understanding with the new Government, and to secure coordination of American and Russian efforts in the prosecution of the war, Mr. Elihu Root has been appointed by the President to head the American Commission which is now being formed and is soon to set out for Russia. The commission, according to reports, is to have full authority to confer with the Russian Government as to the best means of remedying the shortage of munitions and supplies which has seriously hampered the effectiveness of the Russian army of 14,000,000 men. It is understood that Mr. Root is authorized to pledge the fullest support of the United States to any measures that the representatives of the two nations shall adopt. The importance of Mr. Root's diplomatic mission can scarcely be exaggerated.

The International War Council

The arrival of Marshal Joffre and the other commissioners of the international war council was attended in Washington by extraordinary demonstrations which approximated a triumphal procession. The day was made the occasion for several important announcements. Mr. Balfour declared that it was not the intention of the Allies to ask the United States to enter into any treaty that would bind the United States to a formal agreement not to make a separate peace with Germany. Even without such assurance the Allies had unbounded confidence that America would give unreserved cooperation.

> Our confidence in this assistance which we are going to get from the community is not based upon such shallow considerations as those which arrive out of formal treaties. No treaty could increase the undoubted confidence with which we look to the United States which, having come into the war, is going to see the war through. If there is any certainty in human affairs, that is certain.

The same day the President assured M. E. de Cartier, appointed Belgian Minister to the United States, that when the war comes to an end, Belgium will resume her place among "the prosperous and peace-loving nations of the world." Both statements were understood to be an authoritative echo of the conference between the President and Mr. Balfour.

The international war council has been in active session, the deliberations of the commissioners being carried on by sub-committees. Only the most general character of the matters discussed by the commissioners has been given out, and it is said that publicity with regard to the results reached by them will rest entirely with the United States. This much, however, has transpired, that both Mr. Balfour and M. Viviani have informed their Governments that the greatest harmony exists between the Entente and the United States as to the "basic principles" of how the war is to be carried on, and the unflinching resolution to wage it without compromise until the German military menace has been removed.

Ireland.—The New York *World* recently published expressions of opinion on the problem of Home Rule, in response to an appeal made through its columns by Lord Northcliffe. Among a number of statements, those of his Eminence, Cardinal Gibbons, Colonel Roosevelt and ex-President Taft are especially noteworthy.

America and Home Rule

Cardinal Gibbons confined himself to one aspect of the question, that of county option. On this point, he said:

> Apparently the whole Irish question arises from the fear of the minority in Ulster that they will be coerced into a union with the rest of Ireland, which will be their ruin. This feeling in Ulster is so strong that it has hitherto prevented any just settlement of the Irish claim to self-government. All men are agreed that the present state of affairs is impossible. Nine-tenths of Ireland cannot be sacrificed to one-tenth. That seems certain. Nor should one part be sacrified to the other nine. Therefore some third way must be found between the two extremes. Supposing that each county were given its choice as to whether it would come under the Home Rule Parliament in Dublin or not, the counties which voted themselves out would be in a fearfully anomalous position. They would not belong to England. They would not belong to Ireland. They would not be large enough to set up a Home Rule Parliament of their own, and if they did they could only construct an artificial State, and such an artificial State cannot endure. Ulster has gained a great deal of her commercial prosperity from the fact that it is the business center of the whole country. Belfast would very soon feel the effect of a separation from Ireland. A great deal of the Irish trade which Ulster now controls, and which it controls extremely well, would be diverted through other ports to England and the commerce of Ulster would wither if not entirely decay.

After recalling the lesson of the Civil War in America, his Eminence added:

> Since I have been asked, then, the only way I see out of the difficulty is the way of guarantees. The present position is impossible. Ireland cannot be sacrificed to a few counties in Ulster. These few counties cannot be sacrificed to the rest of Ireland. On the part of Ulster, then, as far as I can see, their only way of safety lies in accepting a Home Rule Parliament in Dublin, and of demanding, as they are in an extraordinarily good position to demand, whatever guarantees seem necessary to them for their protection, and these guarantees must be loyally accepted by the rest of Ireland and Ulster, welcomed not only as an integral part of the country, but as that part which, since to a large extent it controls the financial destinies of the country, must be allowed a voice commensurate with the legitimate influence which its commercial supremacy confers upon it.

Speaking as a friend of England and of the Allies, Colonel Roosevelt declared:

> I most earnestly hope that full Home Rule will be given Ireland; home rule relatively to the Empire such as Texas or Maine or Oregon now enjoys relatively to the national Govern-

ment at Washington. Of course, Ireland should remain part of the Empire. I have no more sympathy with the irreconcilable extremists on one side of the question than on the other. I am sure that the Canadians and Australians feel in this matter exactly as Americans do, that, both permanently and as regards this particular war, it would be an immense advantage to the Empire to give Ireland Home Rule.

Ex-President Taft's views are as follows:

We in the United States are hoping earnestly for a speedy settlement of the Irish Home Rule question. It would much help to solidify and hearten American public sentiment in the great cause for which the democracies of Great Britain, France, Russia, Italy and the United States are fighting shoulder to shoulder and which they must and will win.

Three days after these statements were made, nearly 200 members of the House of Representatives dispatched a cablegram from Washington to David Lloyd George, asking that England "shall now settle the Irish problem."

Mexico.—Just at present Mexico is agitated by a series of protests against the new Constitution. Though made some time since these protests have only recently been put in general circulation. The first which is entitled "Protests of the Mexican Society against the Violation of the Liberty of Teaching" is signed by so many presidents of Mexico City, Puebla, Morelia and Toluca that their names cover sixty-eight large, closely-printed pages. The second, addressed to the Mexican people, is the "Protest of the women of Mexico against the New Constitution." It reads as follows:

Protest of Mexicans

The echo has reached us of the discussion of the Constitutional Assembly which met in Queretaro in order to formulate, and give to the country, a new Constitution, and we have learned that many of the laws which will be promulgated are harassing, and oppressive to religion. This has caused us profound grief which cannot be suppressed, nor will our conscience and our sense of duty permit us to bear silently such outrages against that which we love most in this world, our God and our Faith. We protest against these obnoxious laws, certain that our protest is not only the expression of those who have signed this declaration, but of all the women of Mexico, who, without exception, hold the same opinion with regard to these tyrannical enactments.

Among these projected laws, the one which has in a particular manner attracted our attention, as it most directly appertains to us, is that which refers to instruction. We comprehend without any doubt that this law treats of one of the most important problems to be considered by a congress—namely, education. Instruction and education are so intimately united that there is no means of separating them. We understand also that the laic or radical instruction, or whatever one may wish to call it, is an education atheistic and impious, however the hypocrisy of the irreligious may desire to conceal the fact. We understand, finally, that an education of this kind is a death-blow aimed at our dearest affections on earth, the interests of religion and the immortal souls of those who belong to us.

We do not wish to philosophize, nor do we know how, but the intuition of our hearts, no less than the light of our intelligence, is so clear on these questions that we do not understand why any one attempts to make us believe the contrary. They wish to de-Christianize Mexico. They wish to extirpate from the hearts and from the minds of our children the Faith which we have transmitted to them, a gift greater and more precious than the life which we have given them. What sorrow for us to see our life-work destroyed by those who should aid us in sustaining it, the teachers! What distress for us to contemplate this destruction, and to see ourselves forced—those among us who can do so—to send our sons and even our daughters to a strange land in order to procure for them a Christian education, which our country forbids to them!

And this they wish to do in the name of Liberty, about which they cry so much. Let it be an even contest, we will not withdraw from the struggle. No, for we combat in a noble, worthy cause. Let instruction be met by instruction, the press by the press, and let strength encounter strength; let schools rise in front of schools, and then we shall believe in the liberty which they offer us. But how shall we give the name of liberty to the impious despotism that takes from us the possibility of fulfilling the most sacred of our duties, and our most elevated mission, the Christian education of our children?

See then the motive of our protest, full of sorrow and indignation; of sorrow because we see our Faith insulted and danger threatened to the souls of those we love; of indignation, because they deceive us with feigned promises of liberty, while they are subjecting us to the heaviest of oppressions, with danger even to national autonomy. Still, the hope remains to us that, hearing our complaints, they will moderate in some manner the odious laws projected. Our voice must sadden the heart of every man in Mexico, for it is the voice of mother, wife, sister or daughter. But if our protest does not produce any result, it will at least be an alleviation of our sorrow; and will speak for us before the Republic of Mexico, before America, and before the world. But, above all, it will cry out before the supreme Judge of men whom we implore to bless us and all Mexico. To our protest we unite an urgent and energetic petition that Congress will reconsider Article III of the Constitution, and make it conform with the strictest liberal requirements, as General Carranza proposed, and make it exclude the covetous interests of radical sectaries, who do not form, and who never will form, the majority of the Mexican people.

As was expected by those who know the temper of the Carranzistas, both protests failed of their chief purpose, justice.

Russia.—Instead of waiting for the coming Constituent Assembly to settle their agrarian troubles, the peasants are taking up the matter themselves. In the Saratov Government they have passed resolutions of confiscation, seized the rich land-holders' acres and driven the owners away. Peasants' conferences which are attended by delegates from even the smallest communes, are said to be organized in every Russian province. These assemblies insist upon a proper distribution of land, that farms which their private owners cannot sow must be temporarily handed over to the people, that soldiers' wives are to receive free shares and that a more moderate rent, to be fixed by the local community, is to prevail. Some Bessarabian peasants sacked a rich man's estate, and certain Tambov peasants compelled landowners to sign away their farms. Alarmed by these agrarian disturbances the Government has addressed an appeal to peasant land-proprietors urging the necessity of frequent spring sowings in order to provision the armies. But seed is said to be lacking and a serious shortage of crops is feared.

Agrarian Disorders

Luther's "Divine Mission"

HERBERT THURSTON, S.J.

WHEN Matthew Arnold, much to the indignation of James Anthony Froude, described Luther as "a Philistine, but a Philistine of genius," he pronounced a judgment which for its truth as well as for its epigrammatic conciseness can hardly be improved upon. By Froude and by many Protestants of that generation Luther was still regarded as a man invested by God with a supernatural mission. There were even enthusiasts who identified him with the Angel of the Apocalypse (xiv, 6) "having the eternal gospel to preach unto them that sit upon the earth, and over every nation and tribe and tongue and people," while a sort of inspiration from on high was believed to attach to all his teachings. This is a point of view which has been almost completely surrendered by the theologians of modern Germany. Among the Harnacks and the Kaweraus, the Köhlers, the Hausraths and the Böhmers, the idea of Luther's saintliness is dead. The last nail has been driven into its coffin by Father H. Grisar in his exhaustive but studiously temperate monograph, a work which tones down, while corroborating in all essentials, the more exuberant polemics of Janssen and Denifle. If well-informed Protestants are eager to do honor to the memory of the great Reformer, it is hardly now because they regard him as a holy man of God. They look upon him rather as the champion of free-thought, the man who by his purely natural gifts and stupendous energy overthrew the tyranny of Rome. Once the plea of heavenly inspiration is withdrawn, we Catholics can find something to admire in Luther, just as we can admire the forcefulness of Mahomet, or Oliver Cromwell, or Frederick the Great. We can even go further and own that Luther was the human means through whose agency God brought about the purification of His Church. He was, if anyone will have it so, the instrument of God, but only in the sense in which Attila was the instrument of God. No doubt Luther is more worthy of respect than either the historic Attila or the Etzel of old German romance. We need not be ashamed of acknowledging that contemporary Catholics judged him too harshly. The ex-Augustinian monk in spite of his unhallowed nuptials was not the drunken and lustful blasphemer depicted by his early assailants. But at best, he was theologically, morally and esthetically a Philistine. He was also a man whose whole career was warped by human infirmity, if that indeed is not too benignant a name to describe many of his aberrations. The clay of which he was kneaded was of the coarsest. His passions were elemental and in many directions quite unchastened. Yet these things were strangely associated both with a certain mystical spirit which seemed to cling to him almost in spite of himself and with an incomparable vigor of mind which made him perhaps the strongest individual force of the century in which he lived.

Curiously enough the whole strength of Luther's character and the only logical justification for that violence which no one of his partisans now attempts to defend, are to be found in his belief that he was supernaturally commissioned by God to preach a new Evangel. The evidence that this was his own conviction; a conviction shared by many of his disciples, is abundant. To take a single example, to which Harnack has given prominence, Luther in 1522, speaking in the tone of a second St. Paul, assured the Elector Frederick that he derived his Evangel "not from men but only from Heaven, through our Lord Jesus Christ," in such wise, he adds, "that I might very well have glorified in being, and have written myself down, a servant and evangelist, which I mean hereafter to do." There is, as Grisar has shown (Chap. XVI), a good deal of other evidence to the same effect. Harnack freely owns that such self-reliance "might almost awaken misgivings" had it not been united in Luther's case with the deepest humility before God. And he adds "I can very well understand how Catholic critics should find in the letters an 'insane arrogance.' There really remains only the alternative that we pass this judgment upon Luther or that we acknowledge that in the history of Christianity he occupies a place apart." (Harnack, "History of Dogma," Eng. Tr., Vol. VII, p. 172. This passage is retained in the latest German edition of the "*Dogmengeschichte.*") Yet, though Harnack elsewhere in the same context seems to suggest that such confidence in the Divine guidance is without a parallel in the annals of the Church, this ready appeal to personal illumination is in reality one of the commonest of phenomena among all religious innovators. Witness, for example, in quite modern times the utterances of the egregious Mrs. Eddy, the foundress of Christian Science. Mrs. Eddy goes even beyond Luther in her claims to be the mouthpiece of the Most High. If the Reformer could boast "It pleased God well to reveal His Son through me," Mrs. Eddy assures her disciples that "no human pen or tongue taught me the science contained in this book," and again: "I should blush to write of 'Science and Health' as I have, were it of human origin, and I, apart from God, its author. But I was only a scribe echoing the harmonies of heaven in divine metaphysics."

It is precisely this tendency among all heresiarchs to claim a personal and supernatural illumination which calls for the employment of some criterion to distinguish the false prophet from the true. If Luther were indeed commissioned to reveal Christ anew to a degenerate

world, then should his own life be Christlike. Though his Catholic assailants often went beyond their data and slandered him with a virulence as passionate as his own, still they were justified at least in their contention that the safest test of his pretended mission lay in his conduct as a man, in the works he did, rather than in the professions he made or the arguments he used. But Luther's life was assuredly not Christlike. By the admission of his own devoted admirers never was there a man more a prey to human weaknesses. "Full of faults he was," writes Professor McGiffert, "faults of temper, faults of taste—prejudiced, violent, vituperative and coarse, but he was a man through and through." (McGiffert, "Martin Luther," p. 387.) "If Luther's life was pure," says another American panegyrist, "his words certainly were not so at all times. It strikes the modern reader with no less than astonishment, almost with horror, to find the great moralist's private talk with his guests and children, his lectures to students, even his sermons, thickly interlarded with words, expressions and stories, such as today are confined to the frequenters of the lowest bar-rooms." (Preserved Smith, "Luther," p. 321.) So the same writer admits that his "conviviality bordered on the extreme" and deplores "the disgusting things he sometimes said about his private relations with Katie (his wife)."

Dr. Smith urges in excuse that this coarseness was the universal practice of the day and that "shocking stories are told of the conversation of England's virgin Queen." But Elizabeth was a bigoted Protestant, and, as her stanchest admirers admit, her mind was in no sense virginal. By sincere Catholics cleanness of heart and tongue were always held in honor. In all the voluminous controversial writings of Blessed Sir Thomas More, Luther's contemporary, hardly one broad passage will be found. At the same time the Chancellor was a man who in the exuberance of his jesting humor was as jovial as Luther himself. But More could be merry and yet altogether clean.

To those who have thrown over the teaching of the Beatitudes, as the majority of Luther's followers have done, and who repudiate any similar ideal of the Christian life, this insistence upon the Reformer's coarseness and violence will probably appear as a paltry attempt to belittle a hero who deserves to be judged by other standards. But we Catholics believe the Beatitudes to be an integral part of Christ's message to the world. To us it is inconceivable that one whose life showed so little either of meekness or peacemaking, of mercy or cleanness of heart, can have been chosen by God to be the vehicle of a new Christian Evangel. But if Luther were deluded in his conviction of supernatural enlightenment, he may equally have been deluded in other matters. Not all his strength of purpose, not all his rather commonplace domestic virtues can prevent us from regarding him as a *pseudo-Christus,* a false prophet in fact, whose assurance of justification, whose gruesome demonology, whose horror of the Papal Antichrist and his treasury of indulgences, were all equally the fantastic hallucinations of a thoroughly unbalanced mind.

My Interview with a Minister

JAPHETH S. JOLLAIN, S.J

WHEN I first telephoned to the Rev. D. M. Hazlett, D.D., I was answered by a voice so melodiously liquid that with all my willingness to credit Dr. Hazlett with many accomplishments I could hardly think it was the minister's voice. In fact, Dr. Hazlett was not at home; but Dr. Hazlett, continued the voice, would be delighted to meet me.

I called on him a few days later together with one of my friends, a Frenchman, who was curious to meet the minister. Not even this time was he at home. The uncertain glory of an April day had ended in a rainy, wintry afternoon. The elderly pastor of the Richmond Presbyterian Church, of St. Louis, Mo., was out, challenging the weather in order to attend to some needy parishioner. And in an endeavor to make us forget our waiting, the same young voice that first answered me, overlooked the cold and the storm, and sang of "Spring's Awakening" ever so liquidly.

> Come along, come along! Life is so sweet,
> Gather the flowers that bloom at your feet.
> Blossoms will fade away ere the year's gone,
> Winter's before us, so dreary and long.

After a while the minister came in. A kindly, oldish face peeping out of a heavy overcoat was all I could discern in the dusk, for it was towards evening. I protested in vain that we should not keep Dr. Hazlett from his supper. Sit down we must, and let supper wait. Supper can be taken any day of the week and any hour of the evening. But callers must be attended to immediately. In a St. Louis daily paper I had read this notice: "Rev. D. M. Hazlett will address the Women's Foreign Mission Society of the Third Baptist Church this afternoon at 2 o'clock, on 'Missionary Work in Latin America.' Dr. Hazlett passed several of the best years of his life in South America, and has made many trips to the Isthmus of Panama."

"I understand, Dr. Hazlett, that you have been many years in Latin America," I began. "What are the specific evils which, in your opinion, should be remedied there? I am rather interested in the peoples south of Panama myself. And my French friend here, who is also a Catholic, has a personal interest in the question, for he intends to be a missionary in Brazil."

"You are going to Brazil?" Dr. Hazlett asked with animation. "Why, Brazil is my first love. I spent there the first five years of my missionary life. That was thirty-five years ago. I got to love that gentle, yet manly people. You have splendid opportunities there. Priests of your Church have better chances of success than the ministers of any other denomination. In Brazil the Roman Catholic Church is tenderly loved by the common people."

The Frenchman looked at me, and I could but give him a quick, puzzled glance. Did ever Presbyterian minister speak thus? "However," I objected quietly, "ever since February of last year we have been told that Latin Americans are a rascally set of infidels, wantons, drunkards and liars."

"That charge of drunkenness is a lie," protested the minister. "A drunken Latin American is a rare and exotic bird. When once in a great while a Brazilian is seen tottering on his feet, people will say: '*El está muito bem inglés,*' which being translated freely from the Portuguese, means: 'The fellow is very English today.' No, drunkenness is not a native vice. As to lying, in so far as it is a specific Latin-American habit, I must say that the white people in Brazil and the Argentines, whom I know best, are as manly as my own countrymen. People of other Latin-American countries are great liars in their own way; that is, it is hard to know when they are simply talking and when they are really telling what they mean. But if they say, or if you coax them to say, '*verdad pura,*' 'it is the pure truth,' you can take their word for it and trust them."

"But your lecture at the Third Baptist Church," I interposed timidly.

"Did you hear it?" queried the minister; and when I averred that I had not, Dr. Hazlett gave me a searching look and continued: "I fancy you think I gave the 'Women's Foreign Mission Society' the usual one-sided view of South American problems. The fact is that I have devoted the best years of my life to Latin America, and as a result, have conceived love and admiration for the Brazilians and the Argentines; and I can say the same, though in a lesser degree, of the people of other Spanish-American countries. No, I am not one-sided. I told the ladies at the Baptist Church that many a book and lecture on Latin America is a disgraceful *suppressio veri.* They present a picture full of shadows and with no lights. The exquisite politeness, the warm hospitality, the gentility, the tenderness of those people are passed over; the fact that we Protestants have not been persecuted, that we have been given an open field and fair play is not mentioned. Some of my best friends in Latin America are priests of the Roman Church. Of course, they did not like their people to come to my church, just as I should not like to see my people desert my parish for Roman Catholic churches. But there was no bitterness in them. They were friends to me and gentlemen."

"But," I interrupted Dr. Hazlett, "Latin Americans are immoral, are they not?"

"Yes, they are immoral," conceded Dr. Hazlett. "Prostitution is shamefully open. And still, when I pause to think of it, I wonder who is to blame. The Church should fight prostitution. But if the State does not cooperate, one may doubt whether the blame should be laid at the door of the Church or of the Legislature. The charge of illegitimacy has perhaps been exaggerated. But there is a considerable amount of it, especially in the smaller countries. Yet even here, to understand everything is to pardon a great many things. You may find an empty school here and there in South America, but you never find an empty cradle. A sin of human frailty is not crowned with the crime of child-murder, otherwise called race-suicide. Children swarm in the streets, in the parks, and everywhere. Then a wedlock not sanctioned by the State and not sanctified by the Church, is not necessarily a marriage against the *natural* law. If the wife is faithful to her husband and the husband to his wife, and this is very often the case, you will have what we call a common-law marriage and what I believe you Catholics call a clandestine marriage, but not necessarily an immoral marriage from the standpoint of the natural law. What I say does not mean that I approve in the least of this regrettable state of affairs. There are faults in the legislative assemblies and faults in the sanctuary. And worst of all, priests allow the people to worship the Virgin and the Saints,—ugly, old saints, of wood many of them, with hands, feet and heads of clay or cardboard, decked in tawdry clothes. While I confess that I detest image-worship, it is not proselytizing among practical Catholics that I would work for, but I would willingly give my life to regain to Christianity a growing class of *demi-savants,* of so called free-thinkers, who have drifted very far away from your Church."

Here I submitted a short explanation of what Catholics mean by the *veneration* of holy images and a remark or two in regard to the harm wrought in Latin America by anti-clerical laws and godless schools. Then I continued: "You understand, Dr. Hazlett, that I did not come here to argue, but only to get your viewpoint. What do you think of the campaign of calumny which has been going on ever since February of last year? The Panama Congress made its own the assertion of Miss Florence E. Smith, a missionary in Chile, that 'Sixty out of every hundred women in the whole continent have lost honor, self-respect and hope.' A prominent member of your denomination, Dr. R. E. Speer, has been as bold as any

in his charges. A Minneapolis minister, the Rev. J. L. Morrill, went so far as to assert that the southern countries are a 'Land of dirt, despots, disease, deviltry and degeneracy; where ninety per cent of the women are immoral; ninety-five per cent of the men are thieves, and one hundred per cent are liars.' Would you endorse these statements?"

"Of course I wouldn't," protested Dr. Hazlett. "My own observation and experience among those peoples causes me to affirm that no home is too poor, no board too narrow, no family too numerous, to refuse shelter to the wayfarer, hospitality to the guest, or refuge to the orphaned or abandoned. There are no words in which I can express my appreciation of the sweetness of Latin-American womanhood, too often wronged and exploited, but always patient, gentle, affectionate and womanly. Had I been at the Panama Congress, such assertions as you have quoted would not have gone unchallenged. Had I not protested as a Christian and a gentleman, I should have been a coward, I should have dishonored my calling. I will tell you what the trouble is with some people. I used this illustration at the Third Baptist Church the other day, and will use it again, for it sums up what I have to say. Suppose that an Englishman or a Frenchman should come to St. Louis and should be shown only that part of our beautiful city which lies east of Fourth Street down to the Mississippi River. Suppose, further, that the Englishman or the Frenchman, upon his return to his native land, should take a fancy to write a book on St. Louis judging only from what he has seen east of Fourth Street: just imagine what sort of story he would tell about St. Louis."

"It would make awful reading," I answered meekly.

"Well," continued Dr. Hazlett, "that's the sort of stuff that some writers and lecturers serve to our people. They have either never known better, or have chosen not to know better. Why, I find myself a missionary in my own land now. That ugly story about South America has stained the imagination of our people. I have a great time convincing businessmen that Latin Americans are not thieves, that they are not stupid, that if I were a businessman myself I should prefer to deal with them rather than with any other people, that I found more business honesty in South America than I find in my own country."

The rattling of cups and dishes in a neighboring room told us that supper was over for the Hazlett family. The Frenchman and myself rose nervously and apologized profusely. "Dr. Hazlett," said I on parting, "would you allow me to publish this interview?"

"You certainly may; I haven't the least objection," assented Dr. Hazlett.

"But it may displease some people," I murmured.

"They ought to know by this time that I am neither prejudiced nor bigoted," laughed Dr. Hazlett. "Publish my words, if you wish. I shall be once more a missionary in my own land."

Irish Preparedness in the Revolution

GEORGE F. O'DWYER

HISTORY furnishes no more striking phenomenon in the last two centuries than the great exodus of Irish weavers and farmers, the cream of the island, to the shores of this country during the period between 1771 and 1774, as a result of the maddening extortion and corrupt influences of English landlordism fostered by a weak-minded king. It was the greatest exodus up to that time, the first of which was started by Cromwell a century previous, in the years 1653, 1654 and 1655. In the century intervening, thousands of young Irishmen and women were deported regularly from their native shores to the Virginia and New England colonies and even to the Barbadoes and Nova Scotia. The hate which the Irish race has had for Cromwell and English rapacity dates from 1655, when the former deliberately tore 2,000 Irish boys and girls from their parents and deported them on vessels to the colonies on the Atlantic coast. There is no crime on the pages of history to equal that peculiarly Cromwellian crime. While he was in power, from 60,000 to 100,000 Irish were deported.

This influx of the Irish into the colonies and its immediate effect on the Revolutionary War later, furnish most interesting material for the pages of American history. For, in all sincerity and fairness, it must be said that they contributed materially to the birth of the nation. At the beginning of the eighteenth century, in 1718, five ships arrived at Boston with 200 emigrants from Ireland. From that year until 1720 so great was the immigration that in the last-named year the General Court of the Massachusetts Bay colony, passed an ordinance directing "that certain families arriving from Ireland be ordered to move off." Despite this prohibition, records show that Irish came to the port of Boston every year up to the great influx of 1771-74. John Fiske, in his "War of Independence," declares that "One in every hundred of the men who were in their prime in the four New England colonies in 1750, could say that his family came from Scotland or Ireland. . . . Pennsylvania had many Irish."

From Belfast, between 1771 and 1774, 20,000 Irish families, numbering many weavers and farmers, left Ireland for the American colonies. Sixty-two vessels carried the human cargo and each adult was required to pay three pounds before he could take passage. A contemporary document in England says of this exodus: "It is computed that the North of Ireland has been drained of one fourth of its trading class and a like proportion of its manufacturing people."

At that time the American colonies were sadly in need of experienced farmers and weavers and the coming of these people met with general approbation from all except a few distempered religious fanatics. These immigrants were distributed among the colonies along the Atlantic seaboard. A large number settled in Pennsylvania and

New England and, on account of their superior training as artisans and farmers, soon found employment. When the dissatisfaction with English penal exactions manifested itself here in 1774 and 1775, thankful for the haven they found in the colonies, they rose in their might with the result that from the little settlement of Irishmen in Belfast, Maine, down to the sturdy settlement of Celts in Charleston, S. C., swept a mighty wave of enthusiasm for their adopted country and, even as a wireless message flashes, this enthusiasm spread from settlement to settlement. When the shots of Lexington and Concord rang out on April 19, 1775, those Irish patriots, Protestant and Catholic, were found true to the new cause.

The revolutionary roles of the thirteen colonies show an unusually large percentage of Irish names. Bancroft in his "History of the United States" says: "On July 21, 1775, Benjamin Franklin reported a plan of union of all the colonies in North America, and even Ireland, which was then classed with the thirteen colonies, was invited to accede to the union." So it would appear that the Irish were considered a source of strength, and Benjamin Franklin knew the feelings of the American colonists at that critical time better than anyone else. In this same month of July, 1775, Congress sent to Ireland a pledge "of their unalterable sympathy and their joy that their own trials had extorted some mitigation of its wrongs." Evidently the Irish immigration of the three previous years had its effect.

During the first years of the war the report of the large number of Irishmen fighting on the side of the Americans and news of the persistent defeats of his troops reached the ears of George III. He at once ordered Joseph Galloway, his ambassador in Philadelphia, to give him an exact account of the number of English, Scotch and Irish fighting "with the enemy." Galloway replied that "As he had the record of every soldier's nativity taken down, he could give an exact estimate" and affirmed that "One quarter of the entire forces of the enemy were English and Scotch, scarcely one quarter native Americans, and the other half, Irish." This report was sent to George III in June, 1779, from Philadelphia. Major General Robertson of the British army, delegated as an observer, testified before a committee that "He heard General Charles Lee of the American forces say that half of the rebel army were from Ireland."

If we are to credit the testimony of General Lee and of Galloway, who was a colonial registrar for the Continental army before he went over to the British in 1779, the men of Irish birth and parentage in the Continental army up to 1779 included at least 34,000 soldiers, and these were men actively engaged in battles. John Fiske, in his "War of Independence," says: "The Continental army in 1777 was larger than any other year and totaled 34,820 men. The militia coming in during the year added 34,000 more to the above." So, adding the two totals we have an active army of 68,820 men. It should be remembered, however, that the colonies furnished many thousand more men, from time to time, during the war, but these levies only served three months at a time and then went back to their farms. If these farmers were reckoned the above totals would be swelled abnormally.

Of course the statement that one half of the army was Irish will be howled down immediately by certain clans of the S. A. R. and other patriotic societies, whose members are never tired of discoursing on the great deeds done by their otherwise humble ancestors who fought side by side with Irish soldiers for the common cause. In these stirring times, when Irishmen and their sons and daughters are literally perpetuating the very States where these patriots are fond of talking, it is only right to recall the deeds of the Irish "Yankees" of the Revolution.

There is a movement just now to send soldiers to France as a sort of recompense for the aid furnished us by that country in 1778. Now among the French troops sent over were many Irish soldiers who already had fought under the *fleur de lis* on the battlefields of Europe. For instance a contemporary author declares: "Between the Treaty of Limerick in 1691 and the battle of Fontenoy in 1745, no less than 450,000 men from Ireland fell in the French service." This information can be found in Gwynne's "Famous Cities of Ireland."

In 1780, when our Continental army was in sore straits a fund of $2,000,000 was raised by subscription from ninety of the most prominent patriots of the Pennsylvania colony. Twenty-nine of these patriots were either Irish by birth or parentage, and their contribution to the fund was $440,000, nearly one-quarter the amount raised.

Further, naval preparedness was first exemplified in the early months of the Revolution by the brave Captain Jeremiah O'Brien of Machiasport, Maine. On the morning of June 12, 1775, with forty sturdy Irishmen, he chased and gave battle to the Margaretta, a British man-of-war, in the bay off Machias. After a hard struggle of an hour, he captured the vessel and its crew. This was the first sea exploit of the war and the first time also that the British flag was struck to the Americans on the ocean.

The greatest artillery exploit of the war was accomplished by General Henry Knox, the son of an Irishman who immigrated to the colony of New York. Knox, under orders from Washington on Dorchester Heights, was directed to go overland and get the big siege guns from Fort Ticonderoga on Lake Champlain. Knox accomplished this superhuman task in February and March, 1776, using oxen as a motive power. Fifty cannon of various sizes were dragged over the 200 miles, and Knox had to journey through a trackless wilderness most of the time. As a result of his work, the British evacuated Boston on March 17, 1776.

General John Stark, the hero of Bennington, was an Irishman. He formed the first disciplined battalion of troops after the battle of Concord at Medford, Mass., on April 22, 1775. General Anthony Wayne of Pennsylvania who commanded the "Line of Ireland," so-called, was a

sturdy, self-reliant Irishman. General Richard Montgomery, the most gallant officer of the Revolution, who fell at Quebec on the last day of December, 1775, while leading a detail of New England troops, was a native of Donegal, and General Stephen Moylan, another Celt, was an efficient aid on Washington's staff. Richard Butler, Daniel Morgan, Edward Hand, George Clinton of New York, and Governor John Sullivan of New Hampshire, all prominent names in the Revolution, Matthew Thornton and William Whipple, who signed the Declaration of Independence for New Hampshire, were of the Irish race, so was Charles Carroll of Carrollton, another signer. But why go on? The Revolutionary rolls of the period tell the story of Irish preparedness in the days of '76 and the rolls of 1861-5 and 1898 repeat the record.

Today, the descendants and the relatives of those sturdy Irishmen of 1775-81 are rallying to the same call that roused the spirit of freedom in their forefathers. Through the length and the breadth of the country the enthusiasm of their ancestors is stirring in their blood. As long as there are Celtic pulses beating, the American Union will never lack brave defenders ready to give their lives for the cause.

Fact and Fancy about Yucatan

EBER COLE BYAM

IN a recent issue of a popular American magazine Mr. George Miner, one of those guileless writers who go to Mexico in the care of the Carranza Government and later return home to misinform their compatriots about that unhappy country, has written at length on religious conditions beyond the Rio Grande.

This particular pilgrim modestly admits that he was in Mexico "last August, to be exact." He makes this convincing statement to clinch his refutation of the report that "there is no religious freedom in Mexico, and that there are no Catholic churches open for worship in many sections, especially in the State of Yucatan." "This is not true," he declares, "I know personally to the contrary. Not only have I seen Catholic churches open but I have been in them when services were being held." To support further his declaration, Mr. Miner presents several photographic reproductions purporting to be views of churches in Merida that are "open" to worshipers. According to him, "these photographs were taken on Sunday, November 12, 1916, during the hours that Mass was being celebrated."

That these pictures were taken some time after Mr. Miner left Yucatan is evident from his narrative and would partially account for his neglect to observe the tell-tale fact that *in the picture showing the interior of the Church of Santa Ana the congregation is gathered before a vacant altar.* The "faker" who posed the picture did not even take the trouble to set up some candles, and there is not a priest in sight. I am not a Catholic, but at the same time I cannot imagine "services being held," "Mass celebrated," without a priest. Quite in keeping with the fraud picture and "Mass" without a celebrant is Mr. Miner's declaration that: "It is the announced policy of the Constitutionalist Government that there shall be religious freedom in Mexico but not religious intolerance." In proof of the sincerity of this assertion, we are told that "To this end more churches will be opened to devotional purposes as soon as it appears that there is any demand or need of them."

This is in conformity with the new Constitution, which says: "The Federal authorities are empowered to exercise such intervention as the laws may indicate in the matter of religious cult and external discipline." Some of us had thought, until enlightened to the contrary, that "religious freedom" meant non-interference by government in religious affairs, and that any attempt by government to interfere in religious affairs was most decidedly religious intolerance.

Mr. Miner reminds us that twelve of the sixteen churches of Merida were closed because "sixteen churches, all of one denomination, are certainly out of all proportion for a city of that size." The city of Merida has a population, according to the article under review, of 80,000 people. Despite this the magazine writer naïvely remarks: "So most of them were closed up; four seem to answer the demands of the inhabitants very well indeed, for none of them are ever crowded at any of the services." In view of savage restrictive conditions, familiar to all well-informed persons, the reason that none of the churches of Merida is ever crowded becomes apparent.

As a matter of fact, at last accounts, not four churches, but only two were "open," and their interiors were divested of every evidence of the purpose for which they had been constructed. But this is neither here nor there with apologists for brutal tyranny. Facts do not count with them, hence Mr. Miner feels free to declare that the "non-church-goers far outnumber the attendants," a statement which holds true only because the Carranza-Alvarado terror throttles Yucatan. Merida is Catholic, Yucatan is Catholic, Mexico is Catholic, and those who are not Catholic form so small a proportion as to be of no consequence. Sixteen churches to 80,000 people mean one church to each group of 5,000 inhabi-

tants. In the United States it is estimated that nearly one-half the population is "non-church-going," yet those who do go to church are permitted to use some 225,000 churches, or, a ratio to the total population (100,000,000) of one church to every 444 people. This ratio would permit the presence in Merida of no fewer than 180 churches, in place of the sixteen reduced to four. Mr. Miner considers six churches all told, four Catholic and two non-Catholic, sufficient for Merida, or, a ratio of one church for each 13,333 inhabitants. This ratio would allow 7,500 churches in the United States for 100,000,000. Does Mr. Miner think that 217,500 churches in the United States should be closed as superfluous?

In explaining the "religious freedom" which shut up twelve churches in Merida, Mr. Miner tells us that "one is used as a sort of uplift club and library for young men." He should have been more frank. In reality the church is the headquarters of the I. W. W., an organization that teaches the gentle art of murder according to the Alvarado plan. Readers are also informed that "another is used as a warehouse to store food-supplies to be distributed to the needy in case of emergency, and whose bodily needs are believed to take precedence over the spiritual." Mr. Miner might have gone a bit further and told us that this particular "warehouse" is the Cathedral, whose interior has been wrecked. The pretext as given is somewhat misleading. The materials stored in the Cathedral are there by the personal enterprise of Mr. Alvarado, who was once a store-clerk in Sonora, and the goods are sold at a good profit.

Indeed, Mr. Miner might have gone still further and told us that six churches, besides the Cathedral, are used as warehouses by Alvarado. And if he had been really exact and given us the names of the six churches so used, we would have discovered that three of them are churches that Mr. Miner claims are "open."

Mr. Miner sings the praises of this Alvarado, who, as Carranzista Governor, curses Yucatan. It was Alvarado who harangued the crowds in Merida in an attempt to induce them to sack the churches. After much effort he found a few criminals who did his bidding under military protection. They sacked the churches, destroyed images and decorations, burned confessionals and desecrated altars.

Yet in speaking of this monster, Alvarado, Mr. Miner says: "Unless I am greatly mistaken, he is a Roman Catholic." The retort is by way of suggesting that to be a Catholic, or even a Protestant, one must subscribe to a certain set of laws known as the Ten Commandments. In the violation of all these Commandments the Mexican revolutionaries, from the top down, are peculiarly active, and there appear to be some American newspaper-writers who would like to imitate them, but have not the courage to do more than violate the one which says: "Thou shalt not bear false witness against thy neighbor."

Zuloaga and Spain

THOMAS WALSH, LITT. D.

THE question has arisen among the admirers and critics of Ignacio Zuloaga, as to how far we shall go in accepting his painted statements of the case of Spain, racially and religiously considered; and it seems a matter of very general interest, now that his pictures are making their way in triumph throughout the country, to formulate a few propositions that may run counter to the easy prejudices and catch-phrases of American criticism.

In the first place Señor Zuloaga represents an element that may be said to be Spanish by courtesy only. He is a descendant of the hardy Basque or Vascongado race, hardly assimilated with the body of the Spanish-Castilian-Andalusian people, and without profound sympathies for Castilian civilization, or enthusiasm for the southern character and typical manner of the Peninsula. Again, in spite of the statements of his American propagandists, Señor Zuloaga, until quite recently, has been practically unknown to his fellow-countrymen. His pictures, many of them at least, painted at Eibar and Segovia have not been on exhibition in Spain, but have been shipped directly to Paris and other Continental capitals with an *insouciance* of the native critics, that has not gained many friends at home for the artist. Hence we must see in Señor Zuloaga's interpretations of the soul of Spain the matter he has prepared for foreign appreciation.

Señor Zuloaga is, moreover, not an artist of any of the typical Spanish schools; he stands rather in the company of the great individualists as a combination of El Greco, Velazquez and Goya for whom there was no rule or preoccupation beside the objective fact reacting upon their own logic and temperament. Like the first and last of these great predecessors, Zuloaga's work is liable to gross misrepresentation and misapplication by the followers of mere realism and mere impressionism of our day. From El Greco he has inherited the logic of an art that studies and apperceives its subject as well as studies its audience in every touch of the brush, that speaks to intelligence and higher convention of mind as well as of eye. From Goya, we learn of his more personal code as a student and sharer of the life around him. He is a sincere truth teller lost in the mazes of his own fantasy which reveals his critical bias in questions of social significance, a fantasy heavy and rational without being careful of the misinterpretations to which it lends itself too easily.

There were some of us that attended the Zuloaga exhibition in the beautiful retired galleries of the Brooklyn Institute, who, at sight of the pictures entitled "The Victim of the Feast," "The Idols of the People," "The Cardinal," and "The Brotherhood of Christ Crucified" could not restrain certain qualms and misgivings at the impression they at first sight produced. Here was the Zuloaga of the earlier exhibition with all the modern and traditional splendor of his technique and vision; but something had happened, something decidedly new appeared clearly in his French pictures, something unusually sensational in his Spanish subjects; something unusually carnal in his nudes, brought back Gautier's time-worn phrase about "Africa beginning below the Pyrenees."

It struck us as strange that an old-time bull-fighter like Zuloaga should depict a blood-stained horse making his way over the mountains so far from the bull-ring, as in "The Victim of the Feast"; that the young *toreros* in "The Idols of the People" should be presented so rustic and ineffectual, so different from a group of young prize-fighters among us in America. Why, too, should the peasants and the priest in "The Brotherhood of Christ" be made so bony-headed and debased except, we make bold to hazard, for the purpose of a dramatic contrast or to show that the Kingdom of Christ is for the lowly on earth? Why represent the clergy of Spain as in "The Cardinal"? If we are to believe American criticism Señor Zuloaga should take a broken

and disordered-looking subject, array him in all the ritual splendors of the Church and place behind his chair a dreamy, ineffectual young scholastic to represent the hardy, handsome body of Spanish churchmen. Why all these things should be considered as presenting the modern problems of Spain to foreign observers, seems quite beyond our horizon.

It remained for us to reason that the Spaniard is usually known by the low presentation he gives of his own country and civilization; that he is obsessed with a sense for the real that drives him to the *macabre* and hostile for effects of character; that his painters underestimate rather than, like the French, over-appreciate the native beauties of a subject; that telling the bald truth with an accent on the scandalous is the successful and all too native *forte*.

Yet nowhere do we find in Señor Zuloaga's pictures any direct attack upon conditions in the Spanish Church or State, so definite as the assertions of some less intelligent critics would seem willing to make it. The artist is too intelligent himself, too Spanish, to confuse the questions of economical depression which the loss of its political power and colonies brought upon his country, with any of the features of the ecclesiastical problem in Spain. This anxiety to discuss the two questions together has many followers among those who are equally ready to make of the grotesques of Goya a preachment against Church and State to which he remained all his life faithful, even if highly critical. There is little doubt that Señor Zuloaga would be greatly surprised at these more or less malignant criticisms of his race and religion based upon the peculiar style of his paintings and delivered to a public already too prone to the scandal and too little open to kindly interpretations of his Spanish fatherland. The dangers of taking an art, whether it be painting or poetry, as a sure indication to the facts of history might be pointed out in a timely word to the student of Spain who visits the Zuloaga exhibition.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

The Origin of Human Life

To the Editor of AMERICA:

In the issue of AMERICA for April 21, Dr. O'Malley takes me to task for a "differentiation" theory of the infusion of the human soul. My thesis was: If it can be shown that the human zygote is potentially greater than one, hence multiplex, then the time of infusion of the soul is placed in doubt. My "basic biologic postulate" was that the potentialities of an individual exceeded its actualities, for which I adduced various evidence, grouped to show: (1) That polyembryony may be artificially induced in animals of various complexity (starfish to frog tadpoles). Call this regeneration or otherwise, the fact remains that histologically there is a return to an embryonic condition, wherefore experimental polyembryony. (2) Polyembryony occurs normally in the armadillo; and I might have mentioned certain parasitic *chalcid hymenoptera* with extensive polyembryony. (3) Certain evidence indicates that polyembryony occurs accidentally in man.

Dr. O'Malley now declares the invertebrate evidence inadmissible. Very well. But Dr. O'Malley categorically denies the uniovial twinning in man. The argument then centers primarily around these identical, or uniovial or monozygotic, twins, the origin of which is the point at issue. The theories, given in part by Dr. O'Malley, to explain identical twins are (1) Two separate ova fertilized: (2) A two-yolked egg fertilized: (3) Blastotomy, falling apart at 2-cell stage: (4) Gemination, an accidental splitting of the primitive streak: (5) Separate primitive streaks as in the armadillo.

The evidence in brief: (1) A single amnion for the two twins, and, less pertinent, often a single chorion: (2) Sameness of sex: (3) Remarkable identity in physical and mental characteristics: (4) Frequent mirror-imaging of certain parts, e.g., palms of hands and feet.

Assuming twenty-two chromosomes in the human sperm, the chance of repetition in one family of identical chromosomal complexes in fertilization is about as one to 460,000. Given this ratio and the above anomalies the scientist, "physical" or otherwise, it matters not, provided he is objective, offers explanation. It certainly is no fault of his that the anomalies exist; but it would be anomalous if he did not offer some hypothesis. Now hypotheses may be conjectures, but when a series of conjectures based on various evidence all point in one direction. then they acquire at least the merit of plausibility, and deserve consideration. And when it is found that what is conjecturable in one creature occurs *normally* in another, then plausibility attains probability, but not positivity. Yet at the very point at which Dr. O'Malley sweeps aside all evidence in one magic denial, he leaves his position of objectivity to ascribe to me a three-paragraph progression from conjecture to positivity. After studying my letter over and over, I still fail to discover the basis of this imputation. There are other such points. I am taunted with the sponsorship of a "human morula," which is indeed "bad biology," when I specifically cautioned against such an interpretation of my analogy. Similarly, the misreading of my text of "half a frog" from half an embryo into a "half-sized frog." Why the change from objectivity?

The evidence of monstrosities is pertinent. Monsters with duplicate parts, such as duplicate limbs, wings, tails, and even heads, are of fairly frequent occurrence among vertebrates, including man; in fish and amphibia they may be induced experimentally. It is often a question, in intra-uterine monsters, whether such a monster represents a fusion of two individuals or gemination of one individual. Now, in experimental gemination duplicate parts are mirror-images of each other, like a hand reflected in a mirror. Human monsters, and those of other mammals, show various degrees from incipient to complete duplication, and with mirror-imaging sufficiently pronounced to show that they are due to gemination. This means nothing more nor less than the fact that a forming embryo, in its various anlagen, contains its homologue, and is therefore a living paradox, in that it is greater than itself; since one anlage is capable of producing its proper self and its mirror-image. Thus one head may produce two, as witnessed in tadpoles; there may be twin or quadruplet limbs where one should originate normally. Two-headed monsters show all stages from incipient gemination to nearly complete separation.

Now for the differentiation theory. The single armadillo zygote is *one* armadillo embryo from the time of pronuclear union; but later from this one embryo there are formed four, or three, or five individuals through a normal process. Is this embryo therefore an "unclassified animal" preceding true individuation? In the Chalcid parasite the single zygote deposited in the host goes through an elaborate series of developmental cycles, the outcome of which is a number of one-celled individuals varying from 10 to 400, which then proceed to develop one larva each. Are these formative stages the stages of some "unclassified animal" because they precede individuation? The biology of these polyembryonic animals is assuredly "bad" because it follows proscribed lines. It is therefore "bad biology" for me to suggest the armadillo type of accidental twinning (note *suggest,* and *maintain*) in man and accordingly to postulate an individuation at a later date than pronuclear union. It must not be, because the intervening stage must otherwise be called an "unclassified animal," and not "human."

If so, what will you call the activity of a beheaded corpse, which is surely devoid of soul, but which may go through muscular contortions for hours after the soul has left? Obviously, the tissues still have life, but the central coordinating principle, the soul, is fled. Some life persists in a rotting cadaver for

days and weeks. What of the significance of this as regards the inception of life? If tissues be active, therefore "alive," *after* the soul is gone, they may be equally alive *before* the soul has entered. What else but specialized tissues are the reproductive cells? Most certainly they are alive, as stated in the quotation from Dr. Conklin. But are life and the soul identical? I just suggested life after the soul has fled, and analogously, before it has arrived. But Dr. O'Malley tells me that a human zygote, unless the soul is present, is an "unclassified animal." I tried to show that the situation is like the Gordian knot; but Dr. O'Malley's magic sword is denial. The argument on the "Origin of Human Death" offers evidence on the "Origin of Human Life," but I cannot go into it at present.

Let me summarize. The evidence for uniovial twins is fragmentary and inconclusive, but too significant, in my belief, to be denied *in toto*. Since polyembryony occurs normally in the armadillo, it certainly *may* occur accidentally in animals higher in the scale. Normal polyembryony and evidence of gemination, aside from experimental evidence, prove my "basic biologic postulate" that the individual is multiplex (armadillos, chalcids, monsters). Now gemination of limbs does occur in man; so-called identical twins have one amnion; so-called identical twins have certain mirror-structures; therefore the hypothesis is valid that the multipex potentialities are present also in man and may accidentally be translated into actualities.

The conclusive test would be to ascertain whether one or two *corpora lutea* are present after parturition, a difficulty which is wellnigh insurmountable. What the moralist holds, cannot affect the evidence. God made the world and its creatures, not Dr. O'Malley and the moralists, and all "therefores" and all *negos* do not derogate the evidence. It behooves science to formulate the evidence no matter what its bearing. And in the question of identical twins, embryologists, anthropologists, and obstetricians have regarded the uniovial hypothesis as plausible and deserving consideration. It is therefore "bad theology" to deny the evidence simply because it does not fit nicely with one explanation of a disputed point.

A final word, although I have already far exceeded the space limitation set me by the Editor: I appreciate the attention Dr. O'Malley gave my letter and thank him sincerely. If I forsook my objectivity to grow acrid, an apology should be understood. But I do not like sweeping assertions or denials in science, no matter how eloquent the authority, for Dr. O'Malley knows as well as I do how short-lived biological hypotheses are and how radical their overturn.

Columbia, Mo. R. A. MUTTKOWSKI.

To the Editor of AMERICA:

After reading Dr. O'Malley's reply to my criticism of his "Origin of Human Life," I feel it my duty to answer his objections to my "attack" on his article. Dr. O'Malley objects to my "raising my voice in protest" because he was "teaching biology in the Georgetown University Medical School three years before I was born." This is a very good "side issue" for him to proclaim to the readers of AMERICA, for biological sciences have advanced considerably in the last twenty-five years. Furthermore, Dr. O'Malley did not explain that the biology he was teaching at Georgetown from 1893 to 1895 was bacteriology and not embryology. Bacteriology has nothing to do with the embryological question of the origin of human life. It only applies to the "irrelevant side issue" of skin-grafting, which question I shall soon take up. I do not wish to detract from Dr. O'Malley's versatility, however, for he left the field of bacteriology in 1895 to spend the years from 1895 to 1903 as Professor of English Literature at the University of Notre Dame.

The venerable doctor has a perfect right to believe that the primitive embryonic human cell has a set of correlated organs, but embryologists certainly have difficulty in making out even the primordia of such organs at a much later stage than that of the one-celled embryo. My statement was to the effect that these correlated organs have never been seen for the simple reason that no mammalian one-celled embryos have thus far been observed. As to Dr. O'Malley's statement that the human soul is infused *after the corruption* or *death* of the life of the germ nuclei, with all due respect for the opinions of Aristotle, St. Thomas Aquinas, and Dr. O'Malley, I still believe in the "continuity of life" as expressed by Wilder. The "identical twins" question I shall treat but briefly as Dr. O'Malley says he will take that up in his discussion of Dr. Muttkowski's article. I will merely state that while the "two-cells-falling-apart" hypothesis as an explanation of the origin of identical twins is merely a theory, yet there is biological evidence for it and modern biologists generally accept it. At any rate, Dr. Muttkowski's clear and interesting article casts a rather heavy haze over Dr. O'Malley's sweeping statement that "there is now no doubt whatever that these two cells are the right and left half of the body."

Dr. O'Malley accuses me of saying that grafting of "cold storage" skin cannot be done. "I am surprised" that he should misconstrue my meaning and distort my words in such a manner. I am fully aware that such grafting has been done, but the question at issue is as to whether or not "dead" skin can be grafted and made to grow. There is a vast difference between the vitality of skin kept for a reasonable time in "cold storage" and the vitality of skin *fixed* in formaldehyde. I still maintain that "dead" cells will not grow.

Dr. O'Malley also says: "Histologists do not 'kill' cells in tissue they are working on. They fix or harden them for convenience." This is an illuminating statement for, "Two things are implied by the word 'fixing': first, the rapid *killing* of the element, so that it may not have time to change the form it had during life, but may be fixed in death in the attitude it normally had during life; and second, the *hardening* of it to such a degree as may enable it to resist without further change of form the action of the reagents with which it may subsequently be treated." (See Lee's *"Vade-Mecum,"* Chapter 1.)

In conclusion I wish to add that I appreciate the fact that Dr. O'Malley is a much older man than myself, and I mean no offense in my criticism, but he seems to forget that abuse and ridicule prove nothing. To arrive at the truth involved in a scientific controversy we must depend upon established facts and the opinions of modern scientists of recognized ability. While I may be "too young" to have my biological opinions considered of much importance, being ranked by Dr. O'Malley as a "critic without any knowledge of the subject," yet, in spite of Dr. O'Malley's article on "The Origin of Human Life," I still have a wholesome respect for the opinions of such modern and recognized biologists as Wilder, Wilson, Stöhr, and Prentiss, extracts from whose works I quoted in my original criticism of Dr. O'Malley's article.

Washington, D. C. G. J. BRILMYER.

To the Editor of AMERICA:

Dr. O'Malley in his article, "The Origin of Human Life," says, ". . . .in the human embryo, in the primordial cell, life is from life instantly after the corruption or death of the germ nuclei." In AMERICA for April 7 he declared, ". . . it is St. Thomas' opinion and the opinion of all the glorious company of Scholastics from the day of Aristotle, that the human soul is infused *after the corruption or death* of the pre-existing nuclear *life.*" And he cites, presumably in proof of this statement, an excerpt from the *"Summa"* (I. 118, 2), wherein St. Thomas, among other things, says: "The intellectual soul is created by God *at the end of human generation.*"

Now, it is a fact so notorious as to make denial childish, and proof uncalled for, that Aristotle, St. Thomas, and the

Scholastics maintain a theory which demands that quite a considerable time shall lapse between the moment of conception and the advent of the soul. St. Thomas says: "In the reproduction of animals a great many intermediate generations ensue, from the first principle of generation, which is in the semen, to the final form of the full-fledged animal." (In I. 1 *de generat, et corrupt, lect.* 8), and again ". . . the excellency of a prospective form over an elemental one is a measure of the number of intermediate forms, and consequently intermediate generations to be effectuated, whereby the final form is gradually attained to . . . hence it is that in the generation of an animal, or a man, in which is the most perfect of forms, there are a vast many intermediary forms and generations." (C. G. I. 2, C. 89.) See also, *De Spirit. Creat.* A. 3, ad 13.; De Pot., a. 9, ad 9., etc., etc. In all this St. Thomas is simply expounding Aristotle "*De Generat. Anim.*," and "*De Hist. Anim.*" And Scholastics follow this lead. The Scholastics, then, postulate a certain process of evolution effected by a series of inchoative generations between fertilization and the infusion of the soul. Indeed, so positive are they on this point, that they even specify the time required; and it is at least long enough to outlast the *nuclear* life. This is what St. Thomas means by the forecited words—"at the end of human generation." The theory may be very absurd, but it undeniably is the Aristotlelic-Thomistic-Scholastic doctrine. One wonders then what a writer so well read in scholastic philosophy means by ascribing to these authorities the opinion that conception and infusion synchronize, that the soul is created in the fertilized ovum.

Another point. It is quite gratuitous, as being groundless, to represent the Scholastics as teaching that generation takes place only *after the corruption* of something else. The idea of corruption of any kind does not at all antecede or enter into their concept of generation. They assign three requisite principles or constituents of generation, viz., privation, form, and the subject of these two. And they are always at pains to explain that the privation in question is that of the oncoming form alone, and not of any other form whatsoever, that it is the proximate, immediate absence of a definite *prospective* form in a subject on all sides fitted and fashioned for the reception of the same. From first to last there is not a word about corruption. It would not be a whit more illogical to say that the advent of a new-begotten creature *preceded* generation than it is to say that "there is always an instant of time in which death, or the corruption of the primitive form, intervenes between the corruption of one and the generation of the other." It surely is plain that life must reproduce itself *before* dying, if it is to do so at all.

Dr. O'Malley says: "Life is from life instantly *after the corruption of death* of the germ nuclei which are replaced by the newly-created substantial form of the new man." Therefore, this newly-created substantial form vivifies, constitutes and elaborates the zygote. And by the same inexorable logic this zygote consists of the dead bodies of the two gametes. This may be scientifically correct, and a true account of ontogenesis. I am not competent to pronounce upon it as a question of biology. I only know that the scholastic opinion of the matter cannot be interpreted to suit it. The Scholastics call for a gradual development through many partial forms, or inchoative procreations; while this theory proclaims instantaneous generation. As they now stand they are hopelessly irreconcilable on this point.

I would observe, however, that this instantaneous theory strikes me as not an unapt illustration of the Scholastics' fundamental doctrine that *materia prima* (in this instance the dead gametes) and *forma substantalis* (the newly-created substantial form) constitute the essence of things.

Charlottetown, P. E. I. J. T. MURPHY.

The Pan-American Union

To the Editor of AMERICA:

Allow me to thank the Rev. J. F. O'Hara, C. S. C., for his interest in "Our Brethren Under the Southern Cross." I would also take this occasion to declare that I am in hearty sympathy with the "Pan-American Union" and with the interesting aspiration called Pan-Americanism—at least if it means what I take it to mean. It is also my privilege to agree with Father O'Hara that it would be a very bad thing indeed for the Pan-American Union to be inoculated with the *odium theologicum*. That Mr. John Barrett and his courteous staff, whose courtesy, by the way, the writer himself has had occasion to appreciate, may continue to steer clear of religious controversy is a consummation piously to be wished.

It is a pity, then, that the official report of the Pan-Protestant Congress should misrepresent the Pan-American Union as being interested in *missionary* work in Catholic countries. Under the heading "Missions and Other Agencies," ("Panama Congress," vol. iii, p. 60), we read:

> Chief among the Pan-American agencies with which there are large possibilities of cooperation, is the Pan-American Union in Washington, D. C. The officers of this Union are in sympathy with any well organized effort *to improve moral and religious conditions in Latin America* [Italics inserted].

It is also regrettable that the Protestant missioners should claim to have received from the Union more than information: "The *Bulletin of the Pan-American Union*, an illustrated monthly magazine, has repeatedly made favorable mention of certain phases of missionary work." (*Ibid.*) And it is very bold of the reverend gentlemen to outline a plan whereby the Pan-American Union could be made a tool of Pan-Protestantism:

> Missionary agencies should avail themselves of the help to be gained through the Pan-American Union, and also through the Pan-American Society of New York City, especially with reference to proposed conferences and conventions, and the reception of distinguished persons and commissions from Latin America. It will be discovered that an increasing number of visitors will come to Europe and to North America who are interested in the application of Christianity to the problems of society. By cooperative effort their study of colleges, schools, hospitals, playgrounds, charitable institutions and Christian associations can be facilitated. Through these Pan-American societies specially prepared booklets of information concerning the social betterment institutions of the United States, Canada and Europe might be distributed. (*Panama Congress, vol. iii, pp. 60-61.*)

Lastly, one wonders whether the Pan-American Union would really step out of its proper sphere of action by raising a voice of protest against the cowardly campaign of calumny set on foot by the Pan-Protestant Congress. Latin Americans have felt the insult with all the exquisite sensitiveness of their character. The honor of countless mothers has been trodden under foot, children have been branded with the mark of infamy, the badge of drunkenness, profligacy, and infidelity has been pinned on our Southern brethren. They have looked to fair-minded America, they have looked to us for a vindication. A word from the Pan-American Union would have reassured them that chivalry has not fled to brutish beasts. The silent lesson taught by the "Hall of the Americas" would have been brought home to them. Is not the Pan-American Union a "responsible agency"? I believe Mr. Barrett designates it as such in his interesting book, "The Pan-American Union: Peace, Friendship, Commerce." Is not one of its primary aims to correct false statements concerning Latin America?

I disown any intention of leading the Union into religious controversy. I should be very sorry if any one should interpret my words as implying an unsympathetic criticism. I will even respect the silence of the Union at a critical moment. But

personally I may be allowed to express my preference for Secretary McAdoo's attitude. It seems to me more chivalrous, even more worldly-wise. As a correspondent who signed himself Jules St. Julien pointed out in the pages of AMERICA last autumn, the Secretary of the Treasury did censure the conduct of at least one minister. When the Rev. Mr. J. L. Morrill described the Southern countries with this foul sentence, a "land of dirt, despots, disease, deviltry, and degeneracy"; where "ninety per cent of the women are immoral; ninety-five per cent of the men are thieves; one hundred per cent of the population are liars," the "New Orleans Association of Commerce," with a dash of Southern chivalry, protested vigorously, and United States Secretary of the Treasury McAdoo was gentleman and statesman enough to endorse its action with these words: "Such unwarranted and unjustified statements do irretrievable harm, and I am glad you made a reply."

St. Louis. JAPHETH S. JOLLAIN.

Somewhere in Mexico

To the Editor of AMERICA:

Not many months ago, in the city of Merida, Yucatan, Mexico, under the rule of the Carranza Military Commander Salvador Alvarado, a charge of conspiracy was "framed up" and a young Yucatecan was executed together with five or six other victims of the vandal above mentioned. Pursuant to the methods used at present by those men who are pervaded "by a fierce passion for reconstruction" exemplified by the persecution of religion, confiscatory proceedings, etc., only the official point of view was given to the peaceful people of Yucatan by the already famous daily *La Voz de la Revolucion,* but in spite of all their threats and outrages, truth will find its way out and cowards will be brought to the lime-light of public opinion.

Before the young Yucatecan was executed, he was submitted to the most up-to-date fourth-degree methods, in true revolutionary style, in order to force him "to own up to having done what he had not done." Three times in succession he was hung up and three times he was ordered to sign papers admitting that he had conspired to start a rebellion against the Carranza Government in Yucatan. Then came the execution with all the usual show of force. But now we come to our narrative.

The day that the young Yucatecan was buried, one of Alvarado's *bravi* called on the mother of the deceased, Lola Marrufo is her name, and asked her what she was planning to do, whether she expected to stay in Yucatan. Upon her answering that she did not intend to move, she was told that she must go away. She refused to do so and, thereupon, was arrested and taken to the General Hospital, often used as a place of imprisonment for women. Once there, another emissary came to see her in the name of Alvarado and, placing $1,500 in her hands, told her once more that she must leave the country, *her* country (not Alvarado's) and that if she agreed to do it, she would be set free immediately. Her reply was to tear up the tainted bank notes and throw them on the floor. It is easy to surmise what followed. She was taken by force to the train, carried to the seaport Progreso and there "shipped," yes, shipped like an animal, to Vera Cruz. There she has been staying under the most close observation of two police officers paid by Alvarado out of the money that he has been robbing from the Yucatan sisal growers, and that money is good American money, not Carranza scrip. There you have him, a brave "soldier" of the Constitutional army, cowed down by a poor, desolate, old woman of Yucatan.

He is the same Alvarado that shot his colleague General Garcilazo in most merciless fashion, when Garcilazo only had a few hours of life left, when he was in such condition that they had to tie him up to a chair so that the firing squad might take good aim. Yes, he belongs to the party that shot old man Garcia Granados in the city of Mexico in like fashion. He despises the Sacred Book, but he fears it:—"An eye for an eye, a tooth for a tooth." . . . *El que á hierro mata, a hierro muere.*

Somewhere-in-Mexico. J. C.

"Parturiunt Montes"

To the Editor of AMERICA:

T. C. M. has been studying the Augustinian cosmogony, and he comes to the conclusion, in AMERICA for April 21, that when the Saint, in his commentary on Psalm 76, "likens the earth to a wheel, a *rota,* and *rotella,* may we not say that therein by a flight of genius the Saint forestalled the Copernican theory as to the rotatory movement of the globe around the sun?" Of course he did. *Rota, rotella,* rotatory, merry-go-round. How subtle!

The other letter, from Toronto, in AMERICA for April 28, assures us that although St. Augustine, unexpectedly and shockingly, did say the earth is a wheel, he meant literally not a wheel with wooden spokes, but merely a wheel with an axle. Therefore St. Augustine adumbrated, when he mentioned wheels, that the earth turns on its axis, although he did not have any notion whatever that the earth has an axis or that it turns. This is what T. C. M. would call "a flight of genius." Now a wheel is round; *atqui* a sphere, globe, orb, *orbis terrarum* (see the Oxford version) is round; argal a wheel is a sphere. *Tant' olio per un cavolo!* Master Janotus de Bragmardo, his harangue hath it: "By my soul, I have seen the time when I could play the devil in arguing, but now I am much failed."

These two letters remind me of an old cobbler who came from Mayo to Pennsylvania years ago, and shortly after his arrival took home to his wife a watermelon as long as either of the erudite epistles. She boiled it; and when she uncovered the pot she found only a little green water. "Ah, then, Tom, you amadan," said she, "why did you bring me home a great big nothing?"

Philadelphia. AUSTIN O'MALLEY.

[This controversy is closed.—Ed. AMERICA.]

Help for the Ruthenians

To the Editor of AMERICA:

I have perused with much gratification your editorial soliciting aid for the Ruthenians; you have certainly set out their case admirably and well. The editorial impresses me for the reason that I have for a long time had a deep personal interest in these people and considered that they had been somewhat neglected through ignorance on the part of their Latin-Catholic brethren. Your forceful, sympathetic and appealing statement of their case will, no doubt, evoke generous response; but through some inadvertence, you have described the official repository as the Federal Trust Company of Jersey City, N. J. We are located in Newark, N. J., as you will observe and I presume mail matter misdirected may ultimately reach us. If the opportunity presents itself, will you kindly remember to make this correction?

Newark, N. J. E. F. MAGUIRE.

Dissemination of Catholic Literature

To the Editor of AMERICA:

In the hope that others may be led to adopt a practice that I have found helpful in the work of disseminating Catholic literature, I am emboldened to say that I send to a poor mission in Alabama the following periodicals after I have finished reading them: AMERICA, the *Catholic News,* the *Brooklyn Tablet,* the *Catholic Extension Magazine,* the *Columbian,* the *Magazine for Colored Missions,* the *Marquette League Monthly.* The cost is negligible and the good done very great.

Brooklyn, N. Y. EDWARD FEENEY.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MAY 5, 1917

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Legislative Hysteria

IN these first days of the war it is important that all men, but especially legislators, should keep cool. There is no reason for alarm, but even if there were, the difficulty would not be solved by hysteria enacted into law. Unfortunately some members of State legislatures think otherwise, and, as a consequence, they are standing sponsor for bills that are utterly detrimental to the very object in view. Such, for instance, is the bill of Senator Brown of New York, a measure which would remove all restrictions, fixed by statute, on the working hours of men, women and children, "during the period that the war continues and for not more than two months thereafter."

This were bad enough, but the very abomination of pernicious legislation is reached in the clause which provides for the suspension of compulsory attendance at school in order that children twelve years old and over may work on farms. Thus the rights of labor and the sanctity of childhood are violated in a manner unworthy of a democracy. Much might be said about the ethics of this measure, but perhaps it will be more to the point to declare that all such bills do a grave injustice to the cause for which the country is at war. They are bound to set thousands of good, patriotic citizens in opposition to the Government. The present measure will antagonize every laboring man and woman and will disgust parents with conditions that occasion such madcap legislation. The former class will not tolerate industrial exploitation nor will the latter permit their little girls of twelve to be shipped to distant farms for the sake of a half-dozen cabbages and a hill of beans. If an increase in farm laborers is imperative, it can be had by impressing into service the hangers-on in hotels and dance-halls, the "husky" idlers that make street-corners offensive and the thousand and one "converted" sinners that are coddled by solemn spinsters in expensive settlement-houses. The police of New York City, aided by advice from the clergy, could "round up" a sufficient number of such men to till New York State and Mars to boot, thus obviating the necessity of robbing the nursery of tender, flaxen-haired girls, in order to prevent the extinction of beets, purple cabbage, onions, carrots, parsnips, and those other strange products of earth which, by a perversion of nature and grace, are set out in their naked or artful hideousness for human consumption.

Senator Brown's proposed law is an injustice to a great State, and the spirit behind it is dangerous. The bill will probably be modified or defeated before these words leave the press, but the temper which gave it birth may prove infectious or contagious, hence legitimate precautions are in order.

Property or Possessions?

"HOW much is he worth?" is a question often asked in these days of colossal fortunes about a man whom the war has rapidly enriched. "It is hard to say," the answer may be. "He is reputed to have cleared $5,000,000 on munitions." But notwithstanding the idiom's accepted signification, that sum by no means represents what the man is really *worth*. It indicates how much *property* he has, but is silent about the extent of his *possessions*. For many a person who is extraordinarily rich in the one, may be wretchedly poor in the other. Property, saints and sages tell us, is the wealth that passes; possessions is that which endures. The first is diminished when shared with others, but the second is increased. Property grows old, moths devour and thieves steal it; possessions defy the tooth of time and can never be reft from the owners. Under property may be classed money, houses, lands, raiment, lodging and occupations which are mine today and tomorrow another's. But by possessions are meant such priceless goods as grace, virtue, love, friendship, knowledge, culture and refinement. They profit not only their owners but others too. They grow greater, being shared.

The holy ones of God, it is clear, have had little property but many possessions. The Apostles, Martyrs, Confessors and Virgins, whom the Church honors, were poor in goods but rich in good. They renounced as much of their perishable property as they could, and in return God gave them everlasting possessions in limitless abundance. Moreover, they have even won enduring earthly renown. We now know the names of comparatively few of the rich men who lived in ages past. But the Church keeps living and fragrant the memory of numberless saints who had the wisdom to prefer possessions to property, and she is eager that their high example may lead many other men and women to make a like choice.

Why Study Anything?

A RADICAL in power frequently becomes a conservative. Brought to the test, the directors of the Flexner school announce that nothing revolutionary either in program or procedure is in immediate contemplation. When opened in September the school will present no extraordinary points of difference from the traditional type. Changes are to be introduced by degrees, and the Flexner school will blossom in all its beauty only after three or four years.

Perhaps the founders of the new system are wisely realizing that their plans lack something of the perfection at first found in them by many. After a critical examination by Dr. W. V. McDuffee, President of the Massachusetts State Teachers' Association, Dr. Flexner himself must feel that he has lost at least one argument, previously urged by him, against the study of Latin and Greek. "I have quoted figures," wrote Dr. Flexner with perfect assurance some months ago. ". . . 76.6 per cent of the candidates [College Entrance Examinations, 1915] failed to make a mark of even 60 per cent in Cicero, and 75 per cent failed to make a mark of 60 per cent in the first six books of Vergil. . . . The only discipline that most students get from their classical studies is a discipline in doing things as they should not be done."

This is impressive, but Dr. McDuffee has no difficulty in showing that Dr. Flexner's "figures" are carefully "hand-picked" to substantiate a sensational statement. The examinations cited by Dr. Flexner, of a special type since discontinued, were participated in by 128 students. The "regular" examinations were taken by 5,775 candidates, and disclosed results "two and one-half times better than the 128 papers so carefully chosen by Dr. Flexner . . . who also forgot to mention the eight or nine other examinations in Latin and Greek which showed results three times better."

A study of the work done in the colleges shows that the percentage of failures in Latin and Greek, as compared with other subjects, is consistently *the lowest or among the lowest.* A study of the records of the College Board shows that the examination results in Latin and Greek are consistently *the highest or among the highest.* In 1916, for example, the only subject which made a better showing than Vergil was the Anabasis.

Forcing the argument home, Dr. McDuffee continues:

Compare the 75.2 per cent of the candidates in Vergil who received a rating of 60 per cent or over, with the 43.2 per cent in English literature, 21 per cent in American history, 23.5 per cent in English history, 44.3 per cent in advanced French, 47.1 per cent in advanced German, 38 per cent in geometry, 26.1 per cent in solid geometry, 42.3 per cent in chemistry, 43.6 per cent in biology, 49.8 per cent in physics, 27.5 per cent in mechanical drawing. (New York *Times,* February 5, 1917.)

Dr. McDuffee meets Dr. Flexner's argument squarely, and throws an incidental sidelight on the misuse of statistics. Incidentally, too, Dr. McDuffee suggests a question: If the test of a subject's claim for inclusion in the curriculum, be the ability of students to pass an examination, why study physics, mathematics, biology, or, in fact, any matter which requires careful and continued thought?

The Call of Patriotism

TWO years ago, more or less, in a lonely part of a distant Alaskan province, a Jesuit priest was serving a desolate mission. He was a Frenchman, who for many a cheerless year had not set eyes on his native land. France had treated him, her son, very badly. For no other reason than that he wished to work for his country, his countrymen and his God, she had driven him out among strangers; and he had gone into exile with a heavy heart, assuaging his grief as best he could in a quest for souls that had taken him almost to the ends of the earth. Then came news of the war, belated news but harrowing in its story of the evil days on which his country had fallen. A short time afterward a summons arrived, searching him out amid the trackless snows and ordering him back to France.

He had it in his power to refuse to obey; his Government had violated his clear rights, it was hostile to many of the things he held dearest; he was thousands of miles from the scene of conflict, he was outside the range of physical compulsion; he knew in his heart that the Government which had issued the summons would not be grateful, he had no well-grounded hope that if he helped to win victory for France he would be allowed to share in its fruits. Nevertheless he locked the door of his little church, journeyed by sled to the nearest port, sold his valuable team of dogs, set sail for Vancouver and thence to San Francisco, hurried by train to New York, caught the first steamer for Bordeaux, reported at headquarters for duty, and today, if he be not already numbered among the dead, he is somewhere in France, fighting in the trenches, and creeping out between charges in the face of the murderous fire that sweeps over No Man's Land to give absolution to the dying. And when the war is over, he will again go into exile.

His case is typical. As he hurried from the North, others by thousands came from the East and the South, returning to France after the dispersion, not to fight for their own hearths or homes, for they had given up both in the days of their youth and had been driven from the shelter of their religious houses by persecution, but to lay down their lives for their country. The call of patriotism had sounded in their ears, and they responded at once.

The citizens of other belligerent nations have done the same. We have seen them in feverish haste to join the armies of their native lands, though they knew that to do so would carry them straight into the path of death-dealing bullets. Others, prevented by circumstances from going home, have been fretting out their lives, scorning their enforced ease and prosperity and longing to front the enemy guns.

The same tide is now setting in towards the shores of

the United States. From every quarter of the globe, citizens who have either sworn fealty to the land of their adoption or have received it at birth as their right, are turning their faces to the land of liberty, eager to place their fortunes, their strength, and even their lives at the service of America. On religious questions they may be as far apart as the poles, on political grounds they may be irreconcilably opposed; but in the matter of loyalty they are absolutely agreed.

A mysterious thing is patriotism. It is the call of the blood that has gone into the making of the flag. It is the voice of the past, rising from the graves of dead heroes. It is the appeal of nature that knows not petty strifes or selfish divisions. It is the word of God, ringing in the ears of the nation and firing the hearts of the people to do and to die in glorious fulfilment of duty. Patriotism is everywhere abroad in the land, it speaks in no uncertain accents. Good men have heard its summons.

Good Citizenship in Florida

BY favor of an unhappy majority, Mr. Sidney J. Catts is Governor of Florida. "Poor Florida!" comments the Baltimore *Manufacturers Record*. In addition to his other great qualities, Mr. Catts shows powers which bid fair to rank him, as a letter writer, with the immortal Micawber. He is also unique in his estimate of what constitutes good citizenship. Note for instance, the following pathetic plea, reprinted in the Albany *Knickerbocker Press*, for April 20:

Attorney-Gen. of the U. S.,
Washington, D. C.

Dear Sir: You turned me down COLD on my application to the President for parole of Blake Campbell. Why did you do it? Thousands of other men worse than he are out.

I want to tell you square from THE SHOULDER that you and Pres. Wilson are just like OTHER MEN to me, and I demand FAIR treatment.

Why can't I get Blake Campbell's case before Mr. Wilson? Tell me the reason why I cannot and I will remove it, but if you give me a raw deal I will run for Pres't, and get it, and turn YOU OUT. Now I am GOING TO GET THIS pardon for Mr. Campbell and you might as well look at it from this angle. So write me all I must do, and help me like a man to get it. Best wishes.

Yours truly
SIDNEY J. CATTS,
Gov. of Florida.

Mr. Campbell, while presumably not innocent, is good enough, in the Governor's opinion, to be a citizen of Florida. "Thousands of other men worse than he" enjoy the privilege. Mr. Catts will do justice to this down-trodden person, even if it be necessary to "run for Pres't."

Interesting as is this exhibit, it pales before a second, presented on April 15 by the Brooklyn *Standard Union*. From this document it appears that bigamy and wife-desertion do not cancel good citizenship in Florida:

Detective McCormack told District Attorney O'Leary he presented to Governor Catts the proof that Gordon had married in Jacksonville, Florida, on July 30, 1914, Etta Lee Clements, who divorced him on March 2, 1916; that he had been guilty of bigamy by entering upon a marriage while he had a wife living. Gordon is now charged with having abandoned his wife in Brooklyn, in 1912. . . . Detective McCormack in seeking the custody of Gordon had extradition papers issued by Governor Whitman, but Governor Catts told the detective Gordon had been a good citizen of Florida for several years, and he was not disposed to grant the request of the New York authorities on the charge of wife desertion.

No doubt the respectable citizens of Florida will protest that Mr. Catts, the doughty champion of pure morality, with lance ever raised against the unspeakable iniquities of Rome, has no warrant to speak for them. If this be true, one of two conclusions is inevitable. Either the decent citizens of Florida do not care to vote, or they were disqualified before the last election.

Easy Reform

THERE was once a District Attorney who did not believe that a saloon open on Sunday, constituted a deadly menace to the foundations of government. It was a violation of statute law, he thought, to be punished in due course according to law and precedent. Because he declined to recommend that all offenders be boiled in oil, he was subjected, now and then, to visits from clerical members of a local "patriotic" organization. After asserting in general terms that "never had the town been so 'wide open,'" these clergymen would express their intention of taking municipal corruption as their text for the following Sunday.

Finally the worm turned. "Very well, gentlemen," said the harassed official, who was a Catholic. "You say the city is 'wide open.' No doubt you can prove what you say. A new Grand Jury will be impaneled shortly, and you'll have the opportunity to tell all that you know. That's my first point. Here's my second. You have been preaching that the Sunday saloon is a menace to public morality and civic decency. But I know two menaces in this city that are far worse. One is race-suicide. The other is divorce. If any of you gentlemen will preach against either, I'll gladly donate fifty dollars to any charity you may designate. That's all."

We have had much pseudo-reform and surface revivals in American cities, especially during the last ten years. Of real reform, not so much is apparent. Many a man who declaims with hot zeal against the abuse of drink, has not a word to say against the abuse of matrimony. He need not necessarily be thereby discredited in his attack on a real evil, but while doing the one, he should not omit the other. No one wishes to defend the "wide open" saloon, but in comparison with "wide open" ideas on the sanctity of marriage, the "wide open" saloon is an angel, bearing healing in its wings for the wounds of society. It takes no courage to inveigh against disorders universally condemned. Reform proves its worth by striking at those grosser evils which the laxity of a faithless age condones, when it does not openly approve.

Literature

BROWNING THE THINKER

AS a poet Robert Browning has been and still is very much of a puzzle. Even those who have come to apprehend something of a definite "message" in his poetry are as yet far from clear in their own minds as to the real scope and meaning of that message when taken as a whole. Why this should be so, undoubtedly never occurred to Browning himself, since the real reason is one that could scarcely be recognized by any but a Catholic. The fact is, however, that of all our greater English poets since Shakespeare, Browning is the least Protestant-minded and the only one, not exclusive of Scott, who has truly recaptured the medieval and normal point of view in his outlook upon life; and this alone explains why it is that whereas Tennyson, whose mind was Protestant to the core, has approved himself the poet of modern doubt, Browning, his contemporary, outstripped him in so far at least as he attuned his muse to healthy certainties for which our modern times have been as yet but ill-prepared.

Like Socrates, whom alone of all the thinkers in the past he most resembles in point of aims and achievement, Browning awoke upon a world in which he was forced to realize that the religion in which he had been reared was a thing outworn, with scarcely any sounder claims upon his reason than the opposing claims of an overweening but popular body of irresponsible pseudo-scientific thinkers whose one and only point of agreement was that "man is the measure of all things." Like Socrates, he also set about discovering the truth for himself; and if his poetry be considered as the replica of his mind the manner of his doing this will be found on comparison to be strikingly similar to the method of thought adopted by the great confuter of sophists. While his contemporaries, like those same sophists, heedless of the truth so well expressed by Solomon, "the eyes of fools are at the ends of the earth," were busying their minds at the periphery of human knowledge in the attempt to compress the whole circle within the compass of hastily constructed theories and each wondering all the while why the others were forever flying off at tangents; and at the very time when scientists were beginning to indulge in the doubtful pastime of searching for the "missing link," Browning was rediscovering man by working his way back to the center and digging himself out from beneath the detritus of false notions concerning human nature that had drifted down from the Reformation and the days immediately preceding the French Revolution.

Just as Socrates in his day accepted the basal principle of the sophists, yet concluded that if "man is the measure of all things" the first obligation he should assume was to know himself; so Browning implies a recognition of the same obligation when in his autobiographical poem, *La Saisiaz,* he says, "Only for myself I speak, nowise dare to play the spokesman for my brothers." But neither were Socrates or Browning mere individualists. The former, as is well known, held that knowledge consisted, not as the sophists maintained, in sensations possessing no canons of validity outside of the individual, but in ideas universally true for all individuals; and insisted that it was within man's own moral nature that the true standard must be sought which should determine the real aims of life. And Browning in the spirit of the same convictions chose as he tells us "the artistic way" to express his mind,

> Because it is the glory and good of Art
> That Art remains the only way possible
> Of speaking truth. . . .
> Art—wherein man nowise speaks to men,
> Only to mankind—Art may tell a truth
> Obliquely, do the thing shall breed the thought,
> Not wrong the thought missing the mediate word.

It was in this manner he felt he could best bring others to a knowledge of themselves and at the same time present them with that larger ideal and universally possible self which in a materialistic age such as ours is far too easily forgotten.

Now the very first fruits of Browning's self-knowledge were that "soul and God stand sure," and these two facts he clung to on the full strength of that faculty of reason which fared so harshly at the hands of Luther, and of which, in its relation to faith, there have been, outside the Catholic Church, such sad misconceptions ever since the days of the Reformation. Secure, however, in this two-fold central conviction, Browning found himself prepared to face all further complexities of life with the sense that they were to be reverently and courageously accepted, and it is precisely in this peculiar sense of reverence for life's complexities that he has so thoroughly succeeded in recapturing that Christian medieval point of view which has been all but lost to a Protestant world since the days when Luther and Calvin taught their followers to overlook any inconvenient point in a moral or religious question. Back in the Middle Ages it gave rise to scholastic distinctions, casuistry and romanticism and to such social institutions as the jury system and constitutional kingship, while in Browning it displays itself chiefly in what some, whose days have been spent too exclusively in the rarefied atmosphere of a modern culture never meant for human lungs, have been pleased to call his Gothic style. To give a thing a name, however, does not always explain its nature, and to stop at Browning's style is to miss his thought. If this latter is sometimes apparently obscure it is simply due to the fact that in the handling of his subjects he felt, as he himself makes Karshish say, that "'Tis well to keep back nothing of a case."

It is for this reason that to quote from Browning without reference to the significance of the part quoted in its relation to the scope and dramatic point of the poem from which the quotation is taken is apt to be about as absurd a proceeding as to make excerpts from St. Thomas without taking note as to whether it be from the objections he proposes or from his own positive argument and answers to the objections. Nay, more, no poet requires more urgently that his individual poems be read in the light of his works taken as a whole than does Browning. Each presents but a single aspect of what in his own mind he viewed objectively as one vast and varied whole. "Johannes Agricola in Meditation," for instance, might, at the first glint of meaning, be interpreted as an approval of Antinomianism, while "Caliban upon Setebos" has been taken for a satire on Christianity. It is only when one recalls how from first to last Browning has insisted upon God's love for man that it becomes perfectly clear that both poems were intended to exhibit the horrible doctrines of Calvinism. Catholics, again, may naturally feel inclined to take exception to what appears on first reading to be his attitude towards Catholic ecclesiastical subjects, and yet he almost invariably makes the distinction which it were well if non-Catholics generally would make a little oftener: he rarely if ever identified the weaknesses and failings of individuals with the teachings or spirit of the Church. Whatever errors he may have *thought* he could detect in her he was *sure,* as he shows in "Christmas Eve," that he could see in her, as nowhere else, the love and the power of the Crucified One. His prejudices, as G. K. Chesterton well says, "belonged altogether to that healthy order which is characterized by a cheerful and satisfied ignorance." As his main interest was in dealing with human nature, it would appear that his real reason for the frequent choice of Catholic subjects was that the high

and the low, the true and the false in human character could be brought out more strikingly in the case of men who could be represented as professing definite and in themselves elevating beliefs than in the case of those who might be held to entertain either hazy religious notions only or none at all.

Where Browning, however, is at his best as a poetically imaginative reasoner is when he is dealing with the prepossessions of the scientific mind. Nothing could be finer than the "Epistle of Karshish" and "Cleon" as a revelation of how professional pride and the assumption of intellectual superiority can blind the human reason to the plainest facts and cause it to reject its greatest opportunities for obtaining a saving knowledge of the truth that makes us free. Because of the central certainties firmly established in his mind he had no patience with the agnosticism of the day. To the last he retained his belief in certain definite truths of Christianity and in a Divine Revelation. But the only ground on which he held these was that they were found to answer the needs of our human nature; and just as Socrates identified knowledge with virtue, he, following Coleridge perhaps, would seem to have identified overclosely faith with reason. For Catholics at least the Christianity he championed will necessarily be found all too stunted. Yet as far as it goes it is healthy, and though he belonged to no sect and failed to find his way into the true Church of Christ, he did succeed in rediscovering much that was lost at the Reformation; and in summary we can say but in justice that

> "His life was gentle and the elements
> So mixed in him that nature might stand up
> And say to all the world, This was a man."

MOORHOUSE I. X. MILLAR, S.J.

REVIEWS

A History of the Irish Dominicans. From Original Sources and Unpublished Documents. By M. H. MACINERNY, O.P. Vol. I, Irish Dominican Bishops (1224-1307). Dublin: Browne & Nolan. 10s. 6d.

If Father MacInerny adds to the 600 closely-packed pages of this volume, the four subsequent parts which, according to his plan, he intends to write, the work will in some respects compare with that classic of Irish history, Dominick de Burgo's "*Hibernia Dominicana*" published 150 years ago. The parts which are to follow will tell the history of the great Order of the Friars Preachers in Ireland as seen in its martyrs and confessors, its provincials, its professors, preachers and writers, its priories, founders, and benefactors. The present volume contains the history of the first thirteen Dominicans who presided over Irish sees. It gives us a splendid roster. Some of the names have a medieval and Celtic ring which it does one good to hear. David MacKelly, Archbishop of Cashel; Alan O'Sullivan, Bishop of Cloyne and Lismore; John Darlington, Archbishop of Dublin; Marianus O'Donnaver, Bishop of Elphin, seem to stalk before us, strong, forcible, strenuous friars and statesmen, the spiritual and temporal guides of their flock in troublous times. And Carbry O'Scoba, had he nothing else to recommend him but his sweetly musical name, might well go down to posterity on its merit alone.

Father MacInerny believes in the methods of historical research of Denifle and Paulus. He delves into records, State-papers, documents and rolls of every description. This is the only way to dig out the history of the past. History is in great measure a process of excavation and the historian has to do for his subject what Layard did for Nineveh and Schliemann for Tiryns. The author is at home with the sources of his theme. A number of documents are here published for the first time: among them some transcribed from the Irish Record Office.

The story given us by the writer of this Dominican epic in Ireland is one of patient and heroic toil, one truly worthy of the traditions of the great Order to which he and the men whose lives and times he is describing, belong. The author has been accused of special pleading in some instances. He himself admits that he speaks bluntly of the misdeeds of the English in Ireland. Judging by the letters which appeared from him in answer to charges of partiality and misstatement made against him in the London *Times,* he seems fully able to defend himself. The history of the Irish Dominican Bishops will be read with interest. Not only by those who take pleasure in the recital of brave and pious deeds, but by all who are interested in the Middle Ages. Few men came into such close contact with their people in those stirring days as an Irish Dominican Bishop. Father MacInerny's modern "*Hibernia Dominicana*" tells not only the story of those saintly men who bore the miter and the crozier in Ardfert and Raphoe, but it also gives a fairly complete story of the Irish people during the thirteenth century.

J. C. R.

"Blessed art Thou among Women." The Life of the Virgin Mother, Illustrated by One Hundred and Fifty Masterpieces of the World's Greatest Masters. Compiled by WILLIAM FREDERICK BUTLER. Foreword by the Most Reverend JOHN IRELAND, Archbishop of St. Paul. Chicago: Rand, McNally & Co. $3.50.

"Ideals rule the world of men. The world of men is in sore need of the higher things of the spiritual world, proximity to God in thought and affection, stainlessness of soul, holiness of purpose and of act." So writes the Archbishop of St. Paul in his foreword to this volume. If his words are true, as all must recognize they are, the compiler of the work has been well inspired in putting before us the stainless image of the Immaculate Queen of May, such as poets have sung her in their verse and painters limned her on their canvas. Devotion to the Mother of God will be fostered by a perusal of "Blessed art Thou among Women." It is a splendid tribute gathered from many lands and many sources and laid at the feet of Heaven's peerless Queen.

All the great painters are represented. One hundred and fifty masterpieces are here reproduced in sepia. In the number and the beauty of his pictures, Murillo, the painter of the Immaculate Conception holds a prominent place. He deserves it by the spirituality of his thought and his mystical warmth. Even though his figures may here and there lack some beauty and grace, the soul everywhere shines through and spreads a heavenly glow over the whole scene. Raphael, Correggio, Dolci, Guido Reni, Rubens, Van Dyck, Bouguereau, Ghirlandajo and the other *dii majores* of the brush are represented. Genius and talent are everywhere conspicuous in their work. They do not always, however, realize our ideal of the Virgin Mother. There is one exquisitely noble picture in the volume, that of the *Mater Dolorosa* of the modern German artist, Martin Feuerstein. In dignity and depth, in the tenderness of the drawn and tearful face, overcast by the ray of an immortal hope, in the poignancy of a grief deep as the sea, so plainly read in the whole bearing of that figure at the foot of the Cross, the painter has wrought a masterpiece. Scarcely inferior is the "Grieving Madonna" of the modern Italian painter, Alessandro Franchi.

The life of Our Lord and His Mother is told in the pictures and in those chapters of St. Matthew and St. Luke, which tell of the Birth and Childhood. The more striking Messianic chapters of Isaias, the Sibyline Oracles, Virgil's "*Pollio*" in Dryden's translation, Pope's "Messiah," and Milton's "Paradise Regained," adapted and arranged, are added. Some readers may wonder at the selection, and ask if something more distinctively Catholic might not have been, here and there, substituted. But the selections at least have the merit of being thoroughly "classical." As such they are welcome. Should any one wish to make a real May offering to a friend, "Blessed art Thou among Women" would be a timely and welcome gift. J. C. R.

Misinforming a Nation. By WILLARD HUNTINGTON WRIGHT. New York: B. W. Huebsch. $1.25.

The author of this book draws up thus his indictment of the widely advertised work of reference he has examined and which its publishers modestly say contains "an exhaustive account of all human achievement":

> The distinguishing feature of the "Encyclopædia Britannica" is its petty national prejudice. This prejudice appears constantly, and in many disguises through the "Encyclopædia's" pages. It manifests itself in the most wanton carelessness in dealing with historical facts; in glaring inadequacies when discussing the accomplishments of nations other than England, in a host of inexcusable omissions of great men who do not happen to be blessed with English nationality; in venom and denunciation of viewpoints which do not happen to coincide with "English ways of thinking"; and especially in neglect of American endeavor.

To prove his indictment Mr. Wright goes through the twenty-eight volumes of the "Britannica's" eleventh edition and prepares a "compilation of omissions" made up of eminent non-English novelists, playwrights, painters, composers, scientists, and philosophers, who are either not mentioned at all or mentioned very inadequately, though British nobodies without number are given generous notices. Among the 200 men and women he finds denied a biography are "AE," Henry Bordeaux, Cammaerts, Winston Churchill, Margaret Deland, Clyde Fitch, Lady Gregory, Lionel Johnson, Douglas Hyde, Percy MacKaye, John Bannister Tabb, Katharine Tynan, Fritz Kreisler, Luther Burbank, Orville Wright, and Josiah Royce.

In nine chapters the shabby treatment non-English men and women of eminence receive is contrasted with praises heaped on Britons of little distinction or of only local renown, and then comes an excellent chapter on the violent bias of the "Britannica's" "middle-class Presbyterianism" that appears when religious questions are discussed. Mr. Wright, who is not a Catholic, calls special attention to "the trickery, the manifest ignorance, the contemptuous arrogance, the inaccuracies, the venom, and the half-truths which are encountered in the discussion of the Catholic Church and its history," and he then quotes some eighteen pages from Father Campbell's *Catholic Mind* article on "The Truth About the 'Encyclopædia Britannica.'" Though all the author's appraisals of those whom the "Britannica" has either excluded or mentioned meagerly can hardly be indorsed by Catholics, any of our readers who still meditate buying that encyclopedia, would be wise to look into Mr. Wright's book first. W. D.

Modern Russian History. By ALEXANDER KORNILOV. Translated and Continued by ALEXANDER S. KAUN. New York: Alfred A. Knopf. Two Volumes, $5.00.

This work has been published before its time. A little later, it could have told the story of the fall of autocracy, which it predicts so clearly in its closing paragraphs. Tracing, primarily, the political and social development of the Russian people as a whole, it has, however, a timely importance. After a short outline of the formation of the Russian State, the author considers the main economic processes that were affecting the classes at the end of the eighteenth century. He then analyzes the development of these conditions, the entangled peasant question, the preponderance of the military, the censorship of the press and western thought, the throttling of education and the aspirations of the *intellegentzia* for constitutional reform, during the succeeding reigns. The inter-relation of the people and the Government on these questions, popular aspirations repressed by autocracy, is the unifying principle of the work. It is a sad story, this history of Russia, with its seething, discontented populace and its throne of glass. Professor Kornilov makes no attempt to lighten it. Though writing in a cold, restrained style, he is still liberal in his tendencies and shows little sympathy with the old régime. His total disregard of the first of old Russia's basic principles, "orthodoxy, autocracy and nationality," mars his work. The religious influence on the masses is too vital a point for even an *intellegentzia* to pass over lightly. This omission is all the more remarkable, since the author devotes much study to the investigating of the effects of French and German philosophical thought.

Professor Kornilov's work ends with the death of Alexander III. The enlightened despotism of Nicholas II has been told in a far different strain by the translator, Mr. Kaun. In this portion he frankly admits giving a subjective impression, nor does he pretend to treat the period *sine ira et studio*. He is nevertheless just and accurate in his statement of facts, and his prophecies are being fulfilled. F. X. T.

The Light in the Clearing, a Tale of the North Country in the Time of Silas Wright. By IRVING BACHELLER. Illustrated by ARTHUR I. KELLER. Indianapolis: Bobbs-Merrill Co. $1.50.

On the jacket of this book are printed the words: "To read this novel is to be uplifted, ennobled; is to feel that honor and integrity indeed form the corner-stone of national as well as individual character; is to make one long for the sweeter and simpler life, which to older readers is something more than a tradition. And pervading it all is a pungent but kindly humor." A publisher's appraisal, more or less similar to the foregoing, can be read in the advertisement of almost any "best seller" nowadays, but in the case of Mr. Bacheller's latest story, the tribute, suspicious though it seems, is actually deserved. The author's novels ever since he wrote "Eben Holden," seventeen years ago, have been widely read, but he does not produce them too rapidly, and the present story bears many indications of painstaking craftmanship.

"The Light in the Clearing" is the supposed biography of Bart Baynes, who in 1831 was an orphan boy of seven and lived with his uncle and aunt in Northwestern New York, and grew up to become the great Senator Wright's private secretary. The story abounds in well-drawn characters: the senator himself a "man of the millions"; Mr. Hackett, the Catholic schoolmaster who said to Bart: "Well ye know, lad, I think the greatest thing that Jesus Christ did was showing to a wicked world the sanctity of motherhood"; Aunt Deel and Uncle Peabody, the humorous, cheerful Yankees, who brought up Bart so well; Benjamin Grimshaw, Roving Kate and Sally Dunkelberg, strong types all of early nineteenth-century Americans. Bart's adventures are never wanting in interest and the chivalrous trouncing he gave the profligate Latour will make the reader stop and applaud. W. D.

Creative Intelligence: Essays in the Pragmatic Attitude. By JOHN DEWEY and OTHERS. New York: Henry Holt & Co. $2.00.

Striking the "pragmatic attitude" that, in philosophical inquiry, fixed facts and self-evident principles are to be cavalierly swept aside, that truth is "ambulatory," that human consequences, "the consequences to you and me" are the only legitimate test of truth, these co-operative essays are proclaimed as the "first considered pronunciamento of the pragmatists as a school." "Creative Intelligence" denotes the pragmatic attitude as a process in operation. Intelligence, which Professor Dewey describes as the "use of the given or finished (facts of experience) to anticipate the consequences of processes going on," becomes "creative" when a living being is enabled to "increase its control of welfare and success." With an instrument thus finely tempered the book seeks to "recover" philosophy, to reform logic, and to reconsider all other fundamentals in the scientific and moral world.

As Modernism, denying the objectivity of dogma, developed into a synthesis of all the heresies, so its philosophic ally, pragmatism, with its total rejection of absolute truth, may be compendiously depicted as an intellectual pandemonium. Pragmatism is sensistic, individualistic, nominalistic, subjectivistic, idealistic, pantheistic, and in a sense, anarchistic. Logical demonstration, pragmatism, *ex hypothesi*, resolutely eschews; it is on the cumulative effect of rambling discussion, shrouded more or less in "cotton-woolly mist," that Professor Dewey and his collaborators chiefly rely to recommend their indefinite speculations. Glaring assumptions, self complacent *non-sequiturs*, confused and contradictory ideas jostle one another in a luxuriant and often diverting jumble of highly technical jargon with vivid flashes in homely phrase and arresting touches of that racy "philosophy in plain clothes" which constituted the engaging charm of some of the writings of the late William James. The apprehensions of that illustrious pragmatist that to ultra-rationalists "pragmatism would seem so much trash, philosophically—a mere mess of anarchy and confusion" are not abated even for more moderate minds by an attentive perusal of "Creative Intelligence." G. H. D.

The Psychology of Religion. By GEORGE ALBERT COE. Chicago: The University of Chicago Press. $1.50.

This book is a type of many of its kind, and like most of its fellows it will be read by Catholics, if read by them at all, with little interest and no profit. Not only does its author show practically no acquaintance with the great mass of data contained in Catholic apologetics, asceticism and hagiography, but he is not very much concerned with psychological workings even of the Christian mind. He declares, it is true, that to him the "religious enterprise" is "the most important undertaking in life," but he is committed to the theory of evolution in religion as in other things; and this bias of mind is observable throughout his work. As a consequence his analysis of religious experience deals to a very large extent with the workings of "primitive men," and he believes that from their gropings after a set of values, especially in social relations, arose the first crude notions of religion, in which anthropomorphism is fundamental. This, of course, is the opposite of the teaching of the Church, which finds, in the savage forms of worship, evidence not of evolution but of degeneration.

Of Divine Revelation, of the Divinity of Christ he has nothing to say. In fact, he constantly places Christ's contributions to religion in the same category as the work of Buddha and Mohammed. In Baptism he sees the residual remains of pagan lustrations; the refusal of Christians to pray except in the name of Jesus is, to his mind, a survival of the magical use of names. And what is most offensive to Catholics is his repeated insistence that the Holy Eucharist "reproduces in an attenuated form the totemic eating of the god." Belief in Transubstantiation he thinks is effected by sacerdotal suggestion. The supposed facts of the book are often nebulous, the conclusions frequently ill-founded, and the entire atmosphere utterly out of harmony with Catholic traditions and dogmas.
J. H. F.

The Spiritual Ascent of Man. By W. TUDOR JONES, D.Phil. With an Introduction by A. L. SMITH, M.A., Master of Balliol College, Oxford. New York: S. P. Putnam's Sons. $1.50.

Most readers, we fear, will find this book in many ways a hard saying. The Master of Balliol, in the introduction, tells us that the part dealing with psychology, ethics and religion "will require more effort in the reader, but the sort of effort that is both educational and inspiring"; but we must confess few readers are likely to reap the promised reward, unless indeed it is educational and inspiring to struggle through a tangle and a jungle of confused reasoning and false assumptions in the vain hope of at last reaching the open.

The author is convinced, no doubt, that he has a message to tell; but he fails to state its details clearly. The substance of his message, however, if we have interpreted it aright, is a plea for idealistic monism. Throughout the book there appear the customary arguments or rather assumptions that knowledge implies the identity of the mind and the object known; that the intellect is incapable of attaining absolute truth; that the world, in spite of its almost innumerable and apparently distinct and unrelated parts is nevertheless endowed with a kind of unity that points unmistakably to the underlying identity of all things.

It would be a profitless task to attempt any further analysis or criticism. You can never be sure you have grasped the meaning the author would have you attach to the terms he uses. And since this vagueness in the use of words is quite characteristic of the vast majority of non-Catholic philosophical writings of today, it is doubly disconcerting to find assertions supported by citations that are themselves anything but clear. Again, we had always thought an appeal to authorities was regarded by "modern" philosophers as a sign either of intellectual weakness or of a hopeless cause, and that the philosophy of the Middle Ages was held to be legitimately condemned on this very ground. It comes as a shock, then, to find in this, as in so many other books of a like nature, constant appeals to this or that renowned thinker and gifted exponent of present-day thought. The inconsistency is startling enough, the more so when we recall that in the one school the authorities quoted were at one on all points of capital importance, whereas, today a consensus of opinion among these "profound philosophers" on the very foundations of speculative thought must be sought in vain. J. A. C.

In Canada's Wonderful Northland. A Story of Eight Months of Travel by Canoe, Motorboat, and Dog-Team on the Northern Rivers and Along the New Quebec Coast of Hudson Bay. By W. TEES CURRAN and H. A. CALKINS, B. Sc. With 60 Illustrations and Maps. New York: G. P. Putnam's Sons. $2.50.

Idle Days in Patagonia. W. H. HUDSON. Illustrated by ALFRED HARTLEY and J. SMIT. New York: E. P. Dutton & Co. $1.50.

Books like these build better than they know. In the copiously illustrated volume on Canada, the chief charm of the whole is the unpretentiousness of the narrative, in which the authors speak in so matter-of-fact a way about dire perils, and of obstacles almost insurmountable, overcome with the valor of heroes. The authors set out on their long journey for the purpose of ascertaining whether certain rumors regarding vast supplies of iron ores along the East coast of Hudson Bay were true or not, found that they were, and ended with the simple words: "Our cruise of 1,300 miles, the first of the kind ever made on Hudson Bay, was completed." But whoever reads their account, graphic for all its simplicity, of storms encountered, when all things threatened death, and carelessness spelled ruin, will realize what the journey meant.

W. H. Hudson calls his days idle, but this book shows that they were quite profitable. It had been the author's intention in going to Patagonia, to make studies of various birds which he had before seen in migration, but an accident which occurred shortly upon his arrival, kept him from doing the active work necessary for such an undertaking. But if his limbs were idle, his mind was busy, and he marveled at the myriad wonders of Southern Argentina, describing what he saw in a charming style, and discrediting many hitherto accepted facts of South American bird lore and bird music, for in these topics Mr. Hudson undoubtedly is an authority. "Idle Days in Patagonia" has the literary quality of restraint, and is pleasant, informing reading. C. L. B.

BOOKS AND AUTHORS

Mr. Thomas F. Woodlock who has an eye that is quick to catch misstatements about the Church in such publications as the *Independent,* the *Outlook,* and the New York *Evening Post,* recently had a correspondence with Mr. Hamilton Holt, the editor of the *Independent,* regarding an anti-Catholic editorial entitled "The Elimination of Religion and Education from Mexico," which appeared in the March 26 issue of that journal. The letters are published in the *Catholic Mind* for May 8, and conclusively show how undependable the *Independent* is as a "text-book" of current history when events in which the Catholic Church figures are under discussion. Yet the *Independent* is widely used, no doubt, in classes attended by Catholics. The second article in the latest *Catholic Mind* is Father George Calavassy's excellent sketch of the Greek Schism with an account of the efforts the present Pope is making to bring back its adherents to Catholic unity.

In a lecture on "Paul Claudel, Mystic and Dramatist," Miss Katherine Brégy, gave last month under the auspices of the Catholic Students' Organization Committee of Pennsylvania University, she described him as:

> A Gothic modernist, a poetic combination of the Washington Square Players and Peter the Hermit. . . . You will find him almost as difficult to pigeon-hole as Mr. George Bernard Shaw, but for a different reason. It helps to remember that he was born when France, at Victor Hugo's beckoning, was at the height of the Romantic Movement; that his youth fell under the spell of Verlaine and the symbolists; that his young manhood was passed amid the civilization of China; and that maturity brought him face to face with the unforgettable August of 1914.

The lecturer declared that Claudel, like Francis Thompson, brought Catholic mysticism fearlessly into modern life, speaking in "words accursed of comfortable men." Nearly all of his plays are a glorification of sacrifice, a dramatic turning of the deep truth that "many things are consumed in the flame of a heart that burns."

The third volume on the "Sacraments" (Herder, $1.50) of the Pohle-Preuss dogmatic series keeps up the high standard of the preceding treatises. It is everywhere marked by the solidity of its learning, its orderly methods, and clear exposition. The entire volume deals with the Sacrament of Penance and gives it that full exposition which its nature and the attacks made against it require. The first and second chapters, which prove the power of the Church to forgive sin, and the third in which, under the heading of satisfaction, indulgences are studied, will be of practical value for the controversial needs of the times. One of the most striking qualities of the series, admirably exemplified in the present treatise, is that while no essential theological fact or proof is omitted, and a wide field of dogmatic investigation is at least indicated, the exposition is everywhere clear and concise, thus enabling the author to condense the results of wide scholarship into a comparatively short space.

Those who care to read rambling reflections on votes for women, divorce, the democratic drama, cosmic consciousness, development of the ego, unionism, labor and capital, self-realization, system, androcentric culture, and class consciousness, will find in Mrs. Mary Austin's recent ultra-modern novel, "The Ford" (Houghton, Mifflin. $1.50) a surfeit of such topics. The story evidences some power of writing and will elicit a moderate interest concerning the Brents, especially Kenneth and Anne, who lived in California, and underwent several changes of fortune. But the Catholic reader will rather thank God that his Church is conservative enough to refuse divorce, and "prudish" enough to ban immoral reading.——"Bringing Out Barbara" (Scribner's, $1.25), by Ethel Train, recalls a statement common to the ascetics: that the children of this world are more willing to suffer in the cause of petty selfishness than the children of light in the great cause of God. Reserve and economy are not among Mrs. Train's artistic virtues; she lays her colors lavishly, and the result is a canvas that glares. But despite artistic shortcomings, the book well brings out the essential vanity and hollowness of the modern social world. Barbara escapes its influence, yet as by a miracle.——"The Madness of May" (Scribner's, $1.00), by Meredith Nicholson, maugre its title, is as heady as weak tea. One may safely guarantee that this mildly amusing trifle, dependent for such charm as it possesses upon its clever bits of dialogue, will stimulate to no thoughts of soaring ambition or social revolt.——"The Brown Study" (Doubleday, $1.25), is Grace S. Richmond's "uplift" story about a young love-lorn minister, who is also ready to pray over Mrs. McCarthy's sick baby.

Waldo H. Dunn contributes to the "Channels of English Literature Series" the volume on "English Biography" (Dutton, $1.50), which the publishers believe to be the first book of its kind in any language. Beginning with Adamnan's Latin "Life of St. Columba," written about the year 700, the author learnedly follows the development of the biographer's art down to our times. Boswell's "Life of Johnson," as was to be expected, is awarded the palm, with Lockhart's "Life of Scott," Froude's biography of Thomas Carlyle, and Stanley's "Life of Thomas Arnold" trailing after. Mr. Dunn believes that from the beginning, English biography has deserved to be classed as literature. "The stories of Anselm and of Becket," he writes, "reveal to us the sweet humanity of a consecrated life and the dauntless courage of a steadfast purpose." But he does not seem to appraise adequately Newman's "Apologia," and makes no mention whatever of Wilfrid Ward's excellent biographies.

AMERICA has had occasion before to call attention to Father J. S. Hickey's excellent text-books in scholastic philosophy. The first volume dealing with logic and ontology won its way to a fourth edition some time ago. It is now gratifying to see that the second volume, embracing *"Cosmologia et Psychologia"* (Gill, Dublin, 4s, 6d.), has more than kept pace with the first. The changes in the new edition do not, of course, affect the substance of the treatises, and consist for the most part in the addition or substitution of striking passages in English illustrative of the doctrines set forth in the text. We look forward with pleasure to the continued prosperity of Father Hickey's *"Summula Philosophiae Scholasticae."*——Those whose knowledge of literature is not restricted to the classics of their own tongue are doubtless aware of the general similarity of theme that characterizes all literature, and of the relations of dependence that bind together the works of the masters of all times and all nations. To such as these, but more especially perhaps to those whose reading has been less extensive, Miss Georgina Pell Curtis's "The Interdependence of Literature" (B. Herder. $0.60), will carry its appeal. A full and adequate treatment of the subject would have called for a work of far larger dimensions; but this has not been the author's purpose. Her aim has been rather to suggest, "to sketch, in outline," as she herself puts it, a subject that has not, as far as she knows, been treated as an exclusive work by the schoolmen. The book should prove stimulating to those engaged in the teaching of literature.

Few travelers are so well equipped to speak of South America, its wonders, commerce, social life. its cities, rivers, pampas and mountains as Miss Annie Peck. She knows it thoroughly, has sailed down its waterways and climbed its mountains. She has keen powers of observation, and the art of condensing a

great deal of sound and interesting information in a short space. "The South American Tour" (Doran, $3.00), through which she personally conducts the reader, is in many ways a valuable addition to the increasing pile of books now written about our southern neighbors. The book is a well-written and authoritative guide, with all needed information about hotels, steamship lines, prices, etc. To one who intends to visit the great cities of the southern continent, the book is indispensable, for Miss Peck is interested in the artistic and social life of the countries she visits and knows how to weave history and biography into the thread of her narrative. Now and then the Catholic will find a jarring note in some of her criticisms.

March's six best-selling books of fiction were these: "Mr. Britling Sees It Through," Wells; "In the Wilderness," Hichens; "Wildfire," Grey; "Lydia of the Pines," Willsie; "The Thoroughbred," Webster, and "The Lifted Veil," King. All except the last have already been noticed in these columns. Basil King's latest story, which is written with his usual carefulness and skill, is a good argument for the celibacy of the clergy. The Rev. Arthur Bainbridge, a fashionable New York minister, is visited by a heavily veiled woman, who tells him of her evil life, and seeks council. He afterwards meets her in society, and without realizing that she was his penitent, becomes engaged to her. To one of his scandalized parishioners the minister then defends his action by saying: "I *am* nothing but a man." But the former replies:

> Oh no, Arthur, you're a good deal more than a man, as men are known to us. To a lot of us you've been—the guide going on before the climber. . . . You're one of the men—there have been a good many of them in the world at one time or another—who come to us as interpreters of a life purer than our own. The minute you marry you come down into our life; and when you do you can't help us any more. . . . You wouldn't find the largest churches of East and West making it [clerical celibacy] an essential if it didn't respond to a demand within the human heart. When you've said all you can for marriage, it remains physical, material, of the earth earthy, and only good enough for the common man. I've often thought that a large part of the flabbiness of Protestantism, and of its economic wastefulness, comes from the fact that we've so few guides going on above us, and a lot of blind leaders of the blind struggling along in the mass.

Well said; though for those called to it, Christian marriage, of course, is not "of the earth, earthy." The plot of "The Lifted Veil" is too sordid to make the novel pleasant reading.

Merely to enumerate those whom Margarette Daniels considers the "Makers of South America" (Missionary Education Movement, $0.60) is a highly diverting pastime. The list begins with Pizarro, who is followed by Father Anchieta. Bolivar is supported by James Thompson and Allen Gardener, and the book ends with sympathetic sketches of David Trumbull, Francisco Penzotti—sounding names—the diapason ending full in that of W. Barbrooke Grubb. If the average reader should wonder how the bearers of the foregoing "Anglo-Saxon" names won the title of South America's "makers," the author would doubtless answer: "Why, they gave the Latin Romanists there the open Bible!"

Charles Stuart Calverley, that clever parodist and punster, once made an earnest plea that the classics be retained at least "as the handmaids of more useful branches of study," and gives the following example of how an aspirant to botanical honors translated a bit of Latin prose. The attention of the promoters of the new Flexner school is earnestly called to the passage:

> *Morum te nigram juraveris: morum vero albam fecisti. Solvi, vixdum rubum caesium, vaccinium tuum myrtillum: teste virgine berberin circumvolitante, et bacca sambuci patre tuo. Dederas et cheirographium; sed atramentum oxycoccus palustris. Equidem non pendo unius fragarii ribes taxi baccae simile: permittam tamen omnibus chiococcum, te rubum Idaeum prorsus exstitisse: vaccinium autem, senior, dic.*

You may swear yourself black, Berry; but you have made a mull, Berry. I paid your bill, Berry, as soon as due, Berry; as the young woman in the bar, Berry, and your father, the elder Berry, know. I don't care a straw, Berry, for a goose, Berry, like you, Berry; but I'll let folks know, Berry, that you've made yourself a regular ass, Berry; and whort'll Berry senior say?

The Rev. P. J. Carroll, C.S.C., has written his "Songs of Creelabeg" (Devin-Adair, $1.40) chiefly for those children of Erin, as he well expresses it, "who grow lonely sometimes for quiet places back home where the grey dew lingers late, and where the blue-blossomed clover is sweet,"

> A grassy grave, an ivied wall,
> The gold of an autumn day;
> Leaves in the listless wind that fall,
> Flitting butterfly, robin call,
> A far sky streaked with gray.

is one of the scenes the author calls up, and "Johneen" is the title of some good verses in dialect. Father Carroll dedicates his little volume to his mother,

> "Who made the morn of life so sweet,
> The day is fragrant yet."

Among the noteworthy poems that have recently appeared in the *Ave Maria* are Father O'Donnell's "Cloister"; Father Lewis's "Oblation and Promise," and Father Earls's "The War," which here follow. Not all of the last is quoted:

"Show me your cloister," asks the Lady Poverty of the friars. And they, leading her to the summit of a hill, showed her the wide world, saying: "This is our cloister, O Lady Poverty!"

> Well, that were a cloister; for its bars
> Long strips of sunset, and its roof the stars.
> Four walls of sky, with corridors of air
> Leading to chapel, and God everywhere.
> Earth beauteous and bare to lie upon,
> Lit by the little candle of the sun.
> The winds gone daily sweeping like a broom,—
> For these vast hearts it was a narrow room.

> The Angel of Summer came on wingéd feet
> And brought the Predilect an ear of wheat;
> Emmanuel kissed the gold ear lovingly:
> And kissing said, "Thou shalt My Body be."
> The Angel of Autumn, ere its days were sped,
> Brought Him a ripened branch of grapes wine-red;
> Emmanuel kissed them, fruit of the amber vine;
> And kissing said, "Thou shalt be Blood of Mine."

> Hark, and hear the clarion call
> Bluebirds give by fence and wall!
> Look! The darts of sunlight fall,
> And red shields of the robins
> Ride boldly down the leas;
> Hail! The cherry banners shine,
> Onward comes the battle line,—
> On! White dogwoods wave the sign,
> And exile troops of blossoms
> Are sailing meadow seas.
>
> Winter's tyrant king retires;
> Spring leads on her legion choirs
> Where the hedges sound their lyres:
> The victor hills and valleys
> Ring merrily the tune:
> April cohorts guard the way
> For the great enthroning day,
> When the Princess of the May
> Shall wed within our northlands
> The charming Prince of June.

ECONOMICS

A New York Budget for the Unskilled Laborer

MISS LORENA DONAHUE, age sixteen, hangs perilously on the brink of pauperism. At the present moment, she is in receipt of an annual allowance of merely $2,678, from the estate of her father. In these hard times, as is apparent, so small a stipend barely rescues one from the teeth and claws of the wolf. In consequence, Miss Lorena has prayed the Surrogate's Court for relief. She cannot live properly, she says, and as a lady should, on anything less than $15,178 a year.

The maiden's prayer is properly sustained by facts presented in due legal form. Residing with her mother, the petitioner's share of the rent is $2,000 a year. For household expenses, an additional sum of $3,500 is required. Dresses, hats, shoes, ribbons (I quote from the petition), storage of furs, manicuring and hairdressing, call for $2,000 more. The care and upkeep of two automobiles and chauffeurs amount to $5,000. Education, including French and music, but not, it would seem, washing, adds $1,500 to the young lady's budget. Possibly the remainder, $1,178, will be expended on fudge and its accessories. Lest Miss Lorena be thought a spendthrift, I hasten to add that a Manhattan baby, whose name escapes me, is legally assigned $75.000 for his annual sustenance. Even at this early age is he a gilded youth.

Rising Estimates

SUCH individual budgets are of little interest to the economist. They are prepared by ascertaining, not how little, but how much one has to spend. But turning from the individual to the family, it is to be noted that the last ten years have brought out a number of excellent studies on the budget of the unskilled laborer and his family. In 1906, Dr. John A. Ryan, estimating in his "A Living Wage," that $600 was the minimum on which a family of six or seven could be maintained, held that in some localities this amount would be insufficient. Since that time, "retail prices seem to have advanced at least twenty-five and possibly, forty-five per cent," writes Dr. Ryan. The six hundred dollars of 1906 must now be replaced by a minimum of $750, with a much higher average for New York City.

In 1907, L. B. More presented an actual study of a family, in which father, mother, and two boys, eight and nine years old, maintained a fair standard of living on $622.50 per annum. In this case it was possible to secure suitable housing for a monthly rent of $11.50, while the cost of food ranged from $4.00 to $7.00 weekly. "But a fair living wage for a workingman's family of average size in New York City should be at least $728 a year," and if any provision were to be made for the future, an annual income of from $800 to $900 would be required. ("Wage Earners' Budgets," p. 163 sq.)

Other 1907 Estimates

OTHER estimates for a family of five, dating from about this year are: Massachusetts Bureau of Statistics, $724; New York Bureau of Labor, $520; Mr. John Mitchel, of the United Mine Workers, $600; Mr. Robert Hunter, author of "Poverty," $460; Dr. E. T. Devine, of the Charity Organization Society, $600. In 1908, the United States Bureau of Labor estimated that "a fair standard of living for a family of five persons, among mill workers, was $600.74 in the South, and from $690.60 to $731.64 in Fall River." Robert C. Chapin in his study of the standards of living among workers in New York, published in 1909, concluded that in Manhattan, at least, a family of five could not be decently supported on any sum less than $800. In 1915, the New York Factory Investigating Commission estimated a minimum of $772.43 for Buffalo and $876.43 for New York City. The Bureau of Standards of the City of New York, in February of the same year, put the minimum at $844.942. The following details are listed:

Housing	$168.00
Carfare	30.30
Food	383.812
Clothing	104.20
Fuel, light	42.75
Health	20.00
Insurance	22.88
Sundries	73.00
Total per year	$844.942

The item "Sundries" was divided among reading matter (a penny paper daily, and an occasional Sunday edition), $5.00; recreation, $40.00; furniture and utensils, moving, $18.00; church dues, $5.00; incidentals, such as soap, washing materials, stamps, paper, $5.00. How closely the figures were pared may be judged from the allotment to father of four handerchiefs at five cents each, three collars at ten cents each, and three pairs of shoes at $2.00.

The New York 1917 Estimate

IN a report, dated February, 1917, this budget is revised. The minimum is now placed at $980.418, an increase of approximately 16 per cent in two years As in the first study, it is assumed that the family consists of father, mother, two boys, aged thirteen and six, and a girl of ten. Dieticians were asked to fix the minimum in quantity and quality of food. This defined, food was priced in municipal and neighborhood groceries, at pushcarts, in cooperative stores, and neighborhood butcher shops, care being taken to inquire at those places where unskilled workingmen would naturally make their purchases. With all other details similarly investigated and checked, the following estimate was prepared:

Housing	$168.00
Carfare	30.30
Food	492.388
Clothing	127.10
Fuel, light	46.75
Health	20.00
Insurance	22.80
Sundries	73.00
Total per year	$980.418

In this estimate some question has been raised whether the items of housing and sundries have not been underrated. On the whole, however, it is felt that the estimate is fairly accurate.

Health, Insurance and Recreation

HEALTH, insurance and recreation are items which call for some comment. Dr. Lewis I. Dublin, statistician for the Metropolitan Life Insurance Company, concludes after a detailed study, that "a workingman will average five weeks' sickness in three years, or that one in every three will be sick in each year." Professor Irving Fisher of Yale, states that the average expenditure, resulting from sickness and death among the families of workers, is $27.00 per annum. The United States Commissioner of Labor (1912) concurs in this estimate, as does Dr. Dublin; but the latter "supplements this view by stating that even at this rate, the family will to some extent be dependent on charity." ("Report," p. 15.) The New York estimate, however, is placed at $20.00, "because there are more facilities for conserving the health of a family in New York than elsewhere."

The expenditure of $22.88 for insurance is justified on the assumption that the father is insured for $500, the mother for $100, and the children for the smallest amount that can be registered. This "is merely industrial insurance," and does not provide against sickness, accident, unemployment or property loss. Weekly payments for this insurance are the general rule.

For a policy of $500 the premium is twenty-five cents, for $100, ten cents, while a minimum of three cents is required for the children's insurance. It is interesting to observe that while Americans, Germans, and Irish insure members of the family rather than property, the custom is reversed with Russians and Hungarians. In the present estimate, no provision is made for property insurance, for the obvious reason that a man working on this minimum is not likely to have any property worth insuring.

As to recreation, the Report explains: "It is unnecessary to defend the fact that a family in order to maintain a normally happy and self-respecting existence must have proper amusements. For recreation, therefore, we have allowed occasional trips to the beach, incidental carfare, moving-picture shows, Christmas and birthday presents and miscellaneous amusements." In this, the moralist will heartily concur with the economist. Proper amusement in moderation helps soul as well as body, since it does much to make the worker a more human and therefore a more law-abiding and useful member of society. There is no danger that the worker will indulge in too much recreation. The real danger is that in default of amusements of a suitable kind, he will be impelled to varieties that are personally harmful, anti-social or even criminal.

Some Private Budgets

INCLUDED in this Report of the Bureau of Standards are budgets submitted by several private societies. The estimates of the Association for Improving the Condition of the Poor, are, for Manhattan: 1915, $651.36; 1917, $723.36. The Association notes, however, that this is by no means an ideal minimum budget, but simply the smallest amount on which a laborer's family can possibly be maintained in decency. The Social Service Bureau of Bellevue Hospital raises its estimate of $810.356, made in 1915, to $1,003.806; the United Hebrew Charities submits an advance from $783 to $907.30. For Brooklyn, two estimates are offered. The first, calculated by the St. Vincent de Paul Society, increases its estimate (excluding health, carfare and sundries), from $806 to $943; the Brooklyn Bureau of Charities, including carfare and sundries, from $785.20 to $941.20.

To what extent the wages of unskilled labor have kept pace with the rise in the cost of living, may be left for another study. It is safe to say, however, that if exception be made for certain employments of a temporary character, the wage rate of the New York unskilled laborer has not made an equal advance.

Paul L. Blakely, S.J.

EDUCATION

Geography in the Grades

TO teach geography means to familiarize the child with its laws and principles, to lead him to apply them in determining geographical conditions, and to see how human activities are influenced by these conditions. "The practical needs of the present day require geography to depict the earth as the abode of mankind, and the different regions of the globe as the spheres of action of the various people. Geography must furnish us with an explanation of the agricultural, industrial and commercial circumstances, and the poverty and wealth of each country, deduced from its situation, its climate, the nature of its surface, its animal, vegetable and mineral conditions, and the character of the people." This definition shows that the study is no longer considered a knowledge of unrelated facts, but is regarded as a science depending upon fundamental laws.

With this subject, as in fact with all others of the curriculum, the attitude of the teacher decides the attitude of the class. This is true of normal children, at least, and it is they we have in mind. If the teacher comes to the lesson with the subject matter well in hand, knowing just what he is to teach, how he is to teach it, and what results he is to get, the lesson will be taught with life and enthusiasm. There will be no striving to gain or hold the attention of the children; they, like Coleridge's Wedding Guest, cannot choose but hear.

Correlating the Subject

ITS importance in the curriculum is apparent from the broad outlook it gives upon the world, through its connection with the other sciences. Geography cannot be taught alone; there are kindred subjects with which it must be correlated, if it is to be adequately presented. In treating of man, it depends upon ethnology for many facts regarding the races and their influence in developing the intellectual, industrial and commercial status of the world. Meteorology, geology, and economics will be of great value in dealing with this comprehensive subject. The teacher with a knowledge of meteorology can wrap even so unpromising a subject as rainfall with interest. Some instruction in the use of the rain gauge, and the method of calculating the average rainfall of a State or the United States, brings the pupil valuable practical facts. Again, a good working knowledge of this subject renders easy the teaching of such subjects as climate and climatic differences, tornado and cyclonic regions, etc. In describing the surface and structure of the earth, geography touches upon geology. Many important facts can be taught, as it were incidentally, concerning sandstone, limestone, granite, quartz, feldspar, and the other common rocks. Nearly every section of the country presents geological features of its own; here, the knobs and hills covered with coral formation telling its own story to eyes which can read, of the coral polyp and its work; there, the rock forming the bed of the running brook, filled with fossils of brachiopods and other related shell fish; again, the silent majestic mountains, rearing aloft their granite piles. All these facts speak more eloquently than words of the physical changes that have come upon the earth. "O earth, what changes hast thou seen!" It seems an injustice to the child that he should grow up wholly ignorant of nature's book, the fairyland of science, which lies all around him. In explaining the productions, industries, wealth and poverty of nations, geography prepares for economics, a subject of vital importance at the present time. Other sciences upon which geography draws are mathematics, astronomy, zoology, and agriculture.

Formal Drill

IT is a great mistake to overemphasize one part of a subject to the detriment of another, equally important, and there is a tendency in correcting the error, to swing to the other extreme. Years ago the criticism was made that too much time was spent on formal geography. It is argued that the child now acquires better general ideas of description from the wealth of supplementary material placed at his disposal; but from time to time we hear the complaint that locative geography is being ignored. "It is apparent that a grammar-school graduate who discourses freely on synclines and anticlines, without being able to show you London or New York City on the map, has somewhere jumped a cog in his preparation for life." Some time ago an article in a school journal stated that informal tests in geography were given to high-school graduates in different parts of the country. They could not locate on outline maps such places as London, France, New York City, Chicago, California, and Texas. This condition was probably the result of an effort made to eliminate the drill aspect in geography. Places were to be located as they occurred in the cultural pursuit of the study. A certain amount of formal drill must be done in all the branches, unless we wish our pedagogical house to rest on a foundation of sand.

No correct teaching requires the memorizing of the text. This is a deadening process, often descending into a repetition of empty words. Whenever possible the teaching of

geography should be done concretely. The day has passed when the teacher who sits on the rostrum and says, "Begin the lesson, John; take it up, Mary," is either seen or heard. So rapid has been the advance in the teaching of this and kindred subjects, that there seems to be little excuse for not presenting them concretely. While we are told to illustrate wherever possible, wherever practical, yet this illustration must be simply a means to an end. Such, for instance, should be map drawing; a means of fastening certain facts securely. The drawing may be crude, nevertheless it serves its purpose. Maps carefully and painstakingly drawn, elegantly colored, perfect as to detail, have little educational value in the geography lesson, however valuable they may be as works of art. The sand-table can be utilized in the lower grades, in teaching the natural divisions, highlands and lowlands, a river system, its source and outlet, etc. The work, to be practical, must be the pupil's; little permanent knowledge is obtained from a table elaborately worked up by the teacher. Care must be taken that certain definite facts are secured both by map drawing and sand-table work; otherwise these become prolific sources of idleness.

In pursuing the study of a country or group of States, it is well to follow an outline; e. g., surface, soil, climate, drainage, productions, industries, people, history. Pupils should be encouraged to use maps and different texts in developing these topics. Thus they will be trained to pick out essentials. It is not necessary to learn all that a text-book contains; much of the matter is placed there for reference. By careful planning of his work, the teacher can introduce into the assignment of the lesson a problem, the solving of which will enable the pupil to learn many related facts. "Would it have been as easy to colonize North America from the western coast as from the eastern?" "Why did certain cities grow into great commercial centers?" "Are seaports always situated on good harbors?" "Why is Chicago the greatest grain market in the world?" In solving these and other problems, it will be necessary to consult reference books and geographical readers. To review a country, pupils might give an exhibit of the result of their study by means of maps, products, pictures, etc. A program consisting of numbers relating to the country would prove interesting and profitable. Songs, compositions, short talks on literary and historical personages, will help to impress the knowledge acquired.

The Present Trend

THE tendency now is toward industrial geography. There is no doubt that it is a fertile and interesting field. Here the child learns his dependence upon his fellow-beings. "The coffee he drinks is prepared from beans gathered by savages in South America or the East Indies; his tea is steeped from leaves dried by the Japanese or the Chinese. Perhaps he sweetens his South Carolina rice with Cuban sugar. He eats mackerel caught in the fiords of Norway. Saginaw salt combines with India pepper to give relish to his Kentucky sweet potato. Mediterranean sardines are served on slices of California lemons. His dime coined from silver mined in Nevada buys dates plucked from palms in Africa. Perhaps he corks his ink bottle with a bit of bark from a tree growing in Spain." The sources of information in this line are many. Helpful books are Rocheleau's "Great American Industries," Book III; "Commercial and Industrial Geography" by Kellar and Bishop; Word's "Primer of Political Economy," "Geographical Readers" by Carpenter.

The teacher of geography coming to his work prepared to lead his pupils in this study which forms the basis not only of many grammar grade studies but also of nearly every high school subject, will be able to bring joy to the minds of his pupils. From him they will learn to read sermons in stones, find books in the running brooks, and good in everything.

Sterling, Illinois. A Sister of Loretto.

NOTE AND COMMENT

Fostering Autocracy

DR. PARK L. MYERS, dispensing wisdom to the Woman's Educational Club at Toledo, declared himself unsympathetic with the study of the classic languages because they tend to develop the spirit of autocracy in our high school pupils. According to the local *Times,* he strongly favored the study of the various branches of science in preference to Latin and Greek, "arguing that a knowledge of science makes people more tolerant towards one another." This statement is beautifully illustrated in the present war. The toleration fostered by the highly scientific inventions of machine-guns, mortars, asphyxiating gas, liquid fire, submarines and battleships is simply unexampled in the annals of history. The poor monks of the Middle Ages, on the other hand, who, in the seclusion of their cloisters preserved for the world the classic literature which is now threatening to overturn our democracy, were of course notorious for their autocratic habit of mind.

Lancaster's "Movies"

FIVE separate committees which recently investigated the moving-picture theaters of Lancaster, Pa., reached practically the same conclusion regarding the moral perils of the city's film-halls. The Ministerial Association, the last of the committees, examined 134 moving-pictures and then made the following report:

> When only 49 per cent of the pictures can be classed as good (and this only by a very liberal estimate); when 22 to 40 per cent of the pictures show marital infidelity and illicit love, and immorality made falsely attractive by fine clothes and luxurious surroundings; when 20 per cent of the pictures show murders and suicides, and 10 per cent intemperate drinking and drunkenness, and 27 per cent robberies and theft and gambling and poisoning and kidnapping and blackmailing—it is time, we feel, that the Christian forces of this community should arise and call a halt, either by warning all parents to keep their children away from such shows, or by petitioning the mayor to use his prerogatives to appoint a local board of censorship to supplement the work of the State Board, which this latter board openly and freely declares is inadequate.

"These pictures were a veritable school of crime—and the impression they left was a sneer at virtue and goodness," was one of the investigator's opinion of what he saw. Lancaster's moving-picture theaters are probably no better nor worse than those of any other American city of its size. But how long will the patient public endure this corruption of children by vile films?

A New Feature in College Work

THE idea of developing stereopticon lecture clubs in our Catholic colleges, previously discussed in our educational columns, is gradually gaining favor and has everywhere met with signal success. The lectures are given in Catholic schools, institutions, parish halls and before Catholic organizations. No pains are spared in carefully preparing the speakers and in gathering from all available sources, in Europe and America, the best and most attractive illustrations of the subjects chosen for treatment. The latest college organization of this nature which has come to our notice is the "Little Flower" Lecture Club of St. Louis University. The members, we are told, are fully alive to the vitiating influence of the "movies" and have therefore set themselves the task of counteracting the evil in a practical way. "They are persuaded that there is more genuine beauty and romance in Catholic deed and thought; that there is more that appeals to the human mind and heart in the

LIBRARY PACIFIC SCHOOL OF RELIGION

life, for instance, of a Xavier, a Marquette, a Bernadette, or the 'Little Flower,' than in anything that can be conceived by the brain of an Ince or a Griffith." Nothing could be more true. Catholics have but to utilize the magnificent material furnished them in the lives of the heroic men and women of their own faith; but the treatment must be worthy of these lofty themes and no haphazard efforts should be tolerated. Neither time nor labor is to be spared in the historical study, the perfect wording of the lecture, and the richest choice of illustrations before the speakers are permitted to make their appeal to the public. Success is then assured beforehand.

Cardinal Farley's Tribute to the Polish People.

THE following letter of Cardinal Farley, with its beautiful and affectionate tribute to the Polish people, was written to the Reverend Aloysius Warol, S.J., editor of the new Polish *Messenger of the Sacred Heart;*

> It is a great joy to me to learn that you intend to publish a Polish *Messenger of the Sacred Heart* for the benefit of the exiles of that heroic Catholic nation, which, during so many centuries, was the bulwark of Christianity against the infidels, and which, more than once, by the unparalleled bravery of her sons saved the Church of God from utter ruin in Europe. It was a pleasure to me to be able to encourage the Catholic people of this happy land to contribute to the relief of your people in blood-stained Poland where brothers are compelled to fight against brothers and where so many women and children are exposed to the very worst miseries of this terrible war. But it is a much greater happiness to be able now to call down God's blessing on your work of strengthening their hearts to bear the cross which our loving Heavenly Father has seen fit to lay upon them. May the teaching and example of the Sacred Heart give them patience in their sorrows and strength to overcome the temptations which surround them! And may the thought of the heroism of their forefathers who kept the Faith amid persecutions greater than have ever been known except among the early Christians and in Ireland, make them as heroic now in fighting against the more subtle persecutions which all who wish to serve God faithfully must endure even in time of peace. May Almighty God bless your great work! May the Sacred Heart of His Divine Son instruct you how to make known the great lessons which He teaches mankind from the Crib to Calvary! May all success attend your Polish *Messenger of the Sacred Heart!*

It would be superfluous to add further words of encouragement or recommendation. The new monthly, *Poslaniec Serca Jezusa,* is published at St. Francis Xavier's College, New York. The editors have wisely decided upon the modest price of five cents a copy, with special rates for bundle orders.

The Church as Pacifier

IN the stirring discourse Father Thomas J. Campbell, S.J., delivered last week at the Pro-Cathedral, Brooklyn, on the occasion of the silver jubilee of Bishop McDonnell he thus described the Church's humanizing and pacifying power:

> What are all the dioceses of the world, but sections, portions, divisions, territories of the universal and visible Kingdom of God on earth? And who are those who govern them but the delegated and consecrated representatives of him who is the Supreme Ruler and the Chief Shepherd: the Vicar of Jesus Christ? What they do he does; without him they would be absolutely helpless. When, therefore, this world-wide Kingdom exerts an influence not only on 800,000 souls as here on this island, but on countless millions in every clime and nation and in every condition of life, by modifying, checking, controlling, and in numberless and sublime instances almost completely eradicating the terrible appetites of the animal nature of men and substituting for them impulses and ambitions that are noble, elevating and supernatural, it is clear, even though in individual cases it succeeds only to a slight degree, or not at all, that a mighty power is at work in the interest of the world's peace and succeeding to an extent that defies calculation. For suppose if you can that the doctrines and morality inculcated by Christ, not only such as the Catholic Church teaches, but that all the shreds and remnants and vestiges which have remained despite the ravages of heresy and schism, were completely eliminated from the world; and that man were left absolutely in the power of those brutal instincts by which he is prompted to such a frightful extent today, what would the whole world be but hell? It is in preventing that catastrophe and in eliciting splendid examples of Christian piety, even in the bloody trenches and reeking battlefields, that the Sovereign Pontiff, the Representative of Jesus Christ, displays his power on earth; and makes it manifest to those who reflect that he is infinitely greater than if he were merely sending back an Attila to his forests, or putting Henry IV on his knees in the snows of Canossa.

A remarkable circumstance of the jubilee celebration was the fact that Father Campbell also preached at the consecration of Bishop McDonnell which took place on St. Mark's Day, 1892, at St. Patrick's Cathedral, New York.

Citizen, Patriot and Man of Peace

ALL the bells throughout the mountains and valleys of Switzerland were lately rung to usher in the fifth centennial of the great Catholic patriot to whom Switzerland is indebted for the preservation of her national unity, the Blessed Nicholas von Flue. Distinguished in his country's battles, he refused to accept from a grateful nation the highest dignity it could bestow on him. When after the Burgundian wars the delegates from the various cantons fell into disagreement, and there seemed no possible settlement except an appeal to arms, an embassy was sent to seek his advice. As a result unity and peace were so firmly established that they continued unbroken for centuries. After a strenuous life of public service and after giving ten children to his native land, the hero retired to a hermitage where his bed was a board, his pillow, a stone, and his sole food for twenty years, the Holy Eucharist. This last fact, a constant miracle, was carefully verified during his own lifetime by both the civil and ecclesiastical authorities. From his family have sprung at least thirty priests. In its official proclamation the Swiss Government thus describes his unique services to his native land:

> The present day (March 21) vividly calls to mind the memory of a venerable figure in Swiss history. In a period of extreme danger to the old Federation, Brother Klaus (the familiar name by which he was known), looking far beyond mere petty local interests, threw the weight of his moral influence into the scales for peace, a peace of no mere temporary nature. He firmly welded together the bonds that had loosely joined the members of the Federation, so that it remained unbroken in the crisis of the Reformation. Thus was established the solid foundation of the present Swiss ideal: the peaceful happy union of peoples of diverse tongues, all dowered with equal rights, and the harmonious blending of three distinct types of culture. . . . In the foreign affairs, too, of the Federation, Brother Klaus, for his piety and wisdom had won him international honor, devoted himself to the interests of peace. His influence reached as far as the courts of Innsbruck and Milan. The principles which he so ardently recommended to the Government at Berne have a deep significance even now. They are summed up in the faithful observance of our civic duties, in the protection of the weak, and mainly and above all things, in the preservation of a civic peace founded on mutual charity and esteem.

Swiss ideals are like our American ideals. Surely we have a lesson to learn from the illustrious Catholic patriot, a lesson of mutual love and helpfulness. "God grant," wrote the President as he ordered the ringing of all the bells in Switzerland, "that these chimes may find an echo far beyond our own frontiers in perpetuating the spirit of the man of peace from Ranft."

AMERICA

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The Odd Spring Drama

John B. Kennedy

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Who's Who

THE REV. GEORGE CALAVASSY, born in Syra, Greece, in 1881, entered the Pontifical Greek College of St. Athanasius, in Rome, in 1897, pursued studies in the University of Propaganda, Rome, ordained to the priesthood in 1906, for the Greek rite, sent by Propaganda to the new Greek Catholic mission in Constantinople, professor in St. Louis Seminary, Constantinople, rector of a church in Thrace in 1908, sent on a special mission to Rome in 1914, named Apostolic Missionary by a decree of the Sacred Congregation of Propaganda. At the request of the Holy Father, Father Calavassy is now in the United States (30 West 16th St., New York City) collecting funds to be used for the spread of Catholicism among the Greeks.

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The Catholic Mind

Issue for May 8, 1917

The "Unbiased" "Independent"

The Greek Schism and Benedict XV

Frequent complaint is made of the lack of fair play in the treatment of Catholic questions by secular publications. A striking instance of this is shown in the correspondence with the editor of the *Independent,* which is given in the current issue of the CATHOLIC MIND. The explanation of the status of the Greek Schism, which completes the number, is both interesting and instructive.

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Chronicle

The War.—The British have advanced east of Arleaux-en-Gobelle and captured Fresnoy; they have also made some progress on the twelve-mile front from Fresnoy to Cherisy, and have occupied the latter place. Bullecourt, further south, was attacked but is still held by the Germans. The French have moved north along the Craonne plateaux, have stormed the city itself and advanced beyond it. West of Craonne they have pierced the German line for a distance of four miles and southeast of Craonne they have taken three important heights. In the Champagne district, between Reims and Aüberive, the French have advanced about half a mile on a front of about two miles, and have got possession of Mont Carnillet and Mont Haut.

Bulletin, April 30, p.m.-May 7, a.m.

In Armenia the Russians have evacuated Mush. In Mesopotamia the Turks who were defeated at Samara have retreated fifteen miles in a northerly direction along the Tigris. Further east they have taken up positions a few miles south of Bandiadhaim and about twenty-five miles southwest of Kifri. Renewed activity is reported in the Trentino, Macedonia, Volhynia, Galicia and Rumania, but in none of these places have important results been achieved.

The principal interest of the week centered around the censorship section of the Espionage bill. In the public press and in the House of Representatives there was violent opposition to the measure as reported by the House Judiciary Committee, principally on the grounds of its unconstitutionality, its assumption that the press was not loyal and could not be trusted, and of its uselessness. Other objections laid stress on the fact that it barred constructive criticism, that it deprived citizens of their inherent right to a fair trial, that it made it possible to inflict severe penalties for presumptive and not proved acts of conveying useful information to the enemy, and that it gave the President power to punish men on the strength of his own individual judgment. When the bill was put to the vote, the censorship section was rejected, the vote being 260 to 105. Representative Gard then introduced the following substitute:

The Espionage Bill

> During any national emergency resulting in a war in which the United States is a party, or from imminence of such war, the publication, wilfully and without proper authority, of any information relating to the national defense that is or may be useful to the enemy is hereby prohibited, and the President is hereby authorized to declare by proclamation the existence of such national emergency and is hereby authorized from time to time by proclamation to declare the character of such information which is or may be useful to the enemy, and in any prosecution hereunder the jury trying the case shall determine not only whether the defendant or defendants did wilfully and without proper authority publish the information relating to the national defense as set out in the indictment, but also whether such information was of such character as to be useful to the enemy. Provided, that nothing in this section shall be construed to limit or restrict any discussion, comment or criticism upon any fact or any of the acts or policies of the Government, or its representatives, or the publishing of the same. Whoever violates the foregoing provision shall upon conviction thereof be punished by a fine of not more than $10,000 or by imprisonment for not more than ten years, or both.

The majority believed that in this form the censorship section had lost its most objectionable features, since it provides for trial by jury and leaves the press free to publish news and to criticize the conduct of the war, although under direction from the President. Accordingly it was passed in the House by a vote of 190 to 185. There was little discussion on the other sections of the Espionage bill, and in the final vote it passed by a majority of 220 to 167. As the Espionage bill just passed by the House has a separate identity from the bill on the same subject still under consideration in the Senate, the whole bill and especially the censorship section passed by the Representatives will again be open to discussion by the Senate.

In the Senate, discussion of the Espionage bill was concerned mainly with the embargo section. For the clause reported by the Senate Interstate and Commerce Committee, the Senate substituted the following amendment which passed by a vote of 40 to 30:

> When during the pending war the President shall find that exports to a particular country are being used directly or indirectly to supply an enemy country, and shall make proclamation thereof, it shall be unlawful to export any article or articles from the United States to such country except and under such regulations and orders and subject to such limitations and ex-

ceptions as the President shall prescribe until otherwise ordered by the President or by Congress.

In its present form the measure gives less authority than was asked for by the Administration, for in its original draft the President was to be empowered to limit the exportations of foodstuffs, when in his judgment "public welfare or safety shall so require."

The Army Bill

Efforts were made on April 30 to unravel the parliamentary tangle in which the Army bill was involved, owing to the fact that in each house the bill as passed had a separate identity, but discussion on the matter was postponed to make way for the consideration and passage of a resolution authorizing the Government to take possession of the ninety-one Austrian and German ships in American ports, and to assume title to the same. On May 1 the Senate Army bill was again voted through in the Senate, being incorporated as an amendment to the House bill. Two slight changes were made: one in the phrasing of the prohibition clause, so as to make it incumbent on the President, and not a matter of choice, to prohibit the sale of alcoholic liquor in camps and to soldiers in uniform; the other intended to secure moral conditions in military camps. Senator La Follette proposed an amendment to submit the question of conscription to the people by a general referendum. His proposal was defeated by a vote of 68 to 4. Senator McCumber wished to offer an amendment eliminating the clause which exempts from liability to conscription members of religious organizations with creeds opposed to warfare. His proposal was rejected by a vote of 54 to 17. The bill has gone to conference, and the conferees will be informed on the attitude of the Administration.

Stringent regulations for the censorship of cable messages to be sent out of the United States, and of telegraph and telephone messages to be sent to Mexico, were published on May 1 in an executive order signed by the President. The object of the regulations is to prevent the enemies of the United States from receiving valuable information. The enforcing of these rules devolves upon the War and Navy Departments.

Food Control

Two measures concerning domestic food control were introduced into Congress during the week. The first, which was sponsored by Mr. Lever in the House and by Senator Gore in the Senate, provides for a survey of the country's food resources and for conferring authority on the Government to prevent food speculation. The second, also introduced by Mr. Lever and reported favorably to the House on May 3 by the House Agricultural Committee, has for its main provisions the following:

> To fix maximum and minimum prices for food, clothing, fuel and other necessities, and the articles required for their production. To prescribe regulations to govern the production of those commodities and if necessary to requisition the producing factories, mines or other establishments. To compel holders of necessities to release them in amounts insuring equitable distribution. To regulate exchanges in such a way as to eliminate market manipulation. To compel railroads to give preference to the movement of necessities. To levy such importation duties as are found necessary to prevent excessive "dumping" of foreign products. To impose limitations or prohibitions upon the use of grain in the manufacture of liquor. In addition the Secretary of Agriculture would be empowered to establish standard food grades, to license and control the manufacture, storage and distribution of foods, to prescribe the percentage of flour to be milled from wheat, and to regulate the mixing of wheat-flour with other flour in the making of bread and other food.

Mr. Hoover, the Chairman of the food committee of the Council of National Defense, recently returned to this country, brings with him detailed information about the food shortage in the countries at war, and also about the methods which resulted in very great waste. He declares that similar difficulties can be avoided in this country only by coordinating separate activities under one administrative head. He has been in consultation with Secretaries Baker, Lane and Houston concerning the general situation and the two bills, especially the second, just submitted to Congress.

In a conference between the Secretary of Agriculture and the representatives of the Allies, insistence was laid on the necessity of unifying the food control of Canada and the United States. One of the methods suggested and likely to be carried out is the adoption by Canada of regulations similar to those in the United States.

The Submarine Menace

Official pronouncements both in this country and abroad have made it clear that the submarine campaign now constitutes a serious danger not only to the Allies but also to the United States. Secretary Lane has made public the fact that German submarines destroyed in the last two weeks 400,000 tons of shipping. Germany, it will be remembered, built her hopes of winning the war on her ability to sink an average of 1,000,000 tons a month; at the present rate of sinkage that average has been almost reached, and there is every prospect of the figure growing larger. As a consequence, Mr. Lansing has thought it wise to enlighten the public in the following statement: "There is no use of our closing our eyes to the fact that the situation is very serious."

Up to the present Great Britain and France have failed to meet the issue adequately, and there is very little prospect of their doing so in the immediate future, for their every resource is already taxed to the utmost. The task, therefore, devolves to a large extent upon this country, and the Administration has made it clear that the United States has accepted the burden. The President and the Commissioners to the International War Council have practically completed their deliberations; and although the details of their plans have not been divulged, it is known that every effort will be made by the United States to tide the Allies over the next eight months. This is the period set by Germany for bringing the Allies to submission, and it is generally taken for

granted that after that period the menace will have ceased to be serious.

Two things have to be done: to furnish the Allies with food and supplies and to drive the submarines from the sea. The former is the more pressing of the two needs, and is the immediate concern of the Administration. The plan elaborated by Mr. Balfour and the President, according to the New York *Sun*, involves the following items:

> Putting into the transportation service of the Entente enough tonnage to keep up the flow of supplies regardless of ships sunk; construction of wooden ships and other light craft of 2,000 or 3,000 tons at the maximum rate of speed; providing British shipyards with much-needed supplies of steel, regardless of cost and regardless of the amount kept away by the U-boats; organizing a system of food production and food transportation in the United States which will expedite at an amazing rate the inflow into Entente countries.

With a view to securing the utmost efficiency in carrying out this plan, legislation will probably be introduced into Congress in the near future which will confer upon the Government authority to nationalize shipping and shipbuilding industries as far as may be necessary to meet the present crisis. Mr. Charles W. Morse, a recognized expert on shipbuilding, is confident that the United States can build 5,000 ships within a year, with four months required for the completion of each, provided the Government will commandeer the necessary labor and materials. The investigations of the Shipping Board would indicate a lower figure as the utmost possible output. But there is confidence that the combined efforts of England, with Lloyd George's promise of 2,000,000 tons within a year, and those of Japan and China, who have also promised cooperation on a large scale, will produce ships faster than they can be sunk. There are also rumors that although this Government feels the utmost sympathy with the perilous position of Holland and the Scandinavian countries, and will do her utmost to relieve their shortage of food, insistence will be laid on the fact that assurances must be given by them that no supplies forwarded to them shall reach Germany, and that the ships belonging to these countries shall brave the submarine peril and not remain idle in port.

France.—No news in the last months has created such interest both in France and abroad as the announcement recently made that the Cabinet had decided to restore the post of Chief of Staff in the Ministry of War and had appointed General Philippe Pétain to the new position. It is remembered that when Marshal Joffre retired from the high command of the French armies on the western front General Pétain refused to accept the proffer of Joffre's place, because it did not carry with it much wider powers than Joffre had possessed. It is also known that recently when discussion was begun in the French Ministry over the matter of a change in the high command, General Pétain again insisted that he would not accept the post unless he were vested with the fullest authority. The revival of the office of Chief of Staff in the Ministry of War is therefore of the greatest military significance. It confers the highest possible honor and authority on General Pétain, without seeming to displace General Nivelle, commander of the French armies on the western front.

The New Chief of Staff

General Pétain's splendid defense of Verdun has made him extremely popular with the troops and the general public. The post just conferred upon him, a new one, which so far has not been used in France in the present war, is evidence of the esteem in which he is held. The powers of the new Chief of Staff in relation to those of General Nivelle will be as follows. General Nivelle remains the Commander in Chief of the troops fighting at the front. He will direct and execute the operations of the war on the Somme, the Aisne, in Champagne, Lorraine and Alsace. But his authority does not extend to armies now being prepared and trained in the interior, nor to the English or Italian armies. He is the executive chief of the war operations; he is not their directing head. The latter will be General Pétain. He will prepare the great operations and coordinate them with those of the Allied commanders. He will see that perfect union and contact with troops at the front and the rear be maintained and that the great transport and commissariat lines be kept open and clear. He will administer all the military resources of the country not only in the line of battle, but in the colonies also. Those who know the new Chief of Staff are convinced that he is equal to the arduous tasks and responsibilities which have been thrust upon him.

Rome.—A few days ago in St. Peter's the imposing ceremony of the beatification of the Venerable Giuseppe Cottolengo took place, thus adding another name to the long roll of the children of the Church conspicuous for their holiness, their love of God and their neighbor. At a time when works of beneficence and charity are engaging so much attention, this solemn act of the Holy Father is singularly appropriate.

The Roll of Honor

Blessed Giuseppe Cottolengo founded at Turin, in 1828, the "Little House of Divine Providence" for the relief, shelter and care of the indigent poor. The institution established by this heroic priest was appropriately named; for, devoid of temporal means and resources, its founder trusted in Providence alone to foster and further his work. Providence so visibly helped him that Pius IX called the "Little House of Providence" the "House of Miracles." It has given a home, shelter, love and affection to thousands, and, while attending to their temporal needs, has also watched even with more solicitude and care over their spiritual wants. The Little House of Providence is a work in which the inhabitants of Turin are especially interested, but owing to its wonderful growth and success, it has come to be

something like a national institution of which all Italians are proud. The history of the apostle of Turin is an eloquent proof that in the cause of charity the Catholic Church is ever bringing forth the remedies needed.

If in the person of the Blessed Cottolengo, the Church puts the seal of her approval on the virtues of the active life, on the other hand she calls to the attention of the world the virtues of the hidden life in the person of the Discalced Carmelite nun, Sister Anne of St. Bartholomew, whose beatification is announced for the solemn function in St. Peter's on May 6.

After a very short interval these acts of the Holy Father were followed by another, in virtue of which, in presence of Cardinal Vico, pro-Prefect of the Sacred Congregation of Rites, of the Rev. Angelo Mariani, Promoter of the Faith, and of Alexander Verde, Secretary of the Congregation, he juridically and authoritatively pronounced on the "heroicity" of the virtues of the Venerable servant of God, Joseph Maria Pignatelli, of the Society of Jesus. The Venerable Father Pignatelli, eminent for the rare combination of the virtues of the active and contemplative life, was the link between the sons of St. Ignatius scattered by the decree of Pope Clement XIV which suppressed their Society, and the new generation of their Order which was fully restored by Pius VII. It was owing to his gentleness, prudence and patient skill that the Society of Jesus, even before the general decree of its restoration throughout the world, was recalled to Sicily, Sardinia, Naples and finally to Italy and Rome itself.

Russia.—Foreign Minister Milyukoff was the object of hostile demonstrations in Petrograd on May 3. The riot was the expression of the Socialists' dissatisfaction with the diplomatic note that the Foreign Minister had sent two days before to the representatives of foreign countries. Milyukoff said in part:

Opposition to Milyukoff

> The declaration of the Provisional Government, being imbued with the new spirit of free democracy, naturally cannot afford the least pretext for assumption that the demolition of the old structure has entailed any slackening on the part of Russia in the common struggle of all the Allies. On the contrary, the nation's determination to bring the world-war to a decisive victory has been accentuated, owing to the sense of responsibility which is shared by all in general, and each one of us in particular. This spirit has become still more active by the fact that it is concentrated on the immediate task, which touches everybody so closely, of driving back the enemy who invaded our territory. It is understood, and the annexed document so expressly states, that the Provisional Government in safeguarding the right acquired for our country will maintain a strict regard for its engagements with the allies of Russia.

The Workmen's and Soldiers' Delegates, who learned of this note only after it had been sent, insisted that they should have been consulted about it, charged the Minister with lacking sympathy with them and wished to know the character of Russia's "engagements" with the Allies. The Delegates were strongly opposed to furthering a war of conquest or annexation and demanded that a new note be sent to the Allies. To make it clear how dissatisfied the Delegates were with the Foreign Minister, soldiers marched through the streets of Petrograd bearing banners inscribed with demands for the resignation of Milyukoff, and even of the Provisional Government. The Minister courageously addressed the mob at midnight from the steps of the Marinsky Palace, saying:

> I declare to you that the Provisional Government and myself, as Minister of Foreign Affairs, will defend a position in which no one will dare to charge Russia with treason. Never shall Russia consent to a separate peace. The Provisional Government is a sailing vessel which can only move with the help of the wind. We look, then, for your trust, which is the wind that is to make our ship go forward. I hope you will supply us with that breeze, and that your confidence will aid us in propelling Russia towards liberty and prosperity.

Before he finished speaking the Minister had so far overcome the antagonism of the populace that they began to cheer him. The Executive Committee of the Workmen's and Soldiers' Delegates then sat in a special session with the Council of the Provisional Government and an understanding was reached, the Council of Workmen's and Soldiers' Delegates accepting the Provisional Government's explanation of the May 1 note. The Ministers said that the note, in speaking of a "decisive victory," had in view only a solution of the problems mentioned in the communication of April 9, which declared that "Free Russia does not aim at the domination of other nations or at depriving them of their national patrimony or at occupying by force foreign territories." The Delegates insisted, however, that the power in Russia rests in the hands of the workmen and soldiers.

Democracy is certainly spreading in the army. At the suggestion of the soldiers, Minister of War Guchkoff has issued an order placing all discipline in the hands of the troops. The document empowers each army corps, regiment and company to elect a special committee whose office it will be to control food supplies, take justifiable measures against abuse of power by military chiefs, settle disputes between officers and soldiers and prepare for the election of delegates to the Constituent Assembly. The order further provides that:

Democracy in the Army

> Hereafter all soldiers will be citizens of Russia. Complete religious freedom. Free speech guaranteed. Attendance at church services not compulsory. Mail from trenches shall not be censored. All mail—including pamphlets—shall be delivered to soldiers at the front. The servile "sir" abolished in replies by private soldiers to officers. Hereafter privates shall say merely "yes" or "no," without the "sir," in answering officers. Also, soldiers hereafter need not salute their officers "unless the soldier wishes." Privates, however, must come to "attention" when commanded to do so. Corporal punishment in the army completely abolished.

An alliance of military and naval officers has been formed in Petrograd to assist in organizing the army on a new basis.

Luther and Lying

HERBERT THURSTON, S.J.

THAT Luther was guilty of many conspicuous faults of taste and temper is admitted by his most ardent admirers. But a more delicate point which has been much discussed of recent years is the question of his intellectual honesty. Was he a truthful man? The work *"Luther und Luthertum"* published in 1904 by Father Denifle seems to have been written with the direct purpose of answering this question in the negative. The distinguished Dominican made out a very damaging case and the vehement outcry raised by the divines of the Fatherland showed plainly enough that the blow had got home in a sensitive spot. Probably, however, it should be admitted that Denifle did sometimes press the charge of conscious deception too far, and it is to be noted that the rather uncompromising language used was in a good many instances quietly modified in the second edition. But the Lutheran defense, even as represented in Köhler's *"Luther und die Lüge,"* is a weak one. It rests for the most part upon such pleas as that the charge of conscious perversion of the truth has not been made out, or that Luther merely echoed the calumnies of others, or that his recollection of his early life had grown blurred and indistinct. We may remember the usurper in "The Tempest"

> Who having unto truth by telling of it
> Made such a sinner of his memory
> To credit his own lie, he did believe
> He was indeed the Duke.

So the Wittenberg professor seems by degrees to have persuaded himself into a view of many incidents in his past history which is demonstrably in contradiction with the ascertained facts. Such, for example, is the account he gave of the Bible, as a book practically unknown to his student contemporaries; such again, the story of his discovery of the real meaning of "the justice of God" (Rom. i:17), a meaning, as he afterwards untruly alleged, which contradicted the teaching of all the scholastic doctors; such, his assertions regarding the value set upon the vows of religion apart from belief in Christ; such again, the exaggeration of his numberless diatribes against the vice and profanity which reigned at the Papal court. Of course when Luther declared that in Rome Masses were said with such scandalous haste that ten in succession occupied less than an hour, he may not altogether have intended his hearers to take him seriously. But he also knew that some of them did take such utterances seriously and he was quite willing that the cause of the Evangel should be promoted by these extravagances.

Moreover, statements of fact represent only one class of the prevarications with which the Reformer stands charged. He is accused of garbling texts and of falsifying his translations, the most famous examples being the insertion of the word "alone" in Rom. iii:28: "Man is justified by faith alone without the works of the law." It is asserted also that he taught very lax doctrine when formally discussing the permissibility of lies of excuse, and he certainly made no scruple about circulating calumnies against his opponents, though he had made no attempt to verify the reports. Whatever may be the weight of each of these counts taken singly, in the bulk they leave a decidedly unfavorable impression, and the laborious vindications of such writers as Sodeur, Walther or Köhler somehow make the reader feel that a cause which requires so much explanation and apology cannot be fundamentally a sound one. But it is impossible to discuss the details here, and even the well-known case of the bigamy of Philip of Hesse, in which Luther avowedly recommended the Landgrave to conceal the fact by "a good round lie," is too complicated for summary statement. Suffice it to note that such ardent American panegyrists as Dr. P. Smith and Professor McGiffert, after much setting forth of extenuating circumstances, come round in the end to the frank admission that the incident was "the greatest blot" on Luther's career.

But difficulties similar in kind meet us at every turn. Let us take, for example, an instance, hardly noticed by either Denifle or Grisar, from Luther's relations with Henry VIII. The English King in 1521 attacked Luther's sacramental doctrine by the publication of his *"Assertio,"* which won him the title of "Defender of the Faith." Luther had the book in June, 1522, and published two pamphlets in reply, one in German, and the other, more copious and argumentative, in Latin. The former appeared in July, the latter in November. The language of both is characteristically violent. Luther calls the English king blasphemer, blockhead, hypocrite, slanderer, babbler, sacrilegious robber, wretched scribbler (*miserabilis librifex*), monster of folly, chosen vessel of Satan; he ranks him among asses and Thomistical swine, among the dregs, filth and offscourings of impious and sacrilegious men, he makes him creep and snore and vomit and belch and drivel, and with an audacity almost sublime, he winds up his Latin pamphlet by claiming credit for "abstaining from the virulence and lies of which the King's book is full." Two years later, however, the Reformer was told that Henry's allegiance to Catholicism was shaken. Hoping

to gain a convert for the cause of the "New Learning" he accordingly wrote to Henry expressing regret for the "pamphlet which I published foolishly and precipitately, not of my own motion but at the behest of certain men who were not your Majesty's friends"; and adding: "If your Serene Majesty wishes me to recant publicly and write in honor of your Majesty, you will graciously signify your wish to me and I will gladly do so?"

Now if we may call things by their names, the excuses thus made are simply untrue. It is an obvious case of the common or garden lie of convenience. We need not profess to be horrified, Luther had been equally disingenuous in his dealings with Leo X, but this is just the sort of insincerity to which the man of high principle will not stoop, though the unscrupulous partisan thinks nothing of it. It was not true that Luther had published his pamphlets against Henry precipitately. Upon the Latin edition, the only one circulating outside of Germany, he had spent no less than five months. Again, while it is of course possible that friends may have encouraged him in this onslaught, it is certain both from the nature of the work and from his surviving correspondence that his heart was thoroughly in the task before him. To represent himself as having written at the behest of others was a flagrant insincerity. As Dr. P. Smith (*English Historical Review*, xxv, 662) remarks in reference to this incident: "Although Luther was certainly sincere in his wish for reconciliation, one can hardly blame Henry for regarding the letter as a piece of artful hypocrisy."

Equally characteristic of the Reformer were the calumnies he retailed about all whom he regarded as enemies. Henry he accused of stealing the crown of England by murder; of Tetzel he declared with equal untruth that he had been sentenced to death by the Emperor Maximilian for gross immorality; of Erasmus he pretended, though he had reason to know the contrary, that he died the death of an unbeliever; of Sir Thomas More, one of the noblest characters of that or any other age, Luther did not scruple to say: "He was not executed for the Gospel's sake, but that he was a cruel tyrant who shed the blood of many innocent Christians whom he tortured in prison with strange instruments." There is a widely prevalent opinion, among historians, however, that the martyred More was the gentlest of men.

The general conclusion must be that Luther was a man to whom the idea of truth for truth's sake meant nothing at all. He may not have set out deliberately to deceive, but the mood, or often enough the fierce passion, of the moment habitually distorted his perceptions and warped his judgment. At the time of his marriage Luther, writing to different correspondents, gave seven different reasons for the step he had taken. To one he declared that he had married because his father wished it, to another he explained that he wanted to put an end to certain gossip, to a third he described his nuptials as due to pity for the forlorn situation of Catherine Bora, and so on. Of course a man's action may often be determined by a mixture of motives, but the conscientiously truthful person detects this and says so. The laxer moralist gives the first plausible reason that comes into his head. In this matter again Luther bore a curious resemblance to that modern heresiarch, Mrs. Eddy, the foundress of Christian Science. Both alike illustrated that type of character which without being designedly untruthful is entirely reckless of truth. They were too self-absorbed, too much in the grip of the storm of feeling which possessed them at the moment to scrutinize the data of memory or to weigh the consequences which might be deduced from what they said. The mere fact that some episode of past history was felt to be antagonistic to present feeling, for example Mrs. Eddy's early indebtedness to Dr. Quimby, or Luther's religious outlook under monasticism, was enough to obliterate the past from their memory. Any reminder of these forgotten years was brushed aside as an impertinent intrusion, something utterly insignificant beside the business of the moment and above all, beside the new revelation which they regarded as their own creation and handiwork. One may explain such temperaments, but one does not trust them. It is not to a character of this type that we can look for guidance in the supreme problems of faith and morality.

Pan-Slavism and Rome

George Calavassy

CATHOLICS may be excused if they welcomed the news of the overthrow of the autocratic and persecuting power of the imperial Russian Government. For the revolution of a few weeks ago has given liberty of conscience to the whole Russian people and deprived the Holy Synod, the highest religious tribunal in the country, of the opportunity of imposing its dogmas upon millions of unwilling people. And if press reports are to be believed, the new Government has given proof that it intends to put into practice the promises which it made in regard to freedom of conscience, by liberating from his long captivity the exiled and im-

prisoned Ruthenian Archbishop of Lemberg. With these facts before us, the following bit of history will not be untimely.

At the end of the eighteenth century Poland was partitioned among the three great Powers—Austria, Prussia and Russia. The majority of the Ruthenian Catholics were thus brought under the Russian yoke. A methodical persecution begun by Catherine I, and continued in the most barbarous and cruel fashion by Nicholas I, effected, in appearance at least, the desired end, the Russification of the Ruthenians dwelling within the boundaries of the Muscovite Empire. After the Russian Government had suppressed the sees of all Catholic bishops and had done away with all those members of the clergy who had remained faithful to Rome, it formally announced the incorporation of the Ruthenians into the official Orthodox Russian Church. Thirty-eight years have elapsed since the last Catholic see united to Rome, that of Chelm, was suppressed. In spite of this, more than 15,000,000 faithful Catholics, officially considered as members of the Orthodox Russian Church, remain faithful to the cause of union with Rome and are only awaiting the favorable moment to prove their loyalty and fidelity to the Faith. When in 1905 Nicholas II, forced to it by the threat of a coming revolution, published a ukase of tolerance, almost 1,000,000 of these unfortunate Ruthenians openly declared themselves Catholics. But a counter-order issued under the influence of the Holy Synod suddenly put a stop to this movement back to the old beliefs and religious practices. Catholics were evidently not to be included within the scope of the imperial edict of tolerance. Let us hope that the tolerance to Catholics proclaimed today will be real and that it will last.

The recent proclamation of religious liberty will [illegible] the most important results in Russia itself, where for a long time men have been turning their eyes [illegible] and have felt the need of a closer bond with the nations of the West and their civilization. The act will not fail to have the most salutary effect outside of Russia also. That great movement known as "Pan-Slavism" has long been making use of the Russian Church as a means of influencing and mastering all those who in some form or other adhere to the Orthodox Russian Church. Slav States like Serbia, Montenegro and Bulgaria have long felt the weight of the iron hand of Russia. We need not go far to find the principal and determining motive which urged Bulgaria to join the Central Powers in the present conflict. It was the hope that she would thus escape Russia's grip tightening around her. It is not the first time that the Bulgarians have thus attempted to emancipate themselves from the yoke. When just a half century ago, the Bulgarians asserted their independence of the schismatical Patriarch of Constantinople, a large number among them turned their eyes to Rome. Yielding to their prayers, Pius IX in person consecrated the first Uniat Archbishop of Bulgaria, Mgr. Sokolski. The Archbishop had a few thousand followers and it was hoped, not without some foundation, that the whole nation would soon follow the example thus given. But the Holy Synod was watching over the interests of the Orthodox Church. The Russian Government interfered, put a stop to the movement, and did away with the Uniat Archbishop, of whom no trace has since been found. But many sturdy Bulgarians remained faithful to Rome.

If it is probable that the victory of the Central Empires might lead the Bulgarians back to the bosom of the Catholic Church; it is not improbable on the other hand, that in case of a victory of the Allies, the Bulgarian Government, in the supposition that Bulgaria would still be left independent, would take every possible advantage of the separation of Church and State in Russia, and hence of the impotence and powerlessness of the Holy Synod, to urge the whole nation towards Catholicism, in order to find some protection against the conqueror.

Pan-Slavism was not limited to Slav kingdoms. It found energetic champions in the Turkish Empire. Constantinople, Mount Athos, and Jerusalem were its centers. Russia had already acquired a great influence over the Patriarchiates of Jerusalem and Antioch. Russian gold often smoothed out all difficulties in the way, and Catholics naturally felt the disastrous consequences of Russian influence. This was more particularly the case after the infidel French Government decided to abandon its protectorate over the Catholic missions. This policy was the signal for the more fanatical among the schismatics to enter upon a period of petty annoyances and at times of downright persecution of the Catholics in the East.

When at the beginning of the war, the news spread that Constantinople was to be Russia's prize, the tidings caused no small alarm among all those who are interested in the fate of these missions. Even those who sympathized with the *Entente* must have shrunk from the prospects of a victory destined to ruin the missions. On the other hand, the recent revolution in Russia inspires hope, for it will have a favorable effect on the cause of Catholicism both in Russia and in the Balkan States. The Greek Patriarch of Constantinople has already lost two-thirds of his metropolitan and episcopal sees of former times. If he wishes to recover his former glory there is but one means for him to do so. He must once more be united with the See of Rome and the Supreme Pontiff of Christendom, the center and the source of all spiritual power.

The revolution in Greece has not been inspired by the same motives as in Russia. Nevertheless it would not be astonishing were it, to produce similar effects from the religious point of view, especially if Venizelos were to return to power.

These are the circumstances which Providence has deemed favorable for the undertaking of a great work

in the East. Already Leo XIII had realized that in order to effect the reunion of the Greeks with Rome, the Greeks had to be reached by a closer contact with the people. Prejudices had to be done away with, suspicions removed, the jealousies and fanaticism which Greek schismatical leaders had long entertained against Rome had to be rooted out. To accomplish this Catholic communities of the Greek rite had to be formed. With this end in view, Leo XIII sent the French Assumptionist Fathers to Constantinople with the permission to adopt the Greek rite in case they should not find native Catholic priests of this rite. Ten years later a member of a community of native Catholic missionaries of the same rite saw one of its priests cruelly tortured by the schismatics and almost done to death. In a letter to this valiant champion of the Faith, Pius X, after congratulating him on his heroism, assured him that the blood which he had shed in such a noble cause would undoubtedly produce the most abundant fruits. A year later the same generous missionary, Isaias Papadopoulos, was consecrated bishop to bring to completion the structure whose foundation stones he had watered with his blood.

When conceiving the idea of founding a Greek Catholic community at Constantinople, Leo XIII had the intention of making it the see of a Catholic patriarch with jurisdiction over the Balkans and Asia Minor. The stirring events now going on may render the measure useless. Meanwhile the jurisdiction of Bishop Papadopoulos is more extensive than that of the schismatical Patriarch of Constantinople. It embraces Thrace, Macedonia and a large portion of Asia Minor. Great good is being done, conversions are becoming more and more numerous every day, and if the number is not larger it is because the means, especially missionaries and priests, are wanting. Sometimes a single priest has to attend to several villages far apart and almost without any means of access or communication. Yet in spite of persecution and trial the work is going on. There are undoubtedly many obstacles and difficulties. But the mere thought that a hundred million souls might again return to the unity of the Faith should fill all generous Catholics with the deepest consolation and joy and at the same time urge them to make the greatest sacrifices to bring about that happy result.

Above everything else missionaries are needed for the work. Even if the Greeks were again to be reunited to Rome, little can be expected for the spiritual good of their flocks from the schismatical clergy, who for the most part are ignorant and incompetent. The very fact that the Congregation of the Propaganda makes an appeal to the charity of Catholics and asks them to forward this noble undertaking by building churches and schools and founding a seminary, and that the Holy Father himself takes such an interest in it proves the importance of the work.

But there must be no illusion or mistake. Reunion will not be accomplished in a day or a year; schism has still its stanch defenders. Time, labor, prayer and patience will be needed. And if Catholics are wise, they will make use of the peculiar situation which undoubtedly will be created after the war. Strange as it may seem, the war may bring about the realization of a wish and prayer which the Church has long entertained, that of the return to the unity of the Faith of so many of her children who have been led away from her fold. Terrible as this war is, which has caused so many tears, so much sorrow, so much blood, if one of the consequences, little dreamed of no doubt by those who criminally brought it about, were to be the return to the bosom of the Church of whole nations which in olden days were the fairest dower of the Bride of Christ, it might well be an occasion to exclaim, "*O felix culpa.*" Such a result would be some compensation for all the war's sorrows and heart-breaking tragedies.

The French Clergy and the War

BARBARA DE COURSON

MUCH has been said and written of the admirable attitude of our soldier-priests who have proved themselves excellent fighting men, simply because devotion to duty and readiness to sacrifice all that men value, lie at the root of their spiritual training, but in posts less tragically prominent, other priests have bravely faced a tremendous problem and have shown themselves nobly patriotic and devoted. So striking indeed is their attitude that it has alarmed the suspicious anti-clericals who are now doing their best to minimize the priests' influence. These irreconcilable enemies of the Faith represent the small minority that holds the reins of government. They have been the bane of France for the last half-century, and now their evil prejudices, consciously or not, serve the interests of the enemy. M. Maurice Barrès and other well-known writers, alluding to their sectarian attitude, openly state their belief that the Germans, who desire, above all things, to divide the French people in order to diminish its strength, secretly support those manifestations of anti-clericalism in which our officials still indulge. One of these manifestations took the shape of what M. Barrès calls the "shameless report," "*la rumeur infâme,*" which accused the clergy of having encouraged the war, on the one hand, and, on the other, of having shirked its dangers.

It seems strange that a report so absurd should make its way, in the face of crushing facts, all pointing to the very opposite conclusion. But in times of turmoil and strain, one must be prepared for surprises. Such a report, therefore, although deserving of contempt, calls for a refutation.

A booklet written by a distinguished scholar is before me. It gives an admirable summary of the patriotic

services rendered by the French clergy, during thirty months of unprecedented suffering. The priests of France have been faithful to the program which, as far back as 1914, was given to them by the Bishop of Viviers, who told them that the mission of the clergy might be summed up in these words: "They must hearten their flocks for the struggle and encourage them in their sorrows." The Bishops in their pastoral letters, the parish priests in their spoken and written words, have never ceased to preach courage, patience and prayer to their afflicted people. In August, 1914, a German general condemned the Curé of Pilon, on the Meuse, to be shot. "I know," he said, "that you have not fired on our troops, but nevertheless you represent the soul of the resistance made against them": *"l'âme de la résistance."* The words correctly describe the part played by priests, who were too old to be affected by the law which summoned their younger brethren to the colors.

The Bishops of sees, either invaded or partially destroyed by the enemy, men like Mgr. Turinaz at Nancy, Cardinal Luçon at Reims, Mgr. Tessier at Chalons, Mgr. Marbeau at Meaux, Mgr. Lobbedey at Arras, shared the dangers of their flock and never ceased to relieve their sufferings. Those of the regions long held by the enemy, Mgr. Chollet at Cambrai and Mgr. Charost at Lille, have had a more delicate and difficult part to play, that of acting as the defenders of their captive and afflicted people. The accounts which reach us prove that their calm firmness has, in many cases, happily influenced the attitude of the German invaders.

The Bishops of the interior districts have been less sorely tried, but in proportion to the demands made upon them, they too have been angels of strength and consolation. From the outset many of them took the lead in the relief work organized for the benefit of the victims of the war, especially for the orphans, whose spiritual and moral welfare must be protected against the monopoly of the State.

The Archbishop of Paris and many other bishops, by placing themselves at the head of works founded for the benefit of these little ones, are safeguarding their Christian education. At Grenoble, Mgr. Maurin, now appointed Archbishop of Lyons, was moved by the sad plight of many women whom the war had deprived of their usual employment, gave up part of his house to serve as a work-room and paid them for the clothes they made for the soldiers and refugees. The Bishop of Verdun assiduously visits the exiles from his diocese, now scattered far and wide, and collects alms for these ruined people. Mgr. Guillet, Bishop of Limoges, welcomed the refugees from the North as his children, and even founded a paper, the *Refugee's Friend,* to console and help them. The Bishop of Soissons has organized permanent works of assistance for his much-tried flock. Many dioceses, under the direction of their Bishops, have sent money, clothes, food, medicines to the soldiers at the front. The diocese of Quimper, by no means a wealthy district, sent 19,459 francs in the space of a year; Limoges, in the same period of time, forwarded 20,529 pairs of socks, 4,000 tubes of iodine, 222 kilos of chocolate, besides many other gifts. The diocese of Versailles, between August 1914, and August 1915, sent 300,000 francs' worth of useful articles. These gifts do not, by any means, represent even a small portion of the presents forwarded to the front. They merely give a few instances of the generous impulse, due to the personal action and initiative of our Bishops.

With the same self-sacrificing patriotism, the Bishops put their colleges and seminaries at the disposal of the different Red Cross associations, for the use of the wounded fighting men. Some of these buildings were, of course, commandeered by the military *service de la santé,* but many more were offered as a free contribution. In the diocese of Orléans, it is interesting to notice that in November, 1916, thirty-three buildings belonging to Catholics were serving as hospitals, whereas only eleven public buildings, were employed for the same purpose.

When the French people were requested to give their gold, in exchange for paper money, and to subscribe to the national loan, Cardinal Amette, in the name of the French Episcopate, urged the Faithful to give a patriotic example and to bring their gold to the banks. The Bishops followed his lead. They represented that the giving of their gold to their country was a patriotic duty and that Catholics were bound to set an example. In many places the curés were chosen to receive the gold. "France," wrote the Bishop of Meaux, "can always count on her priests to give an example of patriotism." In the single diocese of Versailles, 800,000 francs passed through the hands of the priests alone. In a working suburb of Paris, the curé, who is a well-known popular writer, made an appeal from the pulpit to his people; they responded by bringing him 300,000 francs in gold.

The directors of many local banks and the prefects of certain *départements* fully recognized the generosity with which the priests used their influence to support the Government's request for gold and on November 9, 1916, M. Ribot in the French Chamber publicly praised the spontaneous and energetic action of the French clergy. For once, the majority of the Chamber applauded these words and deigned to recognize the services rendered to the country by the curés.

A subject so vast as the part played by the priests of France during the war must suffer from such a brief treatment, but enough has been said to show that our clergy has lived up to the stern duty entailed by an ordeal that has now lasted nearly three years. While the soldier priests on the fighting line are laying down their lives in a spirit of martyrdom, their brethren at home are doing double work to fill the empty places, besides lending themselves with cherful good will to all those noble tasks that promote the honor of God and the welfare of the country.

The Foundation of Patriotism

J. Harding Fisher, S.J.

PATRIOTISM is love of country, expressed in spontaneous emotion and stern fulfilment of duty. On its emotional side it means those feelings of affection for the land of birth or adoption, which spring up unbidden in the human heart, rousing a man to indignation when his native land suffers insult or injury, and filling him with pride and joy in its present and past glorious achievements. Patriotism means attachment, taken for granted at home and accentuated abroad, to the skies, plains, mountains and streams, that gave us our first welcome into the world and cheered us in time of trial. It necessarily supposes a particular part of the world, towards which the patriot's heart turns naturally and affectionately, a land which is pictured in his imagination when he thinks of home, and often perhaps for which, in spite of himself and in spite of itself, he cherishes an instinctive and ineradicable love.

The root of patriotism is in the soil, but its flower is in nationality purified and elevated by religion. It is concerned with a definite, restricted portion of the human family, with which kinship is claimed in habitation, language, customs, traditions, laws, history and aspiration, and with which man claims and acknowledges sympathy in the general community of nationalities. These two elements, love of the land and love of the people, two loves which the exile carries with him to the ends of the earth, and which make him homesick for the "old sod" and the old people, are the basis of the emotional side of patriotism and are so intimately united that they almost defy analysis.

On its rational side patriotism is the conscious recognition of those obligations which spring from the relation of sonship that exists between the citizen and the State. As God is the Father of all men, as the Church is the mother of all Christians, as the heads of the family are the parents of the children in the home, so is the State the universal parent of all who are bound to her allegiance. That the State possesses a very real kind of parentage is clear from the fact that in every civilized language there is a term, consecrated by general and acknowledged usage, to express such a relation. No one feels the least surprise, when a State addresses her members as sons and daughters; and it is obvious that there is and should be a sharp line of distinction between aliens and citizens, implying the existence of rights and duties in the latter not found in the former. This general usage is based on a fact in nature, otherwise it would not be universal. A moral union, similar to that which binds together the family, exists between the State and its members; and the head of this moral union is the Government. As the parent confers sonship, so the State bestows civil life on her citizens; and in the one case as in the other, the method is the same: that is, either by birth or adoption.

There is another sense in which the functions of parentage are attributed to the State. It does not indeed give the fundamental gift of human life, but once that life has been given, the State begins to aid the parent in the discharge of his duties. It is incumbent on the State to help educate the child, though not directly and exclusively, for education is the primary intrinsic purpose of parental authority. Nevertheless in the matter of education, the State, although it has no right to invade the sphere of parental authority, has the right and the duty to supplement it, by safeguarding and facilitating education and providing those means without which education would be impossible.

In other matters which concern the welfare of its citizens the State has a primary function. Its proper purpose is to foster the life of its members, and by careful, continued action to enable them to fulfil their earthly destiny in a worthy manner. The State, without infringing on inalienable rights, should help its citizens to reach physical, mental and moral maturity and perfection, coordinating various human activities so as to render possible the realization of legitimate social impulses and desires, affording citizens assistance and protection in the pursuit of temporal goods and happiness, and securing to them against aggression, both foreign and domestic, the peaceful possession and enjoyment of the rights of life, liberty and temporal well-being.

These functions are clearly analogous to the duties of parentage; and the consequence is that it is the settled conviction of every civilized man that the State is rightly called and should be considered the Fatherland. Just as the son, precisely because he is a son, feels himself a member of the family and looks to his father for assistance, so the citizen realizes the dignity and the privileges of his citizenship and has a well-grounded confidence that wherever he goes his flag affords him protection, and that in the defense of his just rights his country will employ, if necessary, the entire resources of the State.

Now parentage is a mutual relation. Paternity is unthinkable without offspring. The father connotes the child. The parent has duties, so too have the sons and daughters. As there exists in the parent an exalted form of altruistic love for the child, so there exists in the child a responsive love for the parent. The same is true of the State and the citizen. And it is precisely in this responsive devotion to the State on the part of its citizens that patriotism consists.

Further, the very fact that benefits have been received lays the beneficiary under obligations to do good to the benefactor. Man, therefore, is under a strict obligation of making return to God, parents, and the State, each in their kind and degree; for from each of these three he has received the priceless gift of life. And because this obligation imposes duties that call for continuous service and at times heroic sacrifices, God infuses into the soul with sanctifying grace moral virtues whose function it is to facilitate their fulfilment.

Thus, religion is a moral virtue which enables man rightly to discharge his debt to God; piety, not in the modern current sense but in the technical signification employed in the classic expression "*pius Aenèas*," is a moral virtue closely akin to religion but distinguished from it, which enables man to perform properly his duties towards parents and the State. It would seem at first sight that in all three cases the virtue should be that of justice; but this is not the case, for justice is concerned with the payment of debts which it is the power of the beneficiary to pay in full, whereas the debt under which a man lies with regard to the three authors of his being is so great as to be beyond the possibility of payment. Hence it is that as all three have given him life, all three have the right to demand, in case of urgent need, every sacrifice, even that of life itself.

Such is the doctrine of the Catholic Church. In every land and in every crisis her voice has rung true. An example in point may be taken from the October number of *Brownson's Quarterly Review* for 1861, in which the distinguished Catholic editor at the time of the Civil War wrote as follows:

> We have from the first maintained, and with the fullest approbation of the Catholic authorities in this country, that Catholic morality enjoins upon all Catholics, whatever their rank or dignity, to be loyal to the legitimate Government of their country, and be ready to defend it, when called upon, at the sacrifice of their property, and even of their lives.

Patriotism is one of the elemental things, and therefore is easily recognizable. The counterfeit cannot long pass for the real. The tests are simple, a child can apply them. The sentimental side, it is true, may be open to deception, for tender feelings cost little; they are a question of temperament. But regarding its practical manifestations, there can be no doubt. In general it may be said that its intensity is in direct proportion to the narrowness of the ethnological limits within which it has its play, the closeness of blood relationship it implies, the community of interests it represents; but in the case of the individual its sincerity may be measured by the magnitude and the number of sacrifices he is willing to make. Patriotism is love, and the standard by which it is to be judged is deeds. The most obvious of the tests of a man's love for his country is his readiness to hearken to the call of duty, to submerge personal and domestic interests in the larger interests of the State.

The Odd Spring Drama

JOHN B. KENNEDY

THE rather pedantic art of the Washington Square Players of New York is not an innovation in metropolitan dramatic life, for ever since the public gave its approval to the ordinary there have been artists who strive to gain support for the odd. Its usual dramatic vehicle is the one-act play, perhaps because it is erroneously supposed that an average audience can relish art only in small doses. A few seasons back an attempt was made to translate the Parisian Grand Guignol into New York and Chicago, and gems like "Any Night" and "Fancy Free," mere tabloid obscenities, were presented to the public and reviewed by the police. The promoters of this enterprise overlooked the important fact that New York's theatrical temperament is better described as colic than Gallic. However, one result of the experiment was the inspiration of a lot of learned young men and otherwise amiable young women to produce a myriad of gasping playlets, some of which have been made public, the great majority living and dying over the cruets of Bohemian *tables d'hôtes*.

The one-act play is a legitimate byway of expression and in the hands of a genius can be made singularly effective. Take "Fear" as an instance. But its brevity is its chief technical handicap, often leading the author to a crude distortion of truth in order to obviate the inevitable "punch." Yet there is a service that can be well rendered by the one-act play. In the form of a skilfully-laid mosaic it can provide a tolerably complete picture of racial character. The Negro Players of New York have approached this desirable effect. Hitherto it had been popularly believed that negro histrionic talent was limited to buck and wing dances with variations on the saxophone, although there have always been students of the race who appreciated its genuine vocal and dramatic abilities. The work of the Negro Players gives what will doubtless be fresh knowledge to many. In "The Rider of Dreams" we learn that two centuries and more of social bondage have not eradicated the Afric romance from the negro soul. Prester John is an underlying hint in negro fantasy, and although the rider was not particularly lofty in his dreams, his ideal of existence was something better than etherialized laziness; it was to achieve poetry without the dubious pleasure of poetic pain.

Probably it is asking too much that good dramatists give us more than good drama. From playwriters who are nothing more than clever we expect nothing better than clever plays. But when a man is philosopher enough to understand the spiritual motions of his kind, and when he has the God-given faculty of expressing those motions, he should remember that a law somewhat higher than that of art obliges him to publish the moral as well as the message of his realism. Until the Negro Players or any similar organization add to our moral and spiritual assets they are not fully justifying their existence. They who cry out "art for art's sake" may sincerely differ, but one who earns a living by his art should not decline to teach a moral lesson through it.

The quest of the odd that gave us the abortive Grand Guignol translation, the Washington Square Players and the Negro Players, among other more mechanical eccentricities, is responsible, no doubt, for "Grasshopper," which purports to be an Irish play. There is excellent brogue in Grasshopper and some Celtic poetry in its lines. The scene is a true reproduction of the Irish country; but as *genre* the picture is false. It will be recalled that "A Playboy of the Western World" contained laughingly beautiful dialogue and that its actors were remarkably able; but the storm of protest that greeted its tour, if a trifle too robust, was well founded. The "Playboy" certainly led those of neutral attitude towards Ireland to the conclusion that the men of rural Ireland were merciless, if merry, sots. This presentation of Irishmen in their cups which seems to be a stock situation of the

drama written by certain Irishmen would go by unmolested, were it true to life. But even if we do not pause to compare Irish alcoholism with British alcoholism, a comparison much in favor of the former, particularly when England's heavy hand in Irish affairs is pondered, and, for the sake of brevity, admit that the portraits of insobriety are true to Irish life, these portraits are still vicious, because they present a wretched effect without so much as a hint of its cruel cause. They impress the unbiased viewer with the utter squalor of Irish poverty, but they fail to define that poverty as the bitter fruit of a foreign seed. It is as sinful for an Irishman to depict his own kind as irredeemable topers as it would be for an American to wrench Benedict Arnold from his context in the history of the Revolution and proffer him as an exemplar of American initiative.

It is to be regretted that a reputable Irish poet is co-author of "Grasshopper." Whether by artistic error or not he subscribes to the calumny that an Irish peasant lass, fooled by a preposterous philanderer, commits suicide! They may do these things in Japan, but never in Ireland. Mr. Colum has rendered too much tribute to the Caesar of dramatic climax. The question arises: Why cannot these Irish poets who love Ireland propagate that love by true drama? The man who wrote "Thomas Muskerry" should know that "Grasshopper" is distasteful to those who are most generous with moral and financial support for maltreated Ireland. Turbulent operas of Irish theme and melodies are far more acceptable than the counterfeit canvases of the ultra-artistic painters of Irish life and manners.

Another result of the quest for the odd is "The Willow Tree," a play founded upon a pagan myth, and, chiefly because of its foundation, described as "charming." It might have been written by a lay recruiting sergeant, so gentle are its words and so obstreperous its purpose. In "Out There" we are confronted with the same non-American theme, the "slacker." These London sentimentalities will surely find no welcome outside of cosmopolitan New York. The word slacker and the character it describes fits no American part, unless it be that played by the estimable ladies who contend that the sacredness of motherhood is merely a matter of taste. This leads to the reflection that one notable result of the war is the swelling of the ranks of American actors by Englishmen who are touchingly modest in their estimates of the value of their personal services to the English Government in this day of strained national resources.

Sir Herbert Tree's rendition of "Colonel Newcome" has decided merits, although the average playgoer attaches more importance to the actor's knighthood than to his *nuance*. It requires no mean degree of literary bravery for a dramatist to recast a classical novel of length, and the only artistic reward for this bravery is the benumbing labor of the exploit. An intelligent reader can derive great pleasure from a dramatized or picturized version of a favorite story, although the redactions are seldom adequate. Yet the substance of the old stories is so superior to that of the new, whatever may be the degree of progress made in form, that their adaptation in plays and films deserves encouragement.

What with "Nju" (call it "new," the press artist requests) and "The Brat," the odd is well emphasized in current dramatic offerings. Perhaps it suffices to name the first a Russian tragedy and to bless our Constitution that Russian psychology had no part in its framing, for the pursuit of happiness, according to the dramatists, is anything but a popular sport in the ex-Empire. The next crop of Russian drama should be more cheerful. In "The Brat," a trite theme, the beggar-girl and the prince, is cleverly if audaciously coated. "The Very Minute" is a partially successful attempt to attack alcohol without the aid of melodrama, despite the fact that the sudden death which closes the play has the flavor of a cinema-moment. Some good moral rebukes are administered to the drunkard by his psycho-pathological uncle, and apart from a few flaws in the philosophy and rhetoric of the dialogue the play's sermon is apt. It is without sex emphasis, hence of merit. "Bosom Friends" is a vehicle for introducing a group of well-known performers and "Our Betters" has the distinction of being one of the very few imported plays by reputable playwrights that can be classed with the bald and degenerate type of domestic pseudo-satire.

The blanket moral deducible from the latest drama is that while the dramatists enthusiastically endorse the maxim that honesty is the best policy they are loth to present it as the necessary hinge of social comity and personal reform.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

"Let Them Get Acquainted"

To the Editor of AMERICA:

The editorial "Let Them Get Acquainted," in AMERICA for April 28 is a probe applied directly to a festering wound, and one which has received altogether too much discussion in theory and too little consideration in action. AMERICA seems to approve of Mr. Spearman's ideas on mixed marriages, and if this is the case AMERICA is in my opinion right. Now the situation is this: AMERICA stands forth as the representative of a very powerful educational organization in the Church; AMERICA has approved of a certain theory; now let us see if the Jesuits are going to *do* anything about it. The editorial in question is fine, but it is only talk; we need action. Until the body of educators, for which AMERICA speaks sees fit to follow out these ideas in practice they may talk all they wish about them. Meanwhile we want "less noise and more action."

New York. AGNES MARY RICHERDSON.

To the Editor of AMERICA:

Catholic academies and colleges for young women which refuse to permit their students to take advantage of suitable opportunities to meet Catholic young men are fostermothers of mixed marriages, and your April 28 editorial, "Let Them Get Acquainted," might well be made the subject of meditation in many such an institution.

One of our largest Catholic universities is almost on the same campus with a Catholic college and academy for women, yet the myopic policy of the latter will not so much as permit a student at the university who has a sister at the college to take his best friend to call on her, though it be Sunday afternoon and the reception room flanked with chaperons. "Altar-talks on the peril of mixed marriages" no doubt serve a useful purpose, but the surest way to eradicate an evil is to remove its cause. If the Catholic college man be given opportunities to meet the Catholic college woman he will not need to be told that he ought not to marry a Protestant or an infidel.

Princeton, N. J. S. T.

A Chinese Mission

To the Editor of AMERICA:

I wonder if your readers would be interested in the workings of a distant mission in China, under the charge of the Sisters of the Immaculate Conception. Here in Canton we are devoting ourselves to the care of orphans, lepers, the aged and foundlings, and to the preparation of Chinese maidens for a share in the work of converting their countrywomen. The maidens come to us to be prepared for the religious life. After a period of instruction and training they are allowed to take vows and adopt a rule of religious life, and then they go back to the missions from which they have come, veritable apostles. They assemble the women and children and teach them catechism, and prove themselves invaluable auxiliaries of the missionaries, because they can reach those members of the flock

who, on account of the custom of the country, which insists on a sharp line of separation between the sexes, must remain to a marked degree outside of the sphere of sacerdotal influence.

The orphans come to us under conditions which would move hearts of stone. The lot of orphans is always sad, and it is especially so here in China. All the solicitude of the nuns cannot wholly fill the void in their unfortunate lives nor satisfy their hunger for parental love. When they attain the age of eighteen or twenty years, they are at liberty to choose their state of life. Should any feel drawn to the religious state they are allowed to join the band of virgins spoken of above; those who select the married state are wedded to young Christians.

The aged women are still with us, but as the Little Sisters of the Poor have come to exercise their charity in their beloved field of labor, they belong to a passing category. They are truly attached to us and are grateful for the care we give them and for the childish happiness which we have been able to bring into their lives. They are eager to render us any little service that their infirm health permits. At Shek-Lung, near Canton, our Sisters have charge of an island in which there are about 240 lepers. Isolated from all that they hold dear, and tormented not only by excruciating suffering, but also by the loathsomeness of their disease, they are being taught to know and love God and to await in patience their entrance into that kingdom where suffering shall be no more.

As to the foundlings, about one-fourth of the number are brought to us by women who make a livelihood by the traffic. They seek them in the open fields, along the banks of rivers, and in the streets of cities, where they find them at times almost buried under heaps of rubbish and not infrequently half-eaten by pigs and dogs and rats. In such cases all we can do for them is to give them baptism, and often the saving waters have scarcely ceased to flow before their sanctified souls are soaring up to their Father in heaven. Often they are seemingly dead when they are brought to us, but we baptize them conditionally nevertheless; not infrequently they then give some sign of life to prove that their souls were lingering merely to receive the fruits of redemption. Who knows but the self-sacrifice of one or other of our many auxiliaries may have been rewarded by the salvation of such souls? During the past year we baptized 1,901 of these poor waifs, the majority of whom are already with God making intercession for those who have helped to save them. Such is our work. But our resources have been badly crippled by the war. We are sorely in need of help.

Canton, China. SR. MARIE DU ST. RÉDEMPTEUR.

Poland and the Prophets

To the Editor of AMERICA:

A writer in AMERICA for April 14 quotes the words of Peter Skarga's prophecy about the restoration of Poland. There is a more recent and much more remarkable prophecy to the same effect. It was published in the *Civilta Cattolica* in 1864, and is reproduced in the "Christian Trumpet," a book of which the third edition was printed in 1873. We read therein that a certain Dominican friar went to Poland in the early part of last century to preach a series of missions. He was inhibited by the Russian Government from exercising the ministry on pain of exile to Siberia. Being greatly aggrieved, he addressed himself in prayer to Blessed Andrew Bobola, S.J., who had suffered martyrdom for the Faith in Poland in the century before. He besought the martyr, who had often foretold the liberation of Poland, to obtain from God that the Poles should not be robbed of the Faith. That night, in the Dominican convent, where he stayed, Blessed Andrew appeared to him and bade him look out of a window that commanded a view of the quadrangle. Instead of the enclosure, he saw a vast plain, in which Russians, Turks, English, French, Prussians, Austrians, and others that he could not well discern, were fighting furiously. "When the war which you see there ends," said the apparition to him, "Poland shall be restored, and I shall be its principal patron." I have not the book by me, and do but quote from memory. Is not this prophecy in course of fulfilment? And does it not forebode defeat to the two Teutonic Powers which, with characteristic selfishness, gave autonomy only to that part of Poland which they wrested from Russia? ✠ ALEX. MACDONALD.

St. Augustine's Seminary, Toronto.

[The prophecy attributed to Blessed Andrew Bobola was printed and discussed in AMERICA for September 26, 1914.—ED. AMERICA.]

The Origin of Life

To the Editor of AMERICA:

Mr. Brilmyer in AMERICA for May 5 says: "With all due respect for the opinions of Aristotle, St. Thomas, and Dr. O'Malley, I still believe in the 'continuity of life' as expressed by Wilder." That settles Aristotle and St. Thomas, not to drag in Dr. O'Malley, even if continuity of life as expressed by Wilder relates to germ cells only, not to anything St. Thomas or Aristotle ever heard of. I thank Mr. Brilmyer for setting me in such distinguished society.

Dr. Muttkowski had a letter in the same number of AMERICA in amplification of his original article. This letter is altogether a discussion of side issues, and even more than his first article it ignores the main point under discussion, viz., that the human zygote has organs fit for the reception of the soul, therefore it receives the soul. He complains that he is "taunted with the sponsorship of a 'human morula,' which is indeed 'bad biology,' when I specifically cautioned against such an interpretation." He did caution that he was arguing from a supposed analogy, but the analogy, unfortunately, does not exist; nothing exists, as the biological statements were incorrect. The unioval twin-theory, which is further insisted upon in the letter, has been shown to be irrelevant in AMERICA for April 11. Moreover, it is decidedly improbable even as a theory, and the new proof adduced is no proof.

If one followed every digression that crops up in a debate of this kind the discussion would last until the crack of doom. Keep to the question. I have followed the vagaries of my critics, other than Dr. Muttkowski and Father Murphy, who are worthy of great consideration, because these others were amusing, and because, in my Irish way, I like to fight just for the sake of a fight, but the Editor tells me I must stop.

If I understand Father Murphy, he says I hold that Aristotle and St. Thomas were of the opinion that conception and infusion synchronize. I have said the direct contrary several times. He says also: "It is quite gratuitous, as being groundless, to represent the Scholastics as teaching that generation takes place only after the corruption of something else." This is a comment on my phrase, "There is always an instant of time in which death, or the corruption of the primitive form, intervenes between the corruption of one and the generation of the other"; that is, between the corruption of the life in the separate germ-nuclei and the infusion of the newly created human life. St. Thomas, the chief of the Scholastics, says, I. Q. 118, a.2, ad 2: "Since the generation of one thing is always the corruption of another, in man, as in other animals, when a more perfect form comes in, this supposes the corruption of any preceding form." The form of a human being is his life. Life comes from contingent life in lower animals, but human life, the human soul, does not; it is created *de novo* and infused after the corruption (Death) of the preëxisting germ life. Father Murphy says: "It surely is plain that life must reproduce itself *before* dying, if it is to do so at all." *Transeat!* John Smith does not reproduce himself in John Smith, Junior, so that he makes the life of John Smith, Junior. God attends to that directly.

Philadelphia. AUSTIN O'MALLEY, M.D.

[This controversy is closed.—ED. AMERICA.]

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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What About Ireland?

FOR some time past England has been proclaiming that the Allies are at war in the cause of democracy. At every opportunity British statesmen have lifted their voices to say that their nation is sacrificing itself in the cause of freedom, especially for the liberty of weak and abused peoples. Quite naturally this protestation has been met by the query: What of Ireland? and England has been silent or evasive.

But with the entrance of America into the war the problem has become too acute to be ignored or brushed aside lightly. This nation is pledged to democracy by its Constitution and traditions, and by our very temperament and habits of life Americans are critical of a policy which consists of two elements, one, a proclamation of liberty for all, the other, oppression in Ireland.

This critical phase of thought is naturally accompanied by doubt regarding the sincerity of England's intentions, and doubt is only too apt to be succeeded by negation, a detriment to the success of any cause whose fate depends on strong convictions in its favor.

True, this is a question with many complex ramifications. But at least two features of it are perfectly clear. Fundamentally it is a purely ethical problem that has been given an acute international emphasis by the entrance of the United States into the war, in behalf of liberty.

For these two reasons Americans are taking a special interest in the matter and all of them who are unprejudiced are freely speaking their conviction that Ireland has a perfect right to full freedom, a statement quite in accord with England's reiterated assertion that she is fighting for the "right of small nations to govern themselves." However much Americans may have deplored Casement's exploit, they cannot, if they are true to the ethical sense and to the traditions of freedom, repudiate his last words: "Self-government is our right. It is no more a thing to be withheld from us or doled out to us than the right to life or light, to sunshine or spring flowers." Our forefathers expressed that same principle in immortal words to the effect that all men are endowed with the right to liberty and the pursuit of happiness. And because they appreciated the difference between a speculative formula and a practical proposition, they gave their blood that the aforesaid principle might be put into effect. Since that day American character has not changed, hence the question: What about Ireland?

Knowledge and Righteousness

IT was an ancient Roman poet who for a moment stayed his hasty pace along the path of dalliance to say that despite his life, he knew very well what was right and proper, and approved it. Then he went his way as before; not insincere, but weak. Evil-doers are in no doubt as to the moral character of their acts. Their lack, like the poet's, is not in the intellect, but in the will.

There was a time, particularly in this country, when it was thought that education alone would make a man healthy, wealthy, and, in the truest sense, wise. Schools therefore set themselves the task of training the intellect, on the supposition, it may be, that a well-disciplined intellect necessarily connoted a will panoplied against iniquity. The possibility that a man might employ his trained wits in a wrong way, received scant consideration, until the discovery that some of our most successful criminals were men who had used their brains to defy the law. Society then began to understand that its most pernicious enemy was not the ignorant and easily detected lout, but the rascal clever enough to cover his tracks.

Within the last few years the "knowledge-theory" has been applied to the teaching of morality in many State schools. To break "the conspiracy of silence," matters usually reserved for the lecture room and the clinic have been presented with a most unscientific and unhallowed openness, even in mixed classes of adolescents. It need not be said that this abomination received no welcome in Catholic schools. Every friend of innocent and unspoiled childhood will be glad to know that educators, outside the Church, are now realizing the pernicious futility of trying to train to personal purity through pathology and anatomy. "Who knows best the dangers of morphinism?" asks Dr. Richard C. Cabot of Boston. "Why, of course, it is the doctor. And who gets it oftenest? The doctor." Experience should have taught even the professional educator, quick to adore new idols, the truth of Dr. Cabot's conclusion: "Long ago I made up my mind that knowledge did not keep anybody straight in matters of sex, in matters of hygiene, or in avoiding a habit like morphinism." Ovid, the ancient poet, was right, and so is Dr. Cabot, the twentieth-century physician. Knowledge is useful for many things, but it is not a panacea.

Healing the Sick

MISCONCEPTION with regard to things Catholic on the part of those outside the Church is so common that it no longer occasions comment. We are accustomed to broad statements on our practices and doctrines, that are completely at variance with the facts. In the pulpit and in private conversations, where there is no danger of challenge, non-Catholics are by no means chary of hazarding remarks founded merely on vague impressions; but greater caution has been the custom in printed books. "Does Christ Still Heal?" a volume just off the press and written by a Protestant divine, is an exception.

Finding that the practice of anointing the sick has fallen into desuetude outside the Catholic Church, Dr. Wilson, the author, urges that it be readopted. He is a bold man to take up the commission given by Christ and recorded by St. James, V: 14, 15, for non-Catholics are very noticeably at sea about the meaning of St: James' words: "Is any man sick among you? Let him bring in the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick man: and the Lord shall raise him up: and if he be in sins, they shall be forgiven him." Not content, however, with giving his own interpretation of the passage, with which even he scarcely hoped to find much agreement among his religious brethren, he tells his readers of the errors of the Church, where, awkwardly enough for himself, he finds the practice of anointing the sick in full vigor. He says:

> In the Roman Church the apostolic custom of anointing the sick began to lose its original character about the eighth century. From this period on one may mark its development into the modern sacrament of Unction, the object of which is preparation for death, *not the healing of the body*. (Italics inserted.)

There are several false statements in this sentence, but as they rest on the authority of the Rev. F. W. Puller, whose aberrations are not unknown to Catholic theologians, they may be disregarded. The italicized words will excite the amusement of Catholics. It would be hard for the author to discover a single Catholic in the whole world, who has ever heard or read a sermon or instruction on Extreme Unction, in which insistence was not laid on the fact that the Sacrament is intended also for the health of the body; and it is safe to say that the doctor will not find a single Catholic catechism, a single book of Catholic doctrine, or a single Catholic theological treatise on the Sacraments, in which there is not clear and explicit teaching to the effect that Extreme Unction was instituted by Christ not merely to remit sins and serve as a preparation for death, but also to act for the supernatural healing of the body. Where then did the doctor get his information? Why do non-Catholics refuse to consult easily accessible sources of authentic information? When will they stop writing absurdities about the Church?

May's Liturgy

IT was an unerring instinct that led the Church to dedicate the month of May to Mary. Blossoms and birds, bright skies and gentle breezes, the laughter of children, the charm of new-born creatures, the loveliness of earth's fresh garments, all blend harmoniously to form a glad ritual of praise and thanksgiving for Our Lady's high perfections. The vernal beauty of the world, the sights and sounds and odors of spring remind Mary's children of her virtues, suggest her gracious power, and symbolize her motherly bounty, just as the poet's soul of Father Gerard Hopkins sings that the very air he breathes

> Minds me in many ways
> Of her who not only
> Gave God's infinity,
> Dwindled in infancy,
> Welcome in womb and breast,
> Birth, milk, and all the rest.
> But mothers, each new grace
> That does now reach our race,
> Mary Immaculate,
> Merely a woman, yet
> Whose presence, power is
> Great as no goddess's
> Was deemed, dreamed: who
> This one work has to do—
> Set all God's glory through,
> God's glory which would go
> Thro' her and from her flow
> Off, and no way but so.
> I say that we are wound
> With mercy round and round
> As if with air: the same
> Is Mary, more by name,
> She, wild web, wondrous robe,
> Mantles the guilty globe,
> Since God has let dispense
> Her prayers His providence.
> Nay, more than almoner,
> The sweet alms' self is her
> And men are meant to share
> Her life as life does air. . . . .
> Be thou, then, O thou dear
> Mother, my atmosphere;
> My happier world wherein
> To wend and meet no sin.

However fitting and beautiful a tribute to Our Lady's transcendent dignity we no doubt regard May's liturgy to be, we know that she sets a far higher value on the homage of men's hearts, on a love and admiration for her that finds practical expression in purity of life. Congratulations on Mary's unique prerogatives as Virgin, Queen and Mother come with a bad grace from men of unclean lips and polluted souls. Our Lady is a lover of sincerity. That freedom from sin's taint, which we so admire and praise in her, she would have us strive, in our poor and imperfect way, to obtain and retain. In securing for her children the strength to near that goal, Our Lord's gracious Mother is more bountiful to men than is May, the month of flower, to hilltop and valley.

A Woman's Hate

A FEW days since there dropped from the editor's mail-bag an anonymous and apparently inoffensive letter written on sweet-scented, delicately-tinted paper bearing a large golden monogram. The first sentence of the communication was tolerably mild, the second took on the appearance of a porcupine at bay, the third belched fire, the fourth spat hot brimstone. Thereafter words and quills and fire and brimstone flew here and there and everywhere. The letter became a second Vesuvius in eruption, the writer was an angry Presbyterian. She "fairly hated Catholicism," and a hundred ink-drops, scattered higgledy-piggledy around the word "hated," emphasized her passion.

Now a woman's hate is seldom awesome and often pitiable, if, for no other reason, because it is altogether unnatural. At any rate the passion of our correspondent was without objective foundation. True, she assigned two causes for her rage: Catholicism has exalted the Kaiser and has stirred up trouble at home, by insisting on the union of Church and State.

Clearly, these are strange charges. It is wonderful indeed that the Catholic Church, always intolerant of heresy, should have taken so kindly to the exaltation of the high priest of Lutheranism. And no man, but only a woman, has heard of it.

May it not be that our correspondent has missed her cue? A Kaiser was exalted not many years ago, and, strange to say, the occasion for the honor paid him, was an act of unjust aggression done in pursuit of the State supremacy to which the war is attributed. A Kaiser was acclaimed for a brutal attempt to annihilate the power of the only institution that could have prevented the present slaughter—the Catholic Church. And Presbyterians shouted loudest and threw their caps highest in the air.

The lady who wrote the volcanic letter can find this terse description of the event in a book sent out by Fleming H. Revell Company, Publishers of Evangelical Literature, 156 Fifth Avenue, New York City:

> Mr. Chiniquy is one of the most conspicuous champions of Protestantism of the present day. He was invited to Scotland by the leading ecclesiastics to take part in the Tercentenary of the Reformation, and to England in later years, when all her leading Protestants stood forth to honor the Emperor William of Germany and Prince Bismarck for their noble resistance to Papal pretensions to authority in Germany.

Mr. Chiniquy was once a Catholic and twice a Presbyterian; the Kaiser was pursuing a policy that has ended in war. The lady has missed her cue.

And she has missed it twice. Catholics have not insisted on the union of Church and State. Presbyterians arrogated that function to themselves.

Women have long memories, and it may be that the writer of the fiery communication under review can reach back in thought to 1830 and 1835. If so, she will recall that the leaders of the No Popery movement of those days were prominent Presbyterians who, according to a Protestant writer in the *Pittsburgh Manufacturer*, quoted by the *Truth Teller* for May 30, 1835, designed a "union of Church and State . . . a union of religious and political power, and a Presbyterian government, and a disfranchising of all those who are not of their religious creed ("Historical Records and Studies," Vol. IV., Parts I and II, pp 174, 175). To make matters worse for our correspondent the Rochester *Democrat*, quoted in the New York *Catholic Diary* for July 2, 1830, rose to the height of power and declared: "The Presbyterian Church will be the established church of this Union or we will wade through blood to attain that just prerogative." *(Ibid.)*

Surely the anonymous lady has missed her cue. But it is not her fault. Her letter bears the postmark of a Southern town, and the air is balmy there now, and the banjos are twanging and the darkies are singing and "meetin'" is on, and the pulpit was always the source of a "pure Gospel."

Hospitals and Animal Houses

"THEY say it's a good hospital," remarked the convalescent college man. "From a scientific viewpoint I suppose it is. All the care and attention regularly bestowed on an interestingly inoculated rabbit in their biological animal house, I am sure they lavished on me. But no more. Somehow, too, I couldn't help feeling that the interest was of the same kind; intelligent, but aloof and coolly impersonal. I was a diseased organism and so was the rabbit. The Sisters' hospital for me next time. There they treat you like a human being, and not like a specimen."

Our college man here pointed an essential difference. The Catholic hospital omits nothing sanctioned by genuine science, but they who conduct it premise that the patient is something more than a valuable animal. He has an immortal soul. Therefore, unless forced to other action, Catholics should always make use of Catholic hospitals. The sick need spiritual ministries. Even in the best non-Catholic hospitals, these ministries are not always regarded with a sympathetic eye, and it has not been unknown that through indifference or bigotry, dying Catholics have been deprived of the Last Sacraments.

Catholic social workers in particular, should not expose the defenseless poor to the possibility of illegal and immoral practices too common today in non-Catholic clinics and hospitals. Hence, whatever the necessity, these facilities should not be used, unless it is certain that nothing will be done contrary to Catholic principles of morality. In the *New York Medical Journal* for April 28, Dr. Morris H. Kahn boasts that in conducting a birth-control clinic at Mt. Sinai Hospital, New York, "Section 1142 of our Penal Code was ignored." For Catholics the warning is clear. Choose a hospital for your sick, not an animal house.

Literature

THE MOVEMENT CALLED "VERS LIBRE"

THE first and perhaps the abiding thought of the conservative critic in dealing with free verse is apt to be that the writers thereof have blundered into a worse tyranny than the supposed one from which they fled, or rather into a position far more evil than any tyranny: an anarchy sprawling, formless, vague, and barely articulate. His tendency will be to condemn and, particularly if his experience has been with the more freakish and violent of the new school, to condemn absolutely, root and branch, principle and practice, theory and exemplification. And yet looking back over the course of English poetry we cannot but think that the critic in so doing would be wrong, and this for two reasons: first, on the score of precedent; and secondly and chiefly because of something else with which precedent is often confounded, but which is a wholly different and vastly more important concern, namely tradition.

Now if we were basing an argument for *vers libre* principally on precedent we believe we should not have much difficulty in proving the truth of what Sir Philip Sidney said long years ago, that "Verse is but an ornament and no cause to poetry;" nor should we be at a loss for instances from Shakespeare, Milton, Patmore, and Francis Thompson. In the choruses of "Samson Agonistes," for example, that austere and yet magnificent work of Milton's old age, we should find free verse, the very thing itself, and though it comes only to some twenty or thirty lines, it is there, it is a fact; and if we considered that Milton is the supreme artist, the greatest stylist of our literature, we should have to admit that it is there not inadvertently or by momentary lapse, but consciously and by design.

But these instances, perhaps, would be few and meager and probably too slight to base a theory upon; and so we should go on till we came to two writers who openly and at large wrote the thing we today called free verse: "the inspired madman," Blake, and that brawling, uncouth, obscene, tender, animalistic, grotesque, and powerful personality, Whitman. Now we are fully aware of the trenchant criticism to which both of these writers, and especially the latter, are liable. We, too, can see their faults, their excesses, their innumerable violations of the primary laws of good writing; but speaking generally and not dealing at all with minute particulars we say that when a writer's work endures and has influence, in the one case for over one hundred years and in the other for over sixty, there must be in the mass of it somewhere something that stirs and has a being, in short, that is alive; for in more senses than one *"Securus judicat orbis terrarum:"* the judgment of the world can be securely relied upon.

And, finally, when in our own day so devoted and painstaking and conscientious a lover of his art as Yeats gives *vers libre* the approval both of his praise and his example, we are safe, we think, in assuming that there is something in the new manner beyond mere noise and a frivolous desire for novelty.

What, then, is the meaning of *vers libre?* The first object and impelling motive of the *vers-libristes* is expressed in their very name: it is freedom. And freedom from what? Specifically from formal meter, for though they have by extension carried their revolt further, both into the field of subject or theme and into their manner of handling that theme, their quarrel and their innovation may be said to begin and to end with the measured and customary beat of verse. Their endeavor is after a closer, a truer, a more perfectly adapted means of expression, an instrument more delicately and subtly responsive to all the shifts and turns and variations of the poet's emotions.

Just here perhaps sounds the voice of objection, asking why the means, the instrument, that Shakespeare and Milton and Wordsworth found adequate should now suddenly and all at once be rejected as incapable and outworn. Well, we do not know fully why so many of our present-day poets are dissatisfied with the old medium—or if we did this is not the place to set forth the reason—but we do know the fact that they are so dissatisfied; and the tradition of English poetry is simply this, that when the poets are dissatisfied with anything in their art, they change it—and criticism comes limping along afterwards and gives it justification.

When Samuel Simmons, the worthy printer of "Paradise Lost," put forth that immortal work to the public he insisted on having from the author "a reason of that which stumbles many others, why the Poem rimes not." Milton complied in a short preface tracing back the practice to "Homer in Greek" and "Virgil in Latin" and to "some both Italian and Spanish poets of prime note" and to "our best English tragedies." This was interesting and no doubt of benefit to his readers, and yet with respect to the real reason of just why he selected that particular mode, blank verse, not even Milton, we hazard, with all his powers of expression could have given a satisfying or a true answer; for the cause was hidden in those mysterious and secret places of the soul whence come poetic inspiration and selection and to which no vision has yet penetrated from the time of Socrates down to the present day.

Wordsworth lived to be eighty years old, but so radical and absurd was his reform considered that he was not generally recognized as a poet till the last ten years of his life. Shakespeare, it is true, is that rare specimen, a living and an appreciated genius, but he was appreciated mainly as a playwright, and as for his medium, that he found at once ready to his hand, remolded and reformed by Marlowe, at what cost to precedent and with how much creaking of old lumber let history tell.

The whole tradition of English poetry, then, as a thing breathing and alive is on the side of innovation and freedom, and moreover on the side of an innovation and a freedom not prepared in advance by critical formulae, but introduced boldly and *ab initio* by the poets themselves. This is the course which poetry has always followed and which it must continue to follow if it is to advance, for, as someone has succinctly put it, "Progress is change."

Now unfortunately there has of late got abroad in the land a kind of praise-monger who by his, or her, indiscriminate laudation and wholesale eulogy has so befogged the real matter in hand that for the average reader it has become almost impossible to see the plain thing itself over which they rhapsodize. And still the incense goes up and the tom-toms beat and the dithyramb is chanted, till at last the disinterested onlooker—or interested only for poor, beclouded poetry—is fain to cry out: "Stop! Poetry needs no such ceremonial. If this thing which you rave over is incapable of standing upright on its own legs, strong and clean and vital, then all the powers of earth and man will never be able to breathe life into its dead body!" So would he be tempted to say, and so, perhaps, would he say; but his protest would probably go unheeded, and the sacred rites of puffing up mediocrity and incompetence would still continue. The poor critic, alas! we shall always have with us; only the common-sense of mankind no longer follows him when he discovers a genius behind every bush.

Here then we have the two extremes: the rigid conservative who can see no good in a new thing, and the enthusiastic radical who can see no bad in it. Somewhere in between, we think, lies the golden mean and the true answer. We have, of course, throughout this paper been dealing with *vers libre* merely as an hypothesis, purely with the theory of the thing; and this we consider needs no apology, since only in this way can we discover the principles on which it rests. Our chief object—and, we

think, result—has been simply to show this, that there is no reason *per se,* no inherent cause, no *a priori* condition against which *vers libre* must dash itself and come to naught. This, however, though important, is largely a negative result, and after all what will decide the question, what will give *vers libre* either its triumphant sanction or its *caput mortuum* is practice, its actual showing forth of the truth and vitality it professes to embody.

JOHN BUNKER.

REVIEWS

History of the Prima Primaria Sodality of the Annunciation and Sts. Peter and Paul. From the Archives. By Father ELDER MULLAN, S.J. St. Louis: The Queen's Work Press. $2.00.

One of the encouraging signs of the times in the eyes of those who are striving for the betterment of Catholic life is the revival of the ideals and the practices encouraged by the Sodality of Our Lady. The exhaustive volume of Father Mullan on the Prima Primaria or the Mother and Head of all sodalities of the Blessed Virgin is for that reason most welcome. With a care, accuracy and attention to detail which must have cost no little labor, the author has sifted the archives of the Sodality and from their careful study has presented us with a history of the growth and progress of the body which everywhere makes edifying reading. One of the results of the perusal of the volume will be to clear up certain false impressions of the aims and purposes and original workings of the Sodality which at times have prevailed. The Prima Primaria, founded in 1564 in the Roman College by the young Jesuit, John Lemis, was a body meant for gentlemen. Its aim was to put within their reach those extra means of perfection and personal sanctification which would help them to be more thorough Catholics. It had as a special end to cultivate devotion to the Mother of God and to inculcate the imitation of her virtues. Of social influence on the outside world, in the modern sense of the word, the Sodality had very little, nor does it seem to have aimed at any. It was meant to foster and deepen the individual's spiritual life. In doing so, as Father Mullan remarks, it was true to the ideals set down by St. Ignatius, that that work is far more reaching in its spiritual results which advances along the path of holiness those who by their lives, their authority and example may have it in their power to influence others. The direct influence of the Prima Primaria extended to the select few. It tried to render these as perfect and as rounded in their spiritual life as possible. For its founder and its directors knew that their influence would inevitably reach a wider circle. This may be called social work of the highest order. The same lofty destinies everywhere await the Sodalities of Our Lady if they are faithful to the practices and the spirit of the Mother and Head of all, whose story Father Mullan has told us with such fulness and authority.

J. C. R.

Mechanisms of Character Formation. By WILLIAM A. WHITE, M.D. New York: The Macmillan Co. $1.50.

Studies in Forensic Psychiatry. By BERNARD GLUECK, M.D. Boston: Little, Brown & Co. $2.50.

In these studies in Freudian psychoanalysis, Dr. White addresses himself to the physician, Dr. Glueck to the legal practitioner. Approaching the subject from different points of view, fundamentally the philosophy of the two books is identical. Dr. White reaches the crux of the question when he writes: "The material of which the dream is composed must necessarily be made up of the dreamer's psyche, and there must be some sufficient reason why it is put together in one particular way rather than in another." If "psyche" be accepted for the content of the complex influences and experiences which constitute man's adequate mental life, the proposition is acceptable. Psychologists of the neo-scholastic school readily admit activities, which, however "unsusceptible of introspective observation," to quote Father Maher, at times exercise a real and even intimate influence over thought and action. That in sleep, when the volitional control of thought, together with the ability to reflect and discriminate, is suspended, these under-surface activities should flow in upon the imagination, seems not only a possibility but a fact. The extent of this influence, and its significance, are the precise points in question. Dr. White quotes with approbation, Dr. G. Stanley Hall's illustration of the iceberg, one-tenth of which is visible and nine-tenths below the surface. Sailing serenely in the face of the wind, the berg apparently sets at naught the laws of aerodynamics; but the contradiction disappears when it is remembered that the mass is moving in response to forces acting upon the submerged nine-tenths. It is hardly probable that Dr. White accepts this picture literally. Could the submerged and visible proportions be reversed, the illustration would be nearer the truth. We sometimes respond to influences dimly apprehended and defying analysis, but that man as a rule reacts to motives which cannot be oriented, is a statement not borne out by fact.

An obvious weakness in a system which attempts to search the secrets of the soul, is its uncertain philosophy of the nature of the soul and its faculties, particularly the will. Dr. Glueck, for instance, pronounces the freedom of the will "a wholly artificial concept," primarily, it would seem, because of the existence of abnormal mental states. Certainly, if Dr. Glueck means to affirm that in the so-called "border-line cases" and in actual insanity, the will's power of choice is weakened or completely destroyed, he is only defending a proposition held by all Catholic philosophers. These states, however, are characteristic not of normal man but of abnormal individuals, and no more disprove the freedom of the will, than the existence of the blind disproves the sense of sight. Furthermore, the current Freudian interpretation of "symbols" is arbitrary rather than scientific, and in the hands of certain practitioners, it becomes little less than Walpurgian. A man with his feet in the mire is not all mud. His eyes may reflect the pure fire of the stars.

P. L. B.

The Life of the Grasshopper. By J. HENRI FABRE. Translated by ALEXANDER TEIXEIRA DE MATTOS. New York: Dodd, Mead & Co. $1.50.

Another of J. Henri Fabre's captivating stories of insect life has here been given to the English-speaking public by a capable translator. Though entitled "The Grasshopper," the book covers a much wider range, including as it does the cicada, locust, cricket, mantis and foamy cicadilla. After rescuing the grasshopper's reputation from the ill-repute which the false fable of "The Grasshopper and the Ant" handed down through the centuries has given it, the naturalist proceeds to tell in language simple and quite untechnical what he has discovered by nights and days of persevering observation about the metamorphosis, structure, instinct and habits of these various insects. With the rare quality of representing colorless facts in a vivid novel-like style, the naturalist imbues the reader with that enthusiasm for the mysteries of insect life which he himself possessed. As a stern scientist he tests the various possible explanations of a difficulty and perseveres until he finds the right one. Thus, with microscope in hand, he watches the cicadilla sink from sight beneath the foamy curtain of its own construction, and with a delicate test-tube endeavors to investigate and elucidate the process. So, too, he examines and explains the music box of the cicada, its sense of sight and hearing, its progress from an earthy home into the light of day without leaving a trace of the numerous cubic inches of earth which lay in its path, the cannibalistic habits of the mantis, and the solitary life of the cricket. The scrupulous exactness of the man, not satisfied with the conclusions of others until he has tried for himself,

carries assurance and conviction to the true naturalist and lover of nature.

There is, however, another class of scientists to whom the book will be of equal interest and value, namely, the philosopher. The cosmologist combating the old difficulty against finality, for example, "the apparent useless waste of eggs among insects, etc.," will derive new courage from M. Fabre's book, while the psychologist, confronted with the various theories of evolution, will be interested in these words of an exact scientist: "Can it be that the theory of progressive acquirements is only a specious lure? Are we to abandon the savage theory of the crushing of the weak by the strong, etc.? Is it permissible to doubt when the evolutionists talk to us of the survival of the fittest? Yes, indeed it is! etc." Well does M. Fabre say, "It wants but a midge's wing to confound our proudest theories." F. E. L.

Lex Talionis. By RABBI JOEL BLAU. Excerpt from Central Conference of American Rabbis.

In a thorough yet readable manner Rabbi Blau shows in this pamphlet the evolution of the law of retaliation among the Jews, its counterpart among other peoples,—especially in the Code of Hammurabi,—its interpretation and execution in Bible, Talmud, and Mishna. If we read merely the words of the law in Exodus, Leviticus, and Deuteronomy, we get rather a goose-flesh-bringing sensation. This sensation disappears when we study in an historical setting the "eye for eye, tooth for tooth, hand for hand, foot for foot" legislation of Judaism. The punishment of crime is as old as the human race. Before the evolution of criminal-court procedure, whose was the right and duty to punish the criminal? At the outset, if Cain be a witness, any one could kill the murderer. Later on it was the duty of the nearest of kin, the *goël*, to take that vengeance against crime which was necessary for the well being of society. In time *kofer* was accepted instead of *talio*, a certain sum of money in place of the retaliation of bodily injury for bodily injury. In the study that Dr. Blau makes of "*Lex Talionis*" it loses all gruesomeness, and compares favorably with our modern methods of criminal procedure. The doctor is, however, wrong in thinking that the New Testament is inconsistent in supplanting this law by the counsel of forgiveness of injuries while at the same time making use of "the well-known Talmudical saying, 'with what measure ye mete, it shall be meted unto you.'" For, first, the "measure for measure" rule of Christ is not Talmudic in meaning; between man and man, it is a rule of forgiveness and mercy, not a rule of retaliation. Secondly, the mere wording of the New Testament "measure for measure" rule may just as readily have infiltrated into the Talmud as vice versa. The Jerusalem Talmud was first edited in the third and fixed in the fourth century of our era; the Babylonian Talmud was the literary work of 430 A.D. to the sixth century. W. F. D.

BOOKS AND AUTHORS

"Petunia" (Dutton, $1.50) is a novel from the gifted pen of Mrs. George Wemyss, which sustains, if it does not surpass, the high level of excellence reached in "Jaunty in Charge." The story is a little more involved than its predecessor, but is like it in its whimsical portraiture of character, its originality and its careful workmanship. If it has any fault it is that it is over-clever. The most attractive persons in the story are subordinate in importance, and one is tempted to wish that the author had reserved them for a separate study. One of the most pleasing things about the book is its sympathy with the idiosyncracies of human nature. Its characters are not paragons of virtue, but very human, with obvious faults and shortcomings, and for that very reason, as not infrequently happens in real life, possessed of more subtle charm.

Never did the world so much need to meditate on the Sacred Passion of Our Lord as now. It needs its lessons of abnegation, of self-denial, of strength. Father Donnelly's "The Holy Hour in Gethsemane" (Kenedy, $0.75), a series of meditations on the "*Anima Christi*," will do much to inculcate these lessons. The meditations are substantial in doctrine, pithy in diction and thoroughly practical. They are preceded with a short explanation of that excellent devotion known as "The Holy Hour." With Father Donnelly as a guide, an "Hour for Holiness," an "Hour for Perfection and Strength," an "Hour for Perseverance" will be profitably spent before the Blessed Sacrament, and cannot fail to awake greater love for that consoling mystery of our faith. "The Holy Hour in Gethsemane," besides bringing home the lessons of the Sacred Passion, will have the further value of teaching a method of prayer and meditation as easy as it is practical for all who use it in the spirit indicated by its author.

In a good paper on "Medieval Preaching" contributed by the Rev. E. J. Quigley to the current *Irish Theological Quarterly* he calls attention to the remarkable familiarity with the Scriptures that preachers then had. He cites as an instance Dr. Neale's comparison between a little-known twelfth-century preacher and Dr. Newton, a celebrated Protestant pulpit-orator:

> Preaching on the same text, "Prepare ye the way of the Lord," the priest of the dark ages makes in his sermon fifty-seven Scripture references: seven to the Gospels, one to the Epistles, twenty-two to the Psalms, nine to the Prophets and eighteen to other parts of Scripture. Newton quotes twenty-one texts: nine refer to the Gospels, two to the Epistles, nine to the Prophets, one to the Psalms, and none to any other part of Scripture.

Yet the Bible is widely believed to have been a closed book to medieval priests but the particular possession of modern Protestant preachers.

The *Catholic World* for May is quite warlike. Father Burke begins the number with a stirring "Call to Patriotism." Father Palmieri writes on "The Church and the Russian Revolution." Dr. O'Hara on "Rising Prices and the War Loan," and Father Aveling on "Some War Impressions of a Chaplain." Among the other contributions to the number are Father Talbot Smith's paper on Notre Dame University's diamond jubilee, Henry Somerville's discussion of "Eugenics and the Feeble-Minded," Emily Hickey's "Thoughts on the Merchant of Venice," and Joseph Francis Wickham's "On Reading Virgil Again." In a searching examination of "The Literacy Test." Father T. J. Brennan reaches the conclusion that "The Immigration bill is un-American," and believes that: "if this present bar had been set up fifty or a hundred years ago, there are many of those representatives and senators who voted yes who would now be in European war trenches or concentration camps; for their fathers or grandfathers could not pass the test now raised by their offspring."

Two little books recently published with the object of showing the wisdom of conscription are Jennings C. Wise's "The Call of the Republic" (Dutton, $1.00) and Mary Roberts Rinehart's "The Altar of Freedom" (Houghton Mifflin, $0.50). After giving a good sketch of ancient, medieval and modern military systems, Colonel Wise states his thesis thus: "Compulsory universal military service, with liberal exemptions for educational purposes at schools and colleges where military training is given, and in the case of dependencies and physical unfitness, is the only honest, fair and economical system of defense, and withal it is the only real democratic system." His plan calls for three lines of reserves who in youth served two years with the colors, and who in case of need would form an American army

of 4,000,000 men. Mrs. Rinehart's booklet is an "appeal to the mothers of America," who "must learn," she maintains, "personal service," and that "is not rolling bandages for the other woman's son." She warns us that we must not repeat the mistake of the mothers of England who did not insist at the beginning of the war "that every man in the Empire bear his share."

"False Witness" (Hodder and Stoughton, London, 3/6) is the authorized translation of "*Klokke Roland*" or "Bell Roland" of Johannes Jorgensen, and is dedicated to Cardinal Mercier. It is an answer to the "Appeal to the Civilized World" made by the chief representatives of German science and art, in which they protested that Germany was not guilty of the war, that it was not true that Germany had criminally violated the neutrality of Belgium, that German soldiers had attacked the life or property of a single Belgian citizen without provocation, that Louvain was destroyed by German troops in the blindness of rage, that German methods of warfare are contrary to international war, and, finally, that it is not true that the struggle against the so-called German militarism is not directed against German culture as the enemies of Germany pretend. While the author writes with warmth and indignation against the signers of the "Appeal," he also adduces argument and document in support of his counter-statements. Of the value of both argument and proof the reader must judge for himself and apply to them the soundest rules of evidence. Only thus can he hope to come to a correct conclusion.——In "Scraps of Paper" (Doran, $0.25) are given exact reproductions of the German proclamations issued in Belgium and France. These bring home to us forcibly what the invasion meant. With the exception of a short foreword by Ian Malcolm, M.P., they are published without comment. For the future historian of the war they will prove to be of great value.

The following batch of spring novels deserves but brief mention: "All-of-a-Sudden Carmen" (Putnam, $1.35) is Gustav Kobbe's amateurish story of a little waif who was left at the stage-door and was brought up by old Yudels to be a prima donna. There are some amusing pictures of stageland in the book.——"The Golden Arrow" (Dutton, $1.50), by Mary Webb, is a realistic tale of Welsh farm-life today. The characters seem faithfully drawn, but in plot and description the sordid often predominates.——To read "Good Morning, Rosamond!" (Doubleday, $1.35), by Constance Skinner, is like walking in the dark. You move, but you don't know where you are going. There is that rare thing, "a professor with degrees," in the book. Seven young ladies, Palametta, Anabeth, Anabel, Justinia, Constanza, Maravene, Claribel and Bertholin Pelham-Hew, are also introduced, and the scene closes on page 384 with "They laughed for sheer gladness," i.e., not the seven, but the dull hero and the duller heroine.——"Cinderella Jane" (Doubleday, $1.35), by Marjorie Benton Cooke, proposes to show how a lady who marries in haste may, while repenting at leisure, make a bad bargain good. Of course, there is a *tertium quid*, one Martin Christiansen, who begins by proposing to develop the heroine's mind, and ends by proposing an elopement. Jane, who had adopted Greenwich Village provincialism under the delusion that it was "culture," stood in need of much mental development, but the accomplishments of this caddish philanderer hardly fitted him for the difficult task. The great problems of life are not solved by surges of sentimentality. Unless they are referred to principles, they cannot be solved at all.

Though the critics are for the most part of the opinion that John Milton is not the author of the ancient nursery lyric, "Hey Diddle Diddle," there is little doubt that if he had been inspired to write that little masterpiece, the lines would have been something like these "Miltonic Mother Goose" verses that Willis Boyd Allen contributes to the May *Bookman*:

Of dire events, strange, inconcatenate,
Attuned to ribald mirth and revelry,
And eke to sequent madness multiform
And shameful flight: sing thou, O wanton Muse!
"Hey diddle diddle"—thus the nursery rhyme
Ancestral and prerevolutionary,
Chanted by bard maternal, fond, anseric,
Its weird inception takes. "Hey diddle diddle"——
As 'twere a maddened shriek of helpless woe
Drawn by Grimalkin from the viol strings,
Protesting thus their feline genesis.
Then springs aloft the bovine mountebank,
Till Dian's silv'ry orb itself is spurned
By volant hoofs all supercalcitrant;
While far and wide resounds upon the blast
Fell cachination canine, at the sport:
And lo, what dread catastrophe is this!
Two forms, one discoid, one attenuate,
Comrades of eld at many a festive board,
Have fled to realms chaotic, dark, unknown.

BOOKS RECEIVED

D. Appleton & Co., New York:
The Shadow of the North. By Joseph A. Altsheler. $1.35.
Bobbs-Merrill Co., Indianapolis:
Matthew Arnold: How to Know Him. By Stuart P. Sherman. $1.50.
Britton Publishing Co., New York:
The Road of Ambition. By Elaine Sterne. $1.35.
The Century Co., New York:
The Immigrant and the Community. By Grace Abbott. $1.50; Education and Living. By Randolph Bourne. $1.25.
Columbia University Press, New York:
The Mystic Vision in the Grail Legend and in the Divine Comedy. By Lizette Andrews Fisher, Ph.D. $1.50.
Doubleday, Page & Co., New York:
The Bird Study Book. By T. Gilbert Pearson. $1.25; A Diversity of Creatures. By Rudyard Kipling. $1.50; The Preacher of Cedar Mountain. By Ernest Thompson Seton. $1.35; The Shadow Line. By Joseph Conrad. $1.35.
E. P. Dutton & Co., New York:
In the Claws of the German Eagle. By Albert Rhys Williams. $1.50.
R. F. Fenno & Co., New York:
Kentucky's Famous Feuds and Tragedies. By Chas. G. Mutzenberg. $1.25.
Gazette Print, Barrie, Ont.:
Sonnets of a Recluse. By Rev. A. O'Malley. Vol. II.
M. H. Gill & Son, Ltd., Dublin:
The Science of Ethics. By Rev. Michael Cronin, M.A., D.D. Vol. II. Special Ethics. 15s.
Harper & Brothers, New York:
The Rib of the Man. By Charles Rann Kennedy. $1.30; Happy, the Life of a Bee. By Walter Flavius McCaleb. $0.75.
D. C. Heath & Co., New York:
The Contemporary Short Story. A Practical Manual. By Harry T. Baker, M.A. $1.25.
B. Herder, St. Louis:
Our Refuge. A Practical Course of Instructions on the Most Holy Eucharist. By Rev. Augustine Sprigler. $0.60.
Alfred A. Knopf, New York:
Crimes of Charity. By Konrad Bercovici. $1.50.
John Lane Co., New York:
Sea Plunder. By H. De Vere Stacpoole. $1.30; An Evening in My Library among the English Poets. By the Hon. Stephen Coleridge. $1.25.
Our Lady of Good Counsel Printing School, Philadelphia:
On the Slopes of Calvary. A Religious Drama. By Rev. Fr. Aurelio Palmieri, D.D., O.S.A. Translated by Henry Grattan Doyle, A.M.
Little, Brown & Co., Boston:
Five Plays. By George Fitzmaurice. $1.25.
Longmans, Green & Co., New York:
Benedictus Qui Venit. A New Mass Book for Youth. By Father W. Roche, S.J. $0.25.
The Macmillan Company, New York:
Elementary Social Science. By Frank M. Leavitt and Edith Brown. $0.80; Louisburg Square. By Robert Cutler. $1.50; New England. By Clifton Johnson. $1.00.
The Pilgrim Publishing Co., Baraboo, Wis.:
A Casket of Joys. By J. T. Durward. $0.15.
Princeton University Press, Princeton:
Church and State in the Reign of Louis Philippe, 1830-1848. By John M. S. Allison. $1.00.
G. P. Putnam's Sons, New York:
Euripides and the Spirit of His Dramas. By Paul Decharme. Translated by James Loeb, A.B. $3.00; Handbook of the New Thought. By Horatio W. Dresser. $1.25.
The Queen's Work Press, St. Louis:
History of the Prima Primaria Sodality of the Annunciation and Sts. Peter and Paul. By Father Elder Mullan, S.J. $2.00.
Rev. John H. Reynaert, Orlando, Fla.:
The Eldorado of Socialism, Communism and Anarchism. $0.50.
Charles Scribner's Sons, New York:
Jan and Her Job. By L. Allen Harker. $1.50.
Woodstock College Press, Woodstock, Md.:
The Divinity of Christ. By Rev. Walter Drum, S.J. $0.05.

ECONOMICS

The Worker and His Half-Loaf

DICK WHITTINGTON, as all children know, was stayed in his flight by voices, and eventually became Lord Mayor of London. With regret must one chronicle the fact that no voices intervened to stay Pierre Laroche when he set out some months ago from Manchester, to seek his fortune in New York. On his arrival in this oasis of opportunity Pierre bethought himself to examine his credentials. On the positive side these consisted of an aurora of rosy hopes, and one or two acquaintances. On the negative side they were more numerous. He boasted no skill in any particular kind of labor, he was only twenty years old, he had no great amount of physical strength, and, worst of all, no cat to pilot him to fame and fortune. It does not seem probable that Pierre will ever become Mayor of New York. Unless he returns to his green fields he is more likely to become a public charge. Not, of course, that a mayor cannot be a charge on the public. Some measure up very well to the definition.

By an unusual stroke of fortune Pierre managed to put an assistant janitorship of a small apartment house between himself and starvation. His duties are somewhat trying, but cannot be fairly called intricate or unusually laborious. Applying himself to his task for sixty-five hours a week, he receives the munificent sum of $10; "munificent," states his employer, "if you know Pierre." But do not jump to the conclusion that Pierre's honorarium is excessive. It is common for New York waitresses, in whose behalf the legislature has just passed a bill of relief, to work eighty-four hours a week. The Consumers' League found one who kept at it for 122 hours.

Pierre's Budget

YET even such as Pierre must live. With $10 at his disposal he thus arranges his forces in the struggle for a living. Rent, $2.50; laundry, 25 cents; carfare, 70 cents; food, $5.25; total, I believe, $8.70. Carfare Pierre explains on the ground that he could not possibly secure a room within walking distance of the apartment. A weakness for cleanliness justifies the laundry bill. Food, averaging 75 cents daily, undoubtedly seems to verge on the gluttonous. Pierre is not a good manager; he was never made to plan. He dines at a Third Avenue restaurant, not because he likes it, but because he knows of no eating clubs and has never heard of cooperation. But he really does not get a great deal for his outlay. A cup of coffee, with four or six thin slices of bread and a pat of anemic butter, cost 10 cents; if he adds a couple of eggs the check registers 25 cents, and he cannot buy an order of meat for less than 5 cents under this total. The other meals, not excessive in quantity, you can figure out for yourself, and from an examination of Pierre's budget a fair mathematician will compute that Pierre can annually set aside against the rainy day about $67.50.

But to fix this rung in the ladder to fortune he may never buy a newspaper or a cigarette. A glass of soda, a magazine, a trip to the beach or to the "movies" are not for him. Recreation that costs anything is definitely excluded. If he falls sick he cannot afford to pay anything for treatment or medicine. His clothes, as you may have noted, must never call for repair or renewal. Anything like a social life is beyond his means. Marriage is impossible. True, Pierre alone in his cheerless room is not a poor naked wretch, abiding the pelting of a pitiless storm. He exists, with a roof over his head and a little to eat. But no one with any respect for words or facts will contend that he lives as a man should live. And there are in New York today many Pierres, faithful, but largely incompetent, and soon to be unemployable rather than unemployed.

The wage-rate is the barometer of the laborer's prosperity, but it is difficult, if not impossible, to prepare a general summary of wages which will not be false, because out of date, before its publication. From time to time, however, some insight into prevailing rates is given by the work of investigating committees. The Consumers' League of New York, for instance, in an abstract issued in February, 1917, stated that three-quarters of all woman restaurant workers were paid less than $9 weekly. "The usual wage in several of the well-known New York tea rooms was $3.50 a week for full time, which is ten or twelve hours a day. The aspect of tipping presents a more subtle evil. The girls need the money and they deliberately work for it, partly by good service, partly by adopting an intimate personal tone towards men customers."

A report based on statistical findings from 105,000 men and women was published by the New York Factory Investigating Commission in 1915. The Commission fixed the minimum on which the average family could be maintained at $876.43 in New York City and at $772.43 in Buffalo. Yet it was found that one-half of all the wage-earners investigated received less than $416, one-third less than $364, and one-eighth less than $260. These figures, however, should not be too strictly interpreted, since no distinction seems to have been made between heads of families and those contributing to part support of a household. The United States Census of Manufacturers, compiled in 1905, indicated that 79.3 per cent of the men and 99.1 per cent of the women over sixteen years of age engaged in manufacturing industries were paid "$10 and not more than $15" a week. This is equivalent to saying that only twenty-one out of every one hundred men and hardly one in a hundred women receive a weekly wage of $15, or $780 for a full working year.

Some Effects of Low Wages

THE Manly Report of the Commission on Industrial Relations, written last year, has been severely criticised for some of its recommendations, but so far as I know its statistics of wages have never been seriously questioned. Manly writes:

> The most exhaustive investigation ever made showed that the incomes of almost two-thirds of the wage-earners' families, including the earnings of father, mother and children, were less than $750 a year, and of almost one-third were less than $500. . . . These figures show conclusively that between one-half and two-thirds of these families were living below the standards of decent subsistence, while *about one-third were living in a state of abject poverty.* American society was founded, and for a long time existed, upon the theory that the family should derive its support from the earnings of the father. Now investigation shows that 79 per cent of the fathers of wage-earning families earn less than $700 a year. Therefore less than one-fourth of these fathers could have supported their families on the barest subsistence level without the earnings of other members of the family.

It cannot be denied that Manly has here touched upon one of the gravest evils in modern industrial life; the forcing of mothers and children into shops and factories This unhappy condition has greatly contributed to weaken or even to destroy family life, and in too many instances has exercised a most baneful influence over the physical and moral welfare of the young workers. Manly continues:

> Between one-fourth and one-third of the male workers, eighteen years of age and over, earn less than $10.00 per week; from two-thirds to three-fourths earn less than $15.00, and only about one-tenth earn more than $20.00 a week. This does not take into account lost working time for any cause. All available statistics show that in our great basic industries the workers are unemployed on an average at least one-fifth of the year.
>
> From two-thirds to three-fourths of the women workers in factories, stores, and laundries work at wages of less than $8.00 a week. Approximately one-fifth earn less than $6.00 and *nearly one-half earn less than $6.00 a week.*

The effects of these low rates not only upon the material standards of living, but upon education as well, are apparent. "The last of the family to go hungry are the children," writes

Manly, yet in the larger cities "from 12 to 20 per cent are noticeably ill-nourished." Two-thirds of all children in the public schools leave before the completion of the grammar course, and "those who leave are almost entirely the children of the workers, who, as soon as they reach a working age, are thrown . . . into industrial life." With these conditions in mind, a brief study of food prices will show how keen is the worker's struggle for his half-loaf.

Wages and Food Prices

IN May, 1916, the United States Bureau of Labor Statistics published the subjoined table, comparing the union wage-rate with the price of food from 1907 to 1915:

Year	Wage-rate per hour	Full time hours per week	Full time weekly wage-rate	Retail prices of food
1907	100	100	100	100
1908	101	100	101	103
1909	102	99	102	108
1910	105	99	104	113
1911	107	98	105	112
1912	109	98	107	119
1913	111	98	109	122
1914	114	97	111	125
1915	114	97	112	124

When it is remembered that not all laborers had attained the wage-rate set by the unions the table is particularly instructive. Within these years, while the weekly wage-rate increased twelve points the price of food, to which about two-fifths of the laborer's income is devoted, advanced twenty-four points. Definite figures showing the increase in rent, clothing, and other necessities, rated on the same scale, are not at hand. Should these show a comparable increase the worker, despite his larger wage, would be in worse condition in 1915 than in 1907. With the decade 1890-1899 taken as 100, the *Times Annalist* calculates that in April, 1917, the cost of living is 270. One year ago it was 166.1.

Changes in Recent Years

ACCORDING to a report issued by the Department of Labor towards the end of March, 1917, the annual food bill for a family of five rose from $339.30 in 1913 to $425.54 in 1916. In the last ten years, it is reported, there has been an average increase of 10 per cent per hour in wages, "but the rising cost of food has operated to reduce the pay of the workingman about 16 per cent expressed in terms of food his dollar will buy."

> A workingman who made $3.00 a day in 1907, working ten hours a day, in 1916 worked nine hours and thirty-six minutes a day, and drew $3.48 for it. But it costs him $4.17 to buy the same quantity of food his $3.00 would cover in 1907.

Putting the matter in another way, it is estimated that if in 1907 one dollar's worth of food weighed ten pounds, in 1916 it would weigh a trifle over seven pounds. It is too early to look for complete figures covering the last six months, but prices current during that period in Eastern cities indicate that the ten pounds of 1907 have now dropped to about six pounds. The New York Budget, dated February, 1917, quotes the following figures as a weekly food summary for a family of five:

	1915	1917
Meat and fish	$1.54	$1.975
Eggs and dairy products	2.03	2.665
Cereals	1.545	2.047
Vegetables, fruits, etc.	1.80	2.262
Sugar, tea, coffee, etc.	.466	.52
	$7.381	$9.469

This estimate records an increase in two years of 28.3 per cent, while according to the same study the cost of clothing rose from $104.20 to $127.10, an increase of approximately 22 per cent. Figures submitted by the New York *Call* for April 29, based, it is said, on estimates furnished by the Bureau of Labor Statistics, show that food prices advanced 24 per cent in the year ending February 15, 1917. In other words, in one year the dollar lost one-fourth of its food-purchasing power. "The man who earned a dollar last year should be earning a dollar and a quarter this year if he is to keep up the same standard of living." But he isn't.

Governmental Price-Fixing

TESTIFYING before a Senate Committee two weeks ago Secretary Houston admitted that he could find "no economic reason" for the present high prices, since the food products of the country "were greater, or at least equal, to the average for the last five years." On the other hand, Professors H. R. Seager and R. E. Chaddock, of Columbia University, in their recent pamphlet, "Food Preparedness," hold that "our food production has not kept pace with the growth of our population." In view of the further fact that, according to the *Times Annalist*, "we waste $700,000,000 worth of food a year," they propose "an aggressive governmental policy," both to check this waste and, for the period of the war, to secure enlistments for agricultural service. To many this policy will seem the first step towards governmental price-fixing, a departure full of difficulties, both economic and legal. It is one thing to forbid a combine to raise prices, but quite another to set a maximum price upon commodities. Apart, however, from reasons of expediency, and of constitutionality as at present interpreted, the Government has the right and, should no other way of protecting the worker from exploitation be at its disposal, the duty of assuming this office.

PAUL L. BLAKELY, S.J.

EDUCATION

The Greekless Graduate

HE was a polished product of Dr. Flexner's "Modern School," which anathematizes, among other traditional subjects, the Greek classics. As he slid noiselessly into a cushioned chair in the Pullman, a glow of honest pride suffused his face at the thought of his successful completion of the modern course. Safely tucked away in his suitcase was the precious diploma asserting that the Greekless graduate was proficient in typewriting, civics, athletics, elocution, dancing, arithmetic, English literature and settlement work. "What a blessing," he purred, noticing an elderly man beside him, reading a pocket edition of Plato, "that less than one per cent of the high school and college students in the land are studying Greek." "How did he know the Platonist was reading Greek, if he was himself Greekless?" you ask. The answer is easy. Somebody had once showed him what Greek looks like, and it made a dire impression on him, as the sign of the Apocalyptic beast.

The Glacier Goddess

THE Greekless one then produced a Shelley. "Arethusa," he read, "arose from her couch of snows in the Acroceraunian mountains." "Ah," he mused, "she must have been a glacier goddess. But I wonder what that 'Acroceraunian' means. I imagine Shelley used it just for the sound." In the next stanza he wondered likewise what was means by "Alpheus," "Erymanthus," "Dorian" and finally "Enna's mountains," "asphodel," and "Ortygian" shore. Of course he had, as the diploma averred, an exhaustive knowledge of English literature, although he had mistaken the fountain Arethusa for a glacier goddess, which was one goddess unknown by the Greeks, and he had missed seven words in the text. Similar, or worse mistakes, would be made by him throughout the entire range of English literature from Chaucer to Francis Thompson. Still he honestly felt that he might know more about it, so he asked the Greekful one beside him. "You see," he apologized.

"I have no notes in this edition or I could have learned everything worth knowing about that text without knowing a line of Greek." "That's just where I disagree," said the Platonist. "After all, I told you only the surface meaning of the words. To you they are mere pale ghosts, abstractions. To me they bring a wealth of association, intimation, allusion and imaginative background. It would take at least a hundred lines of parallel passages, translated from the original, to make those words anything more than shadows to you."

Translated Classics

"WELL," retorted the Greekless one. "Why can't I get a book that has the hundred lines of parallel passages, and all the associations of the original? Then I need no more Greek than before." "Possibly so," rejoined Greekful, "but I used to think that one reason a man went to college was to acquire a knowledge of the tongues on which English rests, so that he would not have to carry a full set of the Britannica with him wherever he went. At your rate of commentary, a pocket edition of Shelley could not be transported except on a truck. Besides, I didn't mean that the translated passages would give you any adequate idea of the original. Your assumption that literature can be set from one tongue to another is false to facts. Languages are almost as distinct media of thought-transference, as air and ether waves are distinct media of material energy. You can get certain effects with light, that you cannot get with sound. In the same way you can get certain effects with Greek, that you cannot get with English. Translate a Murillo that depends on light waves for its effect, into a creation of Beethoven that depends on sound waves, and you may be able to take literature out of Greek and put it into English."

The Genius of Language

"COME now," said the Greekless graduate. "Don't you think you have overreached yourself? Your analogy is somewhat strained. Do you mean to tell me that when I read a translation of Aristotle or Plato, or Homer, I am not getting as much as is in the original?"

"I admit," replied the Platonist, "that the analogy is somewhat strained when applied to philosophical or scientific translations, because these deal with the universal and the abstract. That's why Cardinal Newman said that the multiplication table was the most gifted of all conceivable compositions, because it loses nothing by translation. But even here the analogy is not altogether strained. Scientists consider Greek more perfect than English even in scientific, universal words. But I deny that philosophy or science is literature. And I deny that the analogy is strained if applied to literature, which deals with the unit, the particular, the concrete, the personal.

"Well, I don't like your glittering generalities," Greekless replied. "I would like to know just what Greek can do that English cannot."

"That is not so easy to say," I grant you," replied the Platonist. "Each language has its genius, its capacities and its limitations just as any man of genius has. A poet, for instance, is narrow in so far as he is not a painter or scientist. In the same way Greek is narrow inasmuch as it is not English, and vice-versa. The man who has English alone is narrow to the extent that he does not know Greek. It is the business of refined scholarship to discover and feel the subtle laws that govern the genius of a language. It is easier for us to see that the spirit of a language is outraged, than to say precisely what are its peculiar capabilities."

"Well, give me at least an idea of what you mean."

The Classical Backgrounds

"CARLYLE is a good example. Either he did not understand the genius of English in certain points, or, if he did, he violated it. A typical flaw is his use of English compound words, after the manner of German or Greek. He tries in other ways to twist English as though it were German, and he uses word-formations and constructions that would tax the strength even of German. However, in some respects, Carlyle illustrates fairly well the genius of our language. He shows how many things can be done with English that are not according to its laws and principles. With Shelley, but in a different way, he shows that Greek is necessary for a thorough knowledge of English."

"Dr. Flexner doesn't agree with you. He ought to know, because he is the founder of the Modern School."

"Dr. Flexner is very much like the lawyer, or doctor, or engineer who would tell the members of these professions that most of what they have held as true for the last two thousand years is wrong. Such critics would hardly get a patient hearing. Why is it that only in education, where souls are at stake, men will listen to a sciolist whose teaching reflects on the intelligence of every great leader of the past?"

I don't know whether the Greekless graduate was convinced that Dr. Flexner had deceived him, and the world, by giving him a diploma certifying to his perfect knowledge of English. But he certainly relapsed into his Shelley with more submission than a graduate of the Modern School is taught to assume.

A. G. Brickel, S. J.

NOTE AND COMMENT

New York Merchants' Anti-Fly Campaign

"BEWARE of the Dangerous House Fly" is the warning message sent out by the New York Merchants' Association. The national appeal of the President in the great war crisis is almost overshadowed by this latest proclamation: "As a practical measure of preparedness the disease-carrying house fly must be eliminated. American military records show that it causes more deaths than the enemy." Then follows the sanguinary edict:

> Kill at once every fly that you can find and burn its body. The killing of just one fly means that there will be billions and trillions less next summer. The fly has no equal as a germ-carrier. As many as 500,000,000 germs have been found in and on the body of a single fly. It is definitely known that the fly is the "carrier" of the germs of typhoid fever. It is widely believed that it is also the "carrier" of other diseases, including possibly infantile paralysis. Clean up your own premises; and see and insist that your neighbor do likewise. The farming and suburban districts provide ideal breeding places, and the new-born flies do not remain at their birthplace, but migrate to towns and cities, using railroads and other means of transportation. Kill flies and save lives.

We are instructed that formaldehyde and sodium salicylate are the best fly poisons. A mixture, in equal parts, of cream, ground pepper and brown sugar is likewise recommended. Flies abhor the scent of lavender, geranium, mignonette, honeysuckle, and in general of all odors that are pleasing to man, and their hatred of blue is said by a French scientist to be "intense."

The Tip System Legalized

THE tip system has recently been legalized by the appellate division of the New York Supreme Court for the third department by a decision to the effect that tips, if not too large, are to be considered as wages. The principle found its application in the case of the wife and son of a taxicab driver who was killed. A demand was made that the award of compensation should be based on wages that covered both the money paid by the taxicab company and the tips paid by the customers. In approving this demand Presiding Judge Kellogg said:

> The employee could not have received the tips if the employer had not put him in the way of getting them, and we

may well conclude that the tips were an advantage received from the employer similar in effect to board, lodging or rent furnished in addition to the money wages paid. The person rendering the service considers that the tip is his as a matter of right, and involves no particular favor. An extra large tip may be appropriated, but the ordinary tip is considered a payment of money actually due.

The usual tips are thus considered by the court as "part payment of the wages which the employer compels the person served to pay." Trade unionists on the contrary protest against the tip system and urge instead the payment of a definite living wage.

Socialists and the Holy Father

THE International Catholic Truth Society quotes the following words from an editorial that appeared in the English socialistic *Labor Leader:*

> When all the terrible carnage is over there are few men who will have less reason to be ashamed of the part they have played than the Pope. In face of all mother countries, or countries which call themselves mothers, the Pope has shown himself today the father of men. . . . Holy Father, you alone recall the laws of human brotherhood. I ask you to accept all the homage of my respect.

Among the deeds which have everywhere won for the Holy Father words of unstinted praise are his successful efforts to bring about an exchange of disabled war prisoners, the interning and nursing in Swiss hospitals of an equal number of prisoners from each of the contending forces, and the establishment of bureaux of information that enable relatives to get into touch with "missing" soldiers. So, likewise, when it was found that "the French were concentrating German prisoners in the unhealthy tracts of Dahomey, and the Germans retaliated by sending the French to the eastern marshes," the intervention of the Pope brought about the withdrawal of both these measures.

A List of Catholic Conventions

PRELIMINARY announcements of annual conventions have been sent out by various Catholic organizations. The meeting of the American Federation of Catholic Societies is set for August 26-29, and will be held at Kansas City, Mo. A new plan of organizing the Federation on diocesan lines, with the diocese as the unit instead of the county or State, has been proposed to the hierarchy. The annual convention of the Catholic Educational Association will meet at Buffalo, June 25-28. Through the courtesy of the Oblate Fathers of Mary Immaculate, the sessions will be held at Holy Angels' School. The Supreme Convention of the Knights of Columbus is to take place at Point Comfort, Va., commencing August 1. The Central Verein will hold its sixty-second General Convention at St. Louis, August 16-20, and at the same time celebrate the silver jubilee of the Catholic Union of Missouri. A special souvenir volume, narrating the history of the Catholic Church in the middle Mississippi valley, with special reference to the work of German Catholics, is under preparation. The convention of the Catholic Hospital Association is announced for August 29-31. and will take place at Chicago. The Catholic Press Association of the United States and Canada is to hold its meetings immediately before the convention of the American Federation of Catholic Societies, August 24 and 25, at Kansas City, Mo.

Eleanor Cecilia Donnelly

MISS ELEANOR CECILIA DONNELLY, for many years a widely known American Catholic poet, died May 1, at the Convent of Villa Maria, in West Chester, Pa. Catholics of the present generation have been familiar with her verses from their school-primer days. Her works are filled with the beauty and sweetness of religion, and the musical rhythm of her lines has no doubt greatly helped to give enduring popularity to many of her poems. She is known as "the Adelaide Procter of America," and her name, like that of Longfellow, is a household word in American Catholic homes. Her "Vision of the Monk Gabriel" is said to have furnished the latter with the theme of his "Legend Beautiful." That her reputation is not merely local is evident from the fact that some thirty volumes of her prose and poetry have found a place on the shelves of the British Museum Library. She was honored by receiving the special Apostolic Benediction of Pope Leo XIII and Pope Pius X, and was chosen to write the Jubilee Ode for Pope Leo XIII. Miss Donnelly was born at Philadelphia and was the sister of the famous Minnesota statesman and Baconian cryptogram advocate, Ignatius Donnelly.

German-American Patriotism

THE leading article in *Collier's,* May 5, deals with the subject of German-American loyalty to the Stars and Stripes. Its author, Henry J. Allen, speaks in passing of the achievements which have made German-Americans "in this hour a great national asset, and not a liability to worry over." He then recounts some of their military services rendered the country in the past:

> They will tell you of Washington's German bodyguard, of the German sharpshooters from Pennsylvania and Maryland, whose deadly fame struck more terror to British redcoats than a German Zeppelin now occasions in London. There were several divisions of these grim marksmen, and each man wore upon the breast of his homespun uniform in big letters, "Liberty or Death." They will tell you of St. Leger in the Mohawk Valley and of Herchheimer at Fort Stanwix. They will give you incidents of General Johann Kalb and his closing words upon the battlefield at Camden: "This is the death I have longed for. I am dying for a country fighting for justice and liberty." They will tell you that Friedrich Wilhelm August von Steuben, a German baron, reared in the school of Frederick the Great, was the chief organizer of Washington's army. He was an experienced soldier and transformed the "army" at Valley Forge into an efficient fighting machine. You would not have time to wait while they told you of all the names in the galaxy of their Revolutionary heroes. They will want you to know of the record of soldiery the German-Americans have made from the beginning; of the 187,858 who fought in the Union army during the Civil War. And if you question it they get out "The German-American Handbook" printed in 1916, and they show you the authority from official records. Generally they want you to note that it was greater than the contribution in men of any other race of hyphenated Americans. The Irish gave us 144,221, but the British Americans only 53,532. Thus saith the book, and that is why it was written. They will inform you of $600,000,000 of German-American money that went into Government bonds when the Union needed war money. But why enumerate? Bronze figures of their generals, who have fought for us in every war, greet the Americans in well-kept parks all the way from Boston to San Francisco. Their biographies have become a rich part of our heritage from the past.

So the writer continues, telling of Molly Pitcher, whose name was Marie Ludwig, and of General Custer, whose forefathers had for the convenience of their English neighbors thus modified their German name, Küster. "You'll find no manufacturing thing in which German-Americans have not made good," he adds. "They have pioneered in printing, in fabric making, in agriculture and things too numerous to mention, but in no department of human activity have they given forth a truer ring than in the expression of their everyday citizenship."

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THE AMERICA PRESS NEW YORK CITY

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Who's Who

DANIEL FLORENCE COHALAN, born at Middletown, N. Y., 1867, educated at Manhattan College (A.B., 1885, A.M., 1894, LL.D., 1911), appointed Justice of the Supreme Court, New York, for unexpired term (1911-14) of James A. O'Gorman, elected November 7, 1911, for full term of fourteen years. In this, the second of several articles on Ireland's problem, Justice Cohalan pushes Ireland's demand further than did Mr. Shane Leslie in AMERICA for April 28.

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MAY 19, 1917

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Chronicle

The War.—On the Western front the offensive during the past week has been for the most part on the side of the Germans, who have been making repeated attempts to retake the positions recently lost by them at Fresnoy to the British and on the Craonne plateau to the French. Against the latter all their efforts have proved ineffectual, but they succeeded in recapturing Fresnoy and in pushing back the British for a short distance west of the town. The British by counter-attacks were able to regain some of the lost territory and are again in the immediate vicinity of Fresnoy, but the town itself is still in German hands. Further south the British have advanced on a front of three miles, capturing the Roeux cemetery, the Calvary farm, which are both strong positions, and almost all of Bullecourt. On other fronts there has been fighting, desultory near Riga, along the Dvina and in Galicia, severe in the vicinity of Lake Doiran, and intermittent along the Italian front, but in none of these places has anything of importance been accomplished.

Bulletin, May 7, p.m.-May 14, a.m.

After concluding their deliberations the conferees appointed by the Senate and the House to adjust differences on the Army bill, made their joint report to both houses. The most important points on which a compromise was reached were as follows: The age set for liability to conscription was fixed at from twenty-one to thirty, inclusive; the amendment of the Senate authorizing the raising of a volunteer army for immediate service in France was discarded; the Prohibition section was reported in such a form as to make it a misdemeanor to sell liquor in camps or to men in uniform, but the part forbidding the gift of liquor was omitted; the clause on exemption was framed so as to free absolutely from liability to conscription officers of the United States and of the several States, ministers of religion, and students of theological and divinity schools; exemption from conscription for military service was retained in the bill for members of any well-recognized religious sect or organigation whose existing creed forbids participation in war, but such persons were made liable for non-combative service.

The Army Bill

After the bill had been reported to the House, a stormy debate on the Roosevelt amendment, as it is popularly called, took place, at the close of which the House by a vote of 215 to 178, recommitted the bill to its conferees with instructions to restore the clause which provides for the raising of a volunteer force. When the House action was made known in the Senate the report was withdrawn and sent back to conference. The bill will not be ready for the President's signature until it has been passed by both Houses in the form finally reported by the conferees.

Director Rogers of the Census Bureau has announced that approximately 10,000,000 men between the ages of 21 and 30 will have to answer the President's first call should the age section as now agreed on finally pass. This figure represents about ten per cent. of the total population of the country which is estimated to be between 103,000,000 and 104,000,000. The men liable for military service under the conscription measure are distributed among the States, roughly, as follows:

Alabama, 209,900; Arizona, 34,700; Arkansas, 156,600; California, 362,000; Colorado, 109,500; Connecticut, 123,600; Delaware, 20,100; Florida, 93,300; Georgia, 255,400; Idaho, 51,800; Illinois, 629,500; Indiana, 253,600; Iowa, 199,000; Kansas, 175,000; Kentucky, 202,200; Louisiana, 171,000; Maine, 63,000; Maryland, 121,500; Massachusetts, 355,400; Michigan, 288,100; Minnesota, 244,700; Mississippi, 175,100; Missouri, 315,600; Montana, 73,300; Nebraska, 129,400; Nevada, 16,500; New Hampshire, 36,800; New Jersey, 300,200; New Mexico, 41,500; New York, 1,068,000; North Carolina, 194,400; North Dakota, 89,000; Ohio, 494,300; Oklahoma, 213,500; Oregon, 108,100; Pennsylvania, 874,000; Rhode Island, 60,300; South Carolina, 137,100; South Dakota, 80,500; Tennessee, 195,080; Texas, 420,200; Utah, 46,200; Vermont, 29,400; Virginia, 186,400; Washington, 217,400; West Virginia, 141,600; Wisconsin, 229,500; Wyoming, 35,400, and District of Columbia, 37,400.

On the basis of these figures, which have been submitted to the War Department, one man out of every twenty of those liable for military service will be drafted in order to make up the first army of 500,000

Further discussion of the censorship section of the

Espionage bill led to the introduction by Senator Thomas of a modified form of the amendment offered by Senator Cummins which read as follows:

The Espionage Bill

In time of war the President is hereby authorized to prescribe and promulgate rules and regulations for the purpose of preventing the disclosure to the public and thereby to the enemy of information with respect to the movement, numbers, description, and disposition of any of the armed forces of the United States in naval or military operations or with respect to any works intended for the fortification and defense of any place; and whosoever in time of war shall wilfully violate any such rule or regulation shall be punished by a fine of not more than $10,000 or by imprisonment of not more than five years, or by both such fine and imprisonment; provided, however, that no such rule or regulation shall apply to the proceedings of the Congress of the United States, nor to the debates therein.

As this amendment removed the most drastic features of the measure and restricted the proposed censorship to information concerning military matters, it was thought by its supporters that it might pass. Even in this form, however, it was argued that it might be interpreted so as to restrict unnecessarily the freedom of the press. Accordingly it was finally defeated in the Senate by a vote of thirty-nine to thirty-eight. Senator Kirby tried to effect a compromise by proposing an amendment, providing for a definite and specific press-censorship under the Secretaries of War and the Navy. This was rejected by a vote of sixty-five to five. As the House has passed the censorship section, and the Senate has thrown it out altogether, the matter will probably be referred to a conference of both houses.

The Senate has rescinded its action of last week by which it restricted the powers conferred on the President to put an embargo on supplies to be shipped out of the country. A modified form of the original embargo section of the Espionage bill was adopted after a debate behind closed doors. The text runs:

Whenever during the present war the President shall find that the public safety shall so require and shall make proclamation thereof, it shall be unlawful to export from the United States to any country named in such proclamation any article or articles mentioned in such proclamation except at such time or times and under such regulations and orders and subject to such limitations and exceptions as the President shall prescribe, until otherwise ordered by the President or by Congress; provided, however, that no preferences shall be given to the ports of one State over those of another.

The Senate also passed without a record vote an amendment proposed by Senator Reed to limit the effectiveness of the whole bill to the duration of the present war.

The Ways and Means Committee reported to the House on May 9 a War Revenue bill. According to the report made by Chairman Kitchin, "The war expenses for the remainder of this and the whole of next fiscal year are estimated to be about $3,800,000,000, exclusive of the $3,000,000,000 bond issue to finance the foreign loans." The bond issue of $2,000,000,000 already authorized, leaves a deficit of $1,800,000,000. This the Committee suggests should be raised by increasing income and excess profit taxes, internal revenue rates and custom duties. The bill aims at making the present generation "bear a fair and equitable portion of the burden of financing the war."

The War Revenue Bill

The main provisions of the bill are thus summarized by the New York *Sun:*

All articles on the free list to be taxed 10 per cent. Tariff on all articles on the dutiable list increased 10 per cent. Income tax provisions levy 2 per cent in addition to normal rate, with exemptions at $1,000 and $2,000 respectively for unmarried and married persons. Supertaxes begin on incomes exceeding $5,000 a year and reach a final total of 33 per cent on net incomes exceeding $500,000. Two per cent additional tax on incomes of corporations, insurance companies and partnerships. (New clause —a retroactive tax of 33 1-3 per cent of rates existing under the old law and applied to incomes for calendar year 1916.) Excess profits tax of 8 per cent additional upon incomes of corporations and partnerships. Taxes increased on wines, liquors and beer. Taxes on transportation of property and persons by rail or water, on telegraphic, telephonic and electric service, based on cost of service. Five per cent tax on advertising or advertising space other than in newspapers and periodicals. Taxes on life, marine, inland, fire and casualty insurance, with certain exemptions. Five per cent tax on automobiles and motorcycles, on tires and musical instruments. Moving-picture films, jewelry, pleasure boats and sporting goods are also taxed. Graduated tax on paid admissions to entertainments, charitable affairs excepted. Users of adhesive stamps employed in taxation must put their initials on them. Increased tax on inheritances.

The bill has called forth a great deal of adverse criticism in Congress, and it is believed that in its present form nothing more was contemplated than a tentative scheme which will undergo a good deal of revision before it is acceptable.

Apart from the conferences on the conduct of the war in which the commissioners from France and Great Britain have taken part, and in which close cooperation has been planned, their visit to the United States has had another important effect in arousing enthusiasm for the common cause and in calling forth popular expressions of the friendship entertained by this country for the Allies. The spontaneous welcome accorded the distinguished visitors both in the Senate and the House, and the reception given their words when they availed themselves of the unusual privilege granted them of addressing both bodies, although unprecedented in its heartiness, has found an echo throughout the country wherever they have gone.

Receptions to the Commissioners

Extraordinary demonstrations greeted Marshal Joffre and his fellow-commissioners in all the cities they visited, especially in Chicago, St. Louis and Boston. In New York City immense throngs, estimated roughly as close to 1,000,000 people, crowded the line of march, and by their acclamations and cheers moved the envoys as, by their own confessions, they had never been moved before.

Secretary Lansing has closed one of the channels of in-

formation through which newspaper men have hitherto been able to obtain expert information concerning international questions. The officials of the State Department have been instructed not to talk with newspaper men "even on insignificant matters of fact or details." In the future information on such subjects will be given to the public by the Secretary of State or the newly created Bureau of Foreign Intelligence. The other Departments of the Government have not followed the lead of the State Department. The Government has begun to issue an *Official Bulletin* to which the widest possible publicity is given, brought out daily under order of the President by the Committee on Public Information, of which Mr. George Creel is the chairman, with the Secretaries of State, War and Navy as members. Its purpose has been summarized as follows:

Other Items

> It is proposed to present in its columns all proclamations and executive orders issued by the President; rules and regulations promulgated by the Federal departments; official bulletins and statements; statutes bearing on the war and their construction and all other subjects related to the prosecution of the war, to which publicity properly may be given.

The first uniformed force officially reported to sail for the front consists of a body of 240 medical men, recently mustered into the United States Medical Army Corps. This force is to be raised as soon as practicable to 2,000. It will operate under the direction of the British, but will remain as a separate American unit, flying the colors of the United States. Another force, which is to sail in the near future, is a body of highly trained railroad men for work on communication lines. It is to have a strength of between 11,000 and 12,000 men, divided into nine regiments, and made up of volunteers. They will have the usual equipment of engineer troops, but will be occupied exclusively with the work of railroad operation and construction.

To reinforce the effectiveness of the American National Red Cross, President Wilson has created a Red Cross War Council, and appointed as its chairman Mr. Henry P. Davison, the well-known financier. Although it is planned to bring about close general cooperation between the Red Cross and the military branch of the Government, the present work of the Council will be concerned mainly with raising funds through voluntary contributions.

Ireland.—According to dispatches from London, Joseph McGuinness, a Sinn Feiner, serving a three-year sentence in prison for his part in the Easter rising in Dublin over a year ago, has been elected to the House of Commons. At a special election, held to fill the vacancy for the southern division of the County Longford, Mr. McGuinness won by a majority of thirty-seven over Mr. Patrick McKenna, Nationalist. The figures for the Sinn Fein candidate were 1,498, for the Nationalist 1,461. It is agreed on all sides that the consequence of the election may be of the gravest import and that the choice of Mr. McGuinness may open a new chapter in Irish history. It is felt and has been stated by observers in the closest touch with the political movement in Ireland, that the result in South Longford, repudiating as it does the Nationalist candidate and the policies of the Nationalist Party, would undoubtedly be repeated, not perhaps generally throughout Ireland, but in a considerable number of constituencies, if events should prove that the guarantees on the faith of which Mr. John Redmond and the Nationalist Parliamentary Party invited their countrymen to join in the sacrifices of the Allies for the common cause, were proved to be worthless. Everywhere throughout Ireland, there is, we are informed from many different sources, a feeling of distrust, dissatisfaction, disappointment and almost despair at the long delay in settling the fate of the country. The Prime Minister, it is announced, is again to make a statement on the question this week.

Sinn Feiner Elected

Italy.—The Catholic press of the country has not failed to voice an eloquent protest against the unwarranted action of the Government in its petty interference with the autonomy of the primary schools. Time and again the Government has meddled with the management of these schools, and Catholic editors and writers begin to realize that there is a well-organized attempt to restrict the liberty of education, particularly where there is question of Catholic schools. And this, they maintain, is only one indication out of many, during the past forty years, of a movement towards State monopoly of all rights in matters of education. Some six years or so ago the control of these elementary schools was taken out of the hands of the communes or town-councils and placed in the hands of a provincial board of more than a dozen members and some extra officers. Of these the majority were State nominees, and by limitations placed upon the minority, the power of the latter was gradually reduced, and the State became the predominant factor. That this was a great evil both owing to its encroachment on local rights, and also on account of the attempt, everywhere apparent, to secularize or "laicize" education, was generally felt by Catholics. But now the State purposes to carry its control still further. The number of members constituting the provincial board has been lessened, while the number of State nominees has been increased, and the elective element has also been diminished, the result being that almost all the authority has been taken from local bodies and vested in a central board practically constituted and controlled by the State. Protests are springing up on all sides against the arbitrary action of the Government and Catholics especially are denouncing what they consider an infringement of their rights in the matter of the education of their children.

Secularizing Education

Russia.—That the quarrel between the Provisional Government and the Executive Committee of the Council of Soldiers' and Workmen's Delegates is a serious menace to Russia's future is clear from a proclamation posted up throughout Petrograd by the Provisional Government, on May 10. The document frankly proposed a coalition government, which would be composed of "representatives of the live creative forces of the country who hitherto have not taken an active part in the administration of the State." The reasons for this proposal, the proclamation explained, are these:

Coalition Government Proposed

> The Provisional Government sought to rely on moral forces. Not a drop of the people's blood has been shed by its fault. No voice has been stifled. Unfortunately, the new social elements are too slowly welding—and unsatisfactorily. The welding has been hampered by the process of disintegration provoked by the collapse of the old régime. Isolated groups of certain classes of the population, lacking conscientiousness, seek to realize their aspirations through violence. They threaten to destroy discipline and internal policy and thus create anarchy. Therefore the Provisional Government believes it a duty to declare frankly that this state of things is rendering the administration of the country difficult. It may lead to internal disorders, defeat at the front, phantom anarchy and civil war—threatening the liberty which arises before Russia.

The Provisional Government's offer brought out the fact that the Socialists, as represented by the Council of Workmen's and Soldiers' Delegates, have no desire to share responsibility for the government of the country. The majority of the leaders of the Petrograd Council thought a coalition cabinet impracticable, and news came on May 12, that the Executive Committee of the Council decided, by a vote of twenty-three to twenty-two, not to share in a coalition. The Socialists seem to realize their limitations and frankly own that they are not prepared to assume governmental responsibility. But they insist upon their right to dictate to the Provisional Government.

In a meeting held at Petrograd, May 11, the Executive Committee of the Council of Soldiers' and Workmen's Delegates adopted and ordered published the following resolutions regarding a peace movement:

Socialists' Peace Conference

> (1) To convoke a conference of the Socialist International. (2) To invite to the conference representatives of all parties and factions of the international proletariat agreeing with the Council of Soldiers' and Workmen's Delegates' appeal to the peoples of the world. (3) To form a special commission of the representatives of the Executive Committee and one representative of each of the Socialist parties to organize the conference and arrange a program. (4) To publish immediately an appeal to the peoples of the world and a special appeal to the Socialists in allied countries concerning the convocation of a peace conference. (5) To send a delegation of the Executive Committee to neutral and allied countries and to establish contact with the Socialist Delegates at Stockholm. (6) The peace conferences to take place in a neutral country. (7) The committee, recognizing as a necessary condition that free passage be accorded to all parties and factions without distinction, requests that all parties in said countries demand from their Governments free passage for their delegates.

A few days before this resolution was adopted the Russian Socialists received from Samuel Gompers, President of the American Federation of Labor, a cablegram protesting against the "pro-Kaiser Socialist interpretation of the demand for no annexations."

"Should we not rather accept the better interpretation," he asked, "that there must be no forcible annexations, but that every people must be free to choose any allegiance it desires, as demanded by the Council of Workmen's and Soldiers' Deputies?" He assured the Russian people of the "whole-hearted support and cooperation of the American people in the great war against our common enemy, Kaiserism."

Considerable anxiety is felt at Washington regarding the result of this peace movement. It is hoped that the American commission to Russia will reach there in time to counteract the strong German influences that are reported to be at work in Russia. The personnel of the commission is now complete and is made up of the following members: Elihu Root of New York, chairman; Charles R. Crane of Illinois, Chicago manufacturer and business man; John R. Mott of New York, General Secretary International Committee of Y. M. C. A.; Cyrus McCormick, President of the International Harvester Company; Samuel R. Bertron, banker, of New York; James Duncan, Vice-President of the American Federation of Labor; Charles Edward Russell of New York, author and Socialist; Major-Gen. Hugh L. Scott, Chief of Staff, United States army, and Rear Admiral James H. Glennon, U. S. N. The mission's object is to give the Provisional Government assurance of our moral and material support, and to assist in keeping the radical Socialists from making a separate peace with Germany.

The American Mission

News came on May 12 of the formation of a strong agrarian party among the peasants, who are said to have seized 150,000,000 acres of land. Unwilling to wait till the Constituent Assembly could gather and solve the agrarian problem, the peasants of many sections in Russia met and decided by popular vote to confiscate and distribute the lands. Thousands of soldiers are reported to have left the front in order to share in the allotments of property, and naturally this has impaired the morale of the army. Indeed the condition of the troops is causing the Provisional Government great concern. Minister of War Guchkoff confessed to the Duma that "destruction is getting the better of creative work, our military power is weakening and crumbling, and the country is on the verge of ruin." Another indication of the critical state of affairs was the resignation on May 13 of General Korniloff, commander of the Petrograd garrison, because the Committee of the Council of Soldiers' and Workmen's Delegates demanded that all Korniloff's orders should first be presented to the Committee for endorsement.

Land Seizures

Luther's Life-Work

HERBERT THURSTON, S.J.

WHEN Luther in October, 1517, published his famous ninety-five theses against Indulgences, he gave the first conspicuous proof of that quality which more than anything else enabled him to influence the destinies of the generation in which he lived. He was not a profound thinker, nor a speaker of extraordinary eloquence. Still less was he conspicuously raised above his fellows by the elevation of his moral character. But he had a ready comprehension of the currents of thought which swayed the contemporary world, and he had the skill, always coupled with an unbounded energy, to put himself at the head of the religious unrest by appealing to his countrymen on their weakest and most approachable side. Let it not be supposed that this is the same as saying that the Reformer was an unprincipled demagogue who had no higher aim than to exploit the passions of the multitude in his own interest. Such a contention would certainly be quite unwarranted. Luther to begin with, was *Kerndeutsch,* German to the core, and he exhibited in a high degree that combination of sentiment and bruskness which, as Mgr. Baudrillart contends, is characteristic of the Teutonic temperament. The same people who took a Gargantuan delight in the incredible violence of his invective were moved even to tears when they read how Dr. Martin Luther was touched by the pathos of a bunch of frozen violets and had striven with his own warm breath to thaw them back to life again.

Further he was a man of deep convictions, if one may apply that term to beliefs which have not been so much developed by a process of reasoning as by such moral factors as fretfulness under mental trials, impatience of contradiction and boundless self-confidence. But, however arrived at and however firmly held, the principles of the Reformer were all such as flattered human nature. He may have had opposition to encounter from institutions and individuals, but so far as the instincts of the masses went, he systematically rowed with the stream. No one who reads those three soberer writings of Luther which are sometimes called the primary works, can fail to realize how they made their appeal to that spirit of independence which it is always easy to stimulate by skilful flattery. In each tractate the root idea was emancipation, the casting off of some supposed form of tyranny. He began in the indulgence strife with the very popular pretext of emancipating his countrymen's pockets. He went on to emancipate their minds and ended by emancipating their morals. All Luther's teaching and all his personal example were in the direction of relaxation, and it was already an over-lax age. How could the results be otherwise than disastrous?

For, think for a moment, what were Luther's distinctive doctrines? What was that message of the Evangel which he considered himself commissioned by the Most High to make known to a bemused and demoralized world? Justification by faith alone, without works, the Bible as the only rule of faith, private judgment, the implicit denial of free-will, the universal priesthood of all Christian men, and with this a moral teaching which more or less formally recognized that under certain circumstances human frailty was incapable of obeying the precept of continence, and which consequently was prepared to make room for divorce or even for bigamy. To the man who has studied the history of the age, who knows something of the conditions generated by the invention of printing and the consequent revival of letters, and who understands the wide-spread social unrest and the undoubted increase in the superstitious and formalist elements of popular religion, the application of Luther's remedy will appear the most dangerous experiment that Europe has ever witnessed. It was as if a social reformer should find himself in a community of confirmed inebriates and should say to them: "My friends, what is wrong with you is that you have never learned self-control. Your masters have told you that alcoholic drink is poison and have kept it under lock and key. That is a fatal mistake. I, who was once a total abstainer myself, have come to release you from this foolish tyranny. I tell you that in future all restraints will be removed; you will be free to help yourselves. But I exhort you to practise self-restraint and then all will be well with you." Undoubtedly in such advice there would be an element of truth. But while men were ready enough to accept that part of Luther's doctrine which was agreeable to their desires, to cast off, in other words, all restraints upon their freedom, they saw no need to bind themselves again in fetters of their own forging. Luther in 1517 professed to discern that it was evil for men to lose their fear of God by putting their trust in the Pope's pardons. But was not his principle of salvation by faith alone just as insidiously subversive of all well-doing? Was it good for the rude German peasant, ignorant of theological subtleties, to be taught to look upon the Evangel and the Law as things fundamentally opposed? Was he likely to be drawn nearer to God by hearing that "The Christian or baptized man cannot, even if he would, lose his salvation by any sins however great, unless he refuses to believe; for no sins whatever can condemn him, but unbelief alone"? These words occur in one of the most widely popular of Luther's primary works ("The Babylonish Captivity," c. 3) and the writer goes on to insist on the worthlessness of confession, satisfaction and even

of contrition as "mere vanity and vexation of spirit." Is not such teaching on the very face of it far more fatally liable to popular misconception and abuse than an over-great reliance on Papal indulgences? So, too, in the matter of Luther's equivalent denial of free-will, could the consequences be otherwise than evil? The Lutheran authors of the "Book of Concord," writing fifty years after the Reformer's great controversy with Erasmus, speak plainly enough in these words:

> It is not unknown to us that this holy doctrine of the malice and impotence of free-will, the doctrine whereby our conversion and regeneration are ascribed solely to God and in no way to our own power, has been godlessly, shamefully and hatefully abused. . . . Many are becoming immoral and savage and neglectful of all pious exercises. They say: "Since we cannot turn to God of our own natural power, let us remain hostile to God or wait until He converts us by force and in spite of ourselves."

Even more disastrously inevitable were the logical consequences of the principle of private judgment. By the same right in virtue of which Luther, almost in so many words, claimed to be his own infallible pope, Carlstadt demanded a similar privilege for himself, and indeed the whole array of the Reform under such men as Zwingli, Agricola, Schenk, Münzer, Egranus, Schwenckfeld and innumerable others, split up into many warring camps which the elder heresiarch denounced with indiscriminate ferocity. To tell the story of these contests or of the peasant revolt, or of the horrible fate of the Münster Anabaptists would be impossible here, but it is no exaggeration to recognize these horrible convulsions as the direct outcome of Luther's teaching. One single illustration must suffice. It may be found in the moral and religious fate of Wittenberg which 700 years ago was the scene of that first dramatic defiance of Papal authority and which had been more than any other spot the theater of Luther's own personal ministration of the Evangel. Writing to Duke John, the Elector, in May, 1530, Luther spoke proudly of the excellent generation that was growing up around him, conspicuous for their good dispositions and conduct and their knowledge of Holy Scripture. "It rejoices my heart," he said, "to see our young people—boys and even girls—understanding God and Christ better, having a purer faith and praying with more fervent effect than all the old episcopal schools and most famous religious houses put together." Fifteen years after, at the very close of his days, Luther denounced Wittenberg as nothing better than a Sodom and declared he would never return there. "I would rather," he wrote, "spend my poor last days in begging my bread than in beholding the wickedness of Wittenberg and in the bitter reflection that all my labor and pains have been utterly thrown away." Such words form a sad epitaph, and they are typical, it is to be feared, not only of the personal career of the wonderfully gifted leader, but also of the history of Lutheranism both in modern Germany and throughout the world.

A Reasonable Holiday

JAMES J. WALSH, M.D., PH.D.

THE problem of a summer vacation is just now engaging the attention of many people. Parents wish to know not only what to do for themselves but above all what to do for their children, especially for their adolescent boys and girls whose long vacation should be spent in such a way as to be most beneficial to them for the coming school year.

Now it so happens that this country was given an excellent example of a successful vacation for young men, by the course of events last year. The President of the United States asked about 100,000 men to take a vacation on the Texas border. As the men came from all ranks of life and from all kinds of cities, towns and villages, the enforced experiment was complete enough to justify some rather broad conclusions.

The result of the trial is before the people in the form of the improved health of those who took part in it. I feel sure that it is no exaggeration to say that 95 per cent of those who went into camp came back better than they went and, in most cases, better than they had ever been before. Some who were stout and flabby returned thin and athletic, others who were slight returned heavier.

There were, of course, a few exceptions. There were some deaths from pneumonia; some of the men contracted dysentery, and some suffered from intestinal disorders by adding indiscreetly to the rations provided for them, but, as a rule, the men returned to their homes robust and active.

Without a doubt this was a successful vacation. And it is the easiest thing in the world to follow the régime. Get up promptly at an early hour, work in the open a while before breakfast, or sometimes take breakfast and then begin a long walk. In any case indulge in strenuous exercise in the open air for four or five hours in the morning, and then, having had nothing since a rather meager breakfast of substantial food, take an equally meager dinner of good, plain dishes, then rest for a while. After this there should be more exercise, then supper

followed by some relaxation, music, for instance, and finally bed at nine o'clock, not in a closed room, however, but in a tent, if possible.

But where will all this be done? The President's order of last year supplies an answer to the question. Our young men were sent to the Texas border in May and June and remained there during the summer months. Were a medical man consulted, he would, no doubt, declare that the worst place in the United States for a holiday is the Mexican border. It is hot, dusty, very dry and uncomfortable; the nights are hot as well as the days, and there are many insects to make life still more uncomfortable.

There was an army-experience on the border just after our Civil War that is very interesting. The French had helped to set up Maximilian as Emperor of Mexico, and as soon as the war was over, General Sheridan with a fair army consisting of veterans, including the cavalrymen of Sheridan's own troops, was stationed there. For some three years, I believe, General Sheridan was the Commander of the Department of the Southwest, with headquarters in Texas. When he returned, according to a well known story, he was asked how he liked Texas. "Like Texas!" he cried. "If I owned hell and Texas, I would rent Texas and live on the rest of my estate." I understand too that an irate Texan hearing of this remark wrote this vigorous protest to General Sheridan: "Of course Texas is a pioneer State and the society is not all that might be desired, and there are portions of the year when the climate might be better, but Texas is a great and glorious State." To this General Sheridan replied that so far as he knew the only real objections to the infernal regions were precisely the society and the climate.

Nevertheless it was to Texas that our young men were sent. Yet they came away in better health than ever before. It is not the place of the holiday that counts but the mode of the vacation and people who are taking it. The chief beneficial element in the life of the soldiers on "vacation" was the discipline. They got up and went to bed at definite hours, they did very definite and rather hard outside work, they exercised all their muscles in various ways, they ate plain but substantial and thoroughly nutritious food. These are the supremely important conditions of a beneficial holiday.

I may sum up my remarks in these words. It does not matter much where the holiday is spent. Life should be lived in the open, vigorously, and early rising should be the rule. Food should be plain and substantial and should be taken with moderation. Two or three weeks of this régime would probably do all the young folk of this country more good than frivolous vacations spent in lolling during the day and in dancing at night. What the youth of the country needs is not rest but reasonable activity under such discipline as requires persistence. Then the results will speak for themselves. I wonder if that is an impossible ideal in our time.

Another Aspect of Ireland's Problem

DANIEL F. COHALAN, LL.D.

IT is a truism to say that England has built her Empire upon diplomacy rather than upon force and still it is remarkable that so few of her critics seem to realize how much she has accomplished for herself by attaining her ends through indirection and intrigue rather than by the open use or display of might. Nearly three quarters of a century ago John Mitchel said that she had always gained her ends by catching the ear of the world and in all her long career she has scored no greater triumph than that which has brought to her side, in this mighty conflict for her very existence, our own beloved land. Since she has been able to do this seemingly impossible task, is it any wonder that she has been able to convince, not alone the greater part of the rest of mankind, but a large portion of the Irish race itself, that it would be impossible to free Ireland from her control and set it up again as a separate nation, and further that even if that were possible, Ireland could not maintain her independence but would necessarily fall a prey to one of the other great powers of Europe? Of course the great majority of men do not think for themselves, and constant reiteration of a statement frequently gives it a force equal to that of truth, but it is a great tribute to the diplomatic skill of the English leaders that they have so thoroughly indoctrinated large numbers of the Irish with belief in British invincibility that to many of them the notion of an independent Irish republic seems only the dream of an enthusiast. However, many hard-headed students of history and of affairs have come to realize that with the end of the present war and with the new distribution of power and development of rights growing therefrom, Ireland may well emerge from her long period of effacement and become an important power in the councils of the nations and a potent influence in the progress of mankind.

For generations it has been the policy of England to teach the world that Ireland is only a British island

and that the Irish are an unruly, turbulent, people, who, being unable to rule themselves, have been raised to a half-civilized state, by the unselfish and devoted efforts of England. But the world has got beyond all that and has come to understand that Ireland is a *European* island whose welfare and control are a matter of concern to mankind generally, and whose children, as they have demonstrated in many lands, are capable of making valued contributions to civilization and of rendering efficient service to the world. In this war the extraordinary development of the submarine, itself in a practical form the work of an Irishman, the late John P. Holland, has suddenly called into question the hitherto unquestioned English control of the sea, and, as English authorities themselves assert, unless the submarine be quickly and decisively curbed, England faces a situation which will leave her with relatively no more power than present-day Spain or Holland. Such an England never could maintain her control over Ireland, and with the freedom which the President has said should come to all the peoples of the earth, a freedom that the Allies, with England as spokesman, insist that they are seeking for the small nations in this war, Ireland with the aid of the submarine, would be able to protect herself, while she developed her wonderful natural resources and increased her population to the 20,000,000 people, which leading economists maintain she is able to support in comfort.

The insurrection last year shows that the old martial spirit of her children has not changed and gives the lie to the oft-repeated English tale that the Irish are not in earnest in their desire for liberty. When such men as those who fell last year in Ireland are ready to die for freedom, Ireland cannot be kept in subjection, and the events that have happened since—the convention recently held in Dublin, the elections in Roscommon, Longford and Cork and the actions of many local public bodies —show that they represented the faith and hope of the great majority of the people. Those events prove that if a plebiscite were taken to-morrow a large majority of the men and women of Ireland would declare themselves in favor of independence and of an Irish republic. Their wonderful performance in taking possession of Dublin, the citadel of English power in Ireland, and holding it with 1,300 men against nearly 40,000 English soldiers, for nearly a week until the naval guns had battered down much of the city, shows that an armed Ireland is at any time capable of driving the British forces out of Ireland. Indeed, if the Irish heroes of last year had done nothing more than save the young manhood of Ireland from conscription, from following the 100,000 or more recruited for the British armies and sent to die for England in Flanders and at Gallipoli, they have won the undying thanks of their countrymen. But they have done more than that. They have aroused the race pride of the Irish all over the world and stimulated and vitalized the determination of the men and women of Ireland to break the last link that binds them to England. They have shown the weakness of the boasted power of England and have aroused the country from the lethargy into which it had sunk after a generation of teaching that liberty was something for which to talk but not to die. The fighting in Ireland has taught many needed lessons to the Irish at home, and the war generally has taught them other lessons. They have learned that autocracy cannot stand against the will of a united people; they have seen the mighty Czar of all the Russias driven over night from his throne before the just anger of an aroused people, and they are fast coming to understand that while there are many minor problems upon which they may always differ, the interests of Ireland should be confided only to the control of those who are interested in Ireland alone, and that all Irishmen, even while differing in religious or party politics, should look first to the interests of Ireland.

The Irish question, Mr. Balfour and his few admirers among the American Irish to the contrary notwithstanding, is no longer a question of domestic British politics. It has been internationalized by the insurrection in Ireland and by the general interest aroused throughout the world as one of the consequences thereof.

The world can never again be as it was before August 1914. The tremendous conflagration that has raged over nearly all the earth has lighted up the dark spots, and mankind in general has determined that democracy in one form or another will have sway over all peoples. In the interest of the peace of the world, no one power or single group of powers will be permitted after this war to rule the seas, and no single fact will contribute so much to the freedom of the seas as the turning of Ireland again into a European island, free from the control of all of the great Powers and with its shores, commanding the approaches to the waters of northern Europe, outside the control of any foreign Power.

That the race which inhabits Ireland is capable of upholding its liberty and of developing the country's wonderful resources admits of no doubt. Although England and her friends have always tried to depreciate the Irishman in the world's opinion it has not been a task that was always successful. In nearly every land on earth, even in England, he has fought his way to the top in many activities, against all odds. And in Ireland, in the all too brief period when he was in control of the Government, from 1783 to 1801, he demonstrated, although but a small minority of Irishmen were permitted to have a voice in the Government, a capacity to rule with success, that makes certain an extraordinary career for Ireland when she comes into control of her own destiny. The story of that short generation reads like a romance. The progress that was made in commerce, in industry, in education, in all the things that make a country great is unrivaled in the modern history of small nationalities. While much remains to be done, the position of the

country with relation to the richest parts of the world, the undeveloped resources, the fertility of the soil, the great harbors and wonderful water-powers, the genius and adaptability of the people all promise a splendid future.

Freed from the misgovernment of England and from the crushing burden of forces that have created and continued religious differences among the people for political purposes, in a single generation old differences will be forgotten and the people will unite without regard to old lines of cleavage and division upon the solution of the pressing problems of national progress.

Such a solution of the problem of Ireland is the one which addresses itself, not alone to the interest of the Irish at home, but also to the self-respect and dignity of the Irish race everywhere, and to the general interest of mankind. It promises peace and prosperity to the long and sorely tried people of Ireland with an opportunity to develop, on their own shores, the great gifts of a richly dowered race; it will promote the interests of the descendants of Irishmen all over the world; it means peace for the neighbors of Ireland in Europe, and it will gradually open for the other countries of the world a new and great market in the populous and prosperous country into which Ireland will be turned.

It is in line with the teachings and example of America; with the declaration of the President, that in this war we shall fight " for democracy, for the rights of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free people as shall bring peace and safety to all nations and make the world itself at last free."

It is in line with the new spirit that has brought China and Russia into the ranks of democracy and that will not be satisfied until all the world is ruled by governments founded upon the consent of the governed and responsible to them.

The Vincentians' Tercentenary

J. Harding Fisher, S.J.

BY a remarkable coincidence, or rather by a benign disposition of Divine Providence, both the tercentenary of the founding of the Vincentians and the centenary of their coming to the United States are being celebrated this year. It was not indeed until 1625 that the " Congregation or Confraternity of the Fathers or Priests of the Mission " was given its first legal recognition, and not until the year following that its first four pioneers obtained formal ecclesiastical sanction, from the Archbishop of Paris, " to live in a community or confraternity and to devote themselves to the salvation of the poor country people." But the real inception of the Congregation was always assigned by St. Vincent de Paul to the feast of the Conversion of St. Paul, in the year 1617. For on that day of grace the Saint preached the famous mission sermon, the first of a multitude, which showed that he had grasped the remedy for the spiritual ills of the poor of France and of the poor of the world and which set on foot the agitation which eventuated in the establishment of the Congregation of which he was the founder and the first superior.

The year 1917 is rightly celebrated, therefore, as the three-hundredth anniversary of the Congregation of the Mission, and it has been sanctified wherever the Vincentians are laboring, that is, throughout the world. In spite of its universal gloom, the year has its consolations for this devoted band of laborers in the vineyard of the Lord. Europe, Asia, Africa and America have looked up from their deep sorrows to wish them joy and to offer them cordial congratulations.

In the United States the year has an added significance, for it was in the year 1816, when the Congregation was just completing its two-hundredth year, that the Vincentians first landed on American soil. With the Church of the world, therefore, the hearts of American Catholics have gone out in a very special way to the sons of St. Vincent, and to his daughters also, in deserved and sincere congratulations on the happy completion of a full century of apostolic labor in our midst; and all our Catholic people, and in particular the priesthood and the poor, have found rich cause for felicitation in the possession, for so long a period, of these zealous men and women, the Vincentians and the Sisters of Charity.

The labors of the Vincentians, as they are affectionately called after the good St. Vincent, although they are more popularly known as the Lazarists from their famous establishment at St. Lazare, which for more than a century and a half was a veritable furnace of Divine love, in which the hearts of their own congregation and the clergy of Paris were tempered to a fine apostolic zeal, are so numerous, so widespread and so important, that the bare enumeration of them would take many pages. They are interwoven with the annals of the Church in France, Italy, Ireland, Poland, Turkey, both European and Asiatic, Abyssinia, China, Africa and many other parts of the world. Their work for the poor and the priesthood is a glorious record of fruitful effort. Their martyrs of charity both in civilized countries and in the foreign missions and their martyrs of blood at the hands of the French Revolutionists are inspiring examples of self-sacrificing zeal. But it is not with these so much as the debt of gratitude under which they have laid the United States that this paper is concerned.

The first superior of the Lazarist mission in the United States was the Very Reverend Felix De Andreis, a man of great learning and holiness, who with his companions was associated with Bishop Dubourg in the evangelization of Upper Louisiana, which at that time embraced a large section of the Middle West. The Lazarists made this immense section the scene of their apostolic labors. They lived in the early days a rather nomadic life, traveling at first through the territory now known as Arkansas,

Illinois, Indiana, Mississippi, and Missouri. Later they went to Lower Louisiana as it was then called, and to Texas. Over this vast territory they journeyed with tireless zeal, everywhere preaching to the poor and establishing churches, but only to relinquish them to the diocesan clergy, as soon as priests could be procured to take their places. When this was done, they again moved forward in the van of the Church's progress.

Father De Andreis, as vicar-general of Upper Louisiana, was obliged to confine his labors mainly to Illinois, and it may be said without contradiction that to his efforts was largely due the impetus given to Catholicism in that flourishing stronghold of the Church. It is indicative of the character of these early pioneers, that even during his lifetime Father De Andreis was esteemed a saint. His death, which came all too soon, was universally mourned as an irreparable loss by both clergy and laity. After the lapse of a century the sweet odor of his sanctity still remains, and has made its way as far as Rome, where a few years ago the process of his beatification was happily begun. It is hoped therefore that before long his name, which is venerable both in the current and technical senses, will be added to the list of the Blessed who have lived and died in the United States.

In the organization of the Church in this country the Lazarists had an important part. Father Joseph Rosati was appointed Coadjutor Bishop to Bishop Dubourg, and later Bishop of St. Louis, Father Leo de Neckere, third Bishop of New Orleans, Father Jean Marie Odin, first Bishop of Galveston and second Archbishop of New Orleans, Father Michael Domenec, second Bishop of Pittsburgh, Father Joseph J. Ryan, first Archbishop of Toronto and Metropolitan of Ontario, Fathers John Timon and Stephen Vincent Ryan, first and second Bishops of Buffalo, and Father Thaddeus Amat, Bishop of Monterey.

Even the briefest sketch of the Lazarists in the United States would be incomplete without very honorable mention of their contributions to Catholic education. It was a happy augury for the work they were to carry on in this field of endeavor, that the first place to welcome their early missionaries was St. Mary's Seminary, Baltimore; and this augury received greater emphasis when a few months later their first superior accepted the chair of theology at St. Thomas' Seminary, Bardstown. In 1818 the Vincentians made a modest beginning of St. Mary's of the Barrens, the first Vincentian seminary in the country. Twenty years later St. Vincent's College at Cape Girardeau was opened; its theological school was one of the predecessors of the present Kenrick Seminary in St. Louis, now efficiently administered by the Fathers of the Congregation. The seminaries of New Orleans, Cincinnati, Louisville, Philadelphia and New York were all for a time under their capable direction. In Brooklyn they have had charge of the diocesan seminary since its inception. They also direct St. Thomas' Seminary of Denver, and the Seminary of the Holy Angels of Buffalo. St. Mary's Seminary of Perryville, and St. Vincent's Seminary of Germantown are flourishing mother-houses and seminaries of their western and eastern provinces. Of their institutions of secular learning the best known are Niagara University, Dallas University, the De Paul University of Chicago, and St. John's College, Brooklyn. In all they have six colleges, one preparatory seminary, two apostolic schools for aspirants to their own Congregation, and four theological seminaries. Circumstances have obliged them to refuse the direction of many other institutions or to relinquish them into other hands once they had been started.

The multitudes of the Faithful in this country, for whose spiritual good the Vincentians are actually laboring, will joyfully unite with the other innumerable friends and well-wishers of these excellent men in congratulating them on their tercentenary celebration and in cordially expressing the wish that the Congregation of the Mission may pass many more centuries zealously extending the Kingdom of Christ.

The Enemies of Nature

Richard A. Muttkowski, Ph.D.

On a spring morning the average man rises with an irking ambition to accomplish things. Awakening nature has shaken her skirts, and man the sloven, is responding to her example. He proceeds to the garden, rakes the lawn and spades the flowerbeds, and when he has finished straightening, ordering, improving, he looks proudly about and discovers that he is only one of the many. For others have been improving what they call their own. Everywhere about him he sees the clipped greenery. The flowerbeds contain carefully ordered products of the hothouses, each a mirror of the other. The trees and ornamental shrubbery have been planted and trimmed to look alike. The houses differ only in the degree of barbarity to which the architect has been permitted to fling together an impossible jumble of angles, lines, and curves. Wherever he turns the same geometrical perspective meets his eye, and the average man recognizes an obtrusive, unstimulating sameness about it. He is depressed with the monotonous display of mediocrity and tries to escape it. In earlier days the *wanderlust* might have taken him to far lands. But, being modern and average, he goes to the public parks.

There he finds the progressive activity of the city in full swing. Emulating nature, the park commissioners have utilized the refuse to fill cuts and to provide artificial hills and embankments. Like nature, the city raises beauty from its wastage, yet the feeling of depression continues. For improvement has pressed nature into the "made-to-order" type. Flower plots mathematically arranged contain the uniform products of the city's green-houses; if they differ at all, it is only to form part of a mat or design. Even the imitative naturalness of the carefully juxtaposed trees and bushes does not deceive. There is an air of artificiality about the park, an air of geometrical beauty which offends and persists annoyingly. The average man wishes to escape the common plane, and cannot so long as he is among his kind. No wonder, then, that he turns to the open fields, the woods, the river and lakesides, seeking to escape from the orderliness of the city.

The sense of artificiality that hangs about cities does not leave him entirely in the country. Fields are inclined to be regular, the ploughshare's ideal is the straight furrow, the

fences and hedges are more or less aligned. Yet the natural contours of the hills still persist, the trees grow as they please, and the hedges have escaped the gardener's shears. Flowers of various kinds fill the woods and meadows; birds, and perhaps some early butterflies glide showily through the air. If rill or lake there be, its waters gleam unsullied through the agency of man. At last the average man forgets himself, and is satisfied. And because he is average, because his logic, his perceptions, his cravings and aspirations are really average, so in his recourse to nature he is once more one of the many. But he does not feel his mediocrity, he does not feel artificial. For here nature is unregulated and unimproved; she is not of the man-made, yard-stick type.

Men, women, and the inevitable brood of children are plentiful in the countryside and all wish to enjoy the season's unfolding. Alas, they rave over the beauty and proceed to destroy, once more the characteristic of mediocrity. The "car-stop" is a place marked by bunches of wilted flowers plucked with greedy enthusiasm and cast aside after their freshness is lost. Spring-beauty, hepatica, bloodroot, anemone, marsh-marigold, wake-robin are abundant; alas, also a few sprigs of dutchmen's breeches, and, if it be late April, perhaps some early orchid or pasque flower, rarest flowers of all. Why is it that tender-hearted women, who would not kill knowingly, pick and kill the flowers of the field without the slightest thought? A passing desire of possession, a moment's adornment, and the flowers are wilted. Spring's awakening is also spring's sorrow; for each year sees the diminution of her treasures, each year sees her robbed of one or more of the flowers with which she is wont to bedeck herself. The various wild orchids and the pasque flower are practically things of the past; dutchmen's breeches is a rarity near cities. And with the flowers go the birds. Wrens, finches, bluebirds, still common near villages, are unusual near large cities.

Finally there arrives that mad, blind destroyer, the real-estate agent. In his vernal optimism he shamelessly "improves" section after section of outlying districts. Just outside the metropolis of one northern State there was for many years a plot of land, half a mile square, adjoining a cemetery, which was one of the favorite hunting-grounds of naturalists. No other place where so many wild flowers and birds and insects could be found! A little swamp formed the breeding-ground of newts, frogs, toads, and salamanders; while the creek traversing the woods contained a rich aquatic fauna. Delicious surprises awaited the naturalist in the way of flowers, mushrooms, birds, and insects. Flowers of the fields, of the woods, of the water and the swamp grew here in abundance. Butterflies, moths, beetles, dragonflies, and other insects of the rarest kind held tryst in the woods. Many a summer evening my brother and I went forth to pick the evening's flight of insects from the bait of stale beer and syrup smeared on trees. Laden with bags, cyanide bottles, torch-lamps, lantern-traps and nets, we might cross the cemetery, and no doubt we looked like disreputable ghosts stalking over the graves. But with a naturalist's joy in our eyes and the evening's poetry in our souls, we thought only of the splendid surprises that awaited us. And these were enough to satisfy the hungriest soul.

Real-estate activity has destroyed this paradise. Many a naturalist sighed and perhaps hid a shamefaced tear when full-paged advertisements announced the "improvement" of the section. The tiny swamp was filled in, the trees were made into lumber, the creek was regulated by cement embankments. To the soul that delights in neatly graded plats, in foot-rule arrangement of trees and shrubbery, in the alignment of sidewalks and curbs, the two-dozen symmetrical blocks must be an artistic feast.

It is the punishment of social life, this suppression and merging of the individual into a deadening mediocrity. To this monotony nature must be sacrificed, by this mediocrity nature is plundered. To escape the destructiveness of mediocrity, birds are now protected by law. Shall we soon resort to protection of wild flowers? Man wonders where the birds and wild flowers go. He interferes constantly with nature and howls when she rises in anger and smites him mightily. But man blames nature and not himself, another characteristic of the average man.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Rural Apostolate of Catholic Literature

To the Editor of AMERICA:

The rural apostolate of Catholic literature, outlined by Father La Farge, and commented on by Raymond Verimont in recent issues of AMERICA, is an effective way of doing good. I myself saw the scheme in operation five years ago in Teschen, which with its 20,000 inhabitants was the headquarters for liberalism in Austria-Silesia and a hotbed for the *"Los von Rom"* movement in the Crownland. The majority of the Catholics were indifferent and cowardly, and the same spirit infected the little towns and villages of the adjacent farming district. The sodalities set themselves to remedy this state of things; and although they found it a difficult task, they took up social work with apostolic zeal that was soon rewarded with success.

The Ladies' Sodality in particular accomplished remarkable results. They founded a society for Catholic women, and with its help they established a German and a Polish association for factory girls, which offered courses in sewing, cooking, bookkeeping, typewriting, etc. Experts were invited to lecture on hygiene, the duties of citizenship, apologetics and education. A kindergarten and a summer home for the younger brothers and sisters of the factory girls were started, which after a year were subsidized by the city.

One of the chosen fields of apostolate was a circulating library, which not only influenced the members of the societies but soon began to affect a much larger circle. Five thousand volumes were placed in the sodality hall, which were distributed free to members and to others at the nominal cost of five heller, that is one cent, for two weeks. Newspapers and magazines were at the disposal of all visitors to the library. Catholic priests and laymen were appealed to, and many books were resurrected from the dust of forgotten shelves. So many volumes were donated, that they overtaxed the available library space; and so a circulating library was formed with the idea of supplying the smaller towns and villages with good reading-matter. Boxes, capable of holding twenty-five or fifty books, were made and sent by mail or freight to neighboring towns. The parish priest or some private person was entrusted with their distribution, or at times the parish sodality. After Mass on Sundays the books were lent to the farmers and their families. To pay for current expenses a charge of one cent for the use of each book for two weeks was made. As soon as the volumes in the first consignment had been read, they were sent to another town and a fresh consignment took their place. In this way the circulating library was soon traveling all over the country. The ladies in charge of the library were in continual correspondence with the readers, and in this way the way was paved for other kinds of sodality work. Among the means used for raising funds was to write reviews, publishers furnishing the volumes gratis. One of the ladies of the sodality wrote 500 such reviews in two years.

Another form of the apostolate was the distribution at the church doors each Sunday of the *Bonifaciusblatt,* a publication similar to the *Sunday Visitor,* copies of which were also left purposely in street cars, on railroad trains, in stations, and on

the benches of public parks. Members of the sodality made it a practice to ask at the news-stands for Catholic books and magazines. In a short time newsdealers were displaying Catholic literature in their stores and on their stands. The sodality purchased thirty or forty books from booksellers, but made it a condition that these books should be shown in the store windows for a month. As a consequence stores in which previously only dangerous books and certainly not Catholic books had been exhibited, now began to display Catholic books. This brought trade, and before long in Jewish and Protestant stores, Catholic publications were very much in evidence. Pressure was brought to bear on politicians to have objectionable books removed from public places.

After the outbreak of hostilities, the sodality began to work with the Red Cross and relief committees, and the "Press and Library section" of the sodality soon began to make its way into hospitals and into the ranks. Prayer-books, popular editions of the New Testament, and small pamphlets were given gratis. In the course of a single year one lady distributed about 15,000 books and pamphlets. Happy the priests who have such helpers. The Poles have a trenchant but expressive proverb. "When the devil does not know how to accomplish his purpose, he sends a woman to do it." There is wisdom in the saying. With proper modifications we might well act on its practical suggestions

Chaptico, Md. JOHN ASMAN, S. J.

The Gentle Art of Reading Essays

To the Editor of AMERICA:

In response to the recent letter of Mr. G. Russell Dilkes, Jr., I enumerate below the books which contain the various essays mentioned in my article "The Gentle Art of Reading Essays," appearing in AMERICA for March 17:

Bacon's "Essays"; Steele's The *Tatler,* No. 244; Addison's The *Spectaior;* No. 381; Johnson's The *Rambler,* No. 42; Goldsmith's "The Citizen of the World"; Lamb's "Essays of Elia"; Brown's "Rab and His Friends"; Hunt's "Essays"; Hazlitt's "Essays"; Thackeray's "Roundabout Papers"; Dickens's "The Uncommercial Traveler"; Stephen's "Essays"; Stevenson's "*Virginibus Puerisque*"; Helps' "Friends in Council"; Birrell's "*Obiter Dicta*" (second series); Lang's "Letters to Dead Authors"; Jerome's "Idle Thoughts of an Idle Fellow"; Grahame's "Papers"; Dobson's "Eighteenth-Century Vignettes"; Father Farrell's "Lectures of a Certain Professor"; Gwynne's "The Decay of Sensibility"; Mrs. Meynell's "The Spirit of Place"; Canon Sheehan's "Under the Cedars and Stars"; Lucas's "Fireside and Sunshine"; Le Gallienne's "Attitudes and Avowals"; Benson's "From a College Window"; Belloc's "On Nothing and Kindred Subjects"; Beerbohm's "Yet Again"; Middleton's "Monologues"; Ayscough's "*Levia Pondera*"; Galsworthy's "The Inn of Tranquility"; Irving's "Sketchbook"; Lowell's "My Study Windows"; Holmes's "The Autocrat of the Breakfast Table"; Thoreau's "Walden"; Mitchell's "Dream Life"; Curtis's "*Ars Recte Vivendi*"; Warner's "As We Were Saying"; Miss Guiney's "Patrins"; Burrough's "Studies in Nature and Literature"; Mabie's "My Study Fire"; Crowthers's "The Gentle Reader"; Van Dyke's "Essays in Application"; Miss Repplier's "Compromises"; Howells's "My Literary Passions"; Page's "Social Life in Old Virginia"; President Wilson's "Mere Literature"; Perry's "The Amateur Spirit"; Huneker's "The Pathos of Distance"; Finley's essay in *Atlantic Monthly;* Martin's "In a New Century"; Burton's "Little Essays in Literature and Life"; Leacock's "Literary Lapses"; De Quincey's "Essays"; Macaulay's "Essays"; Carlisle's "Essays"; Hazlitt's "Essays"; Arnold's "Essays"; Ruskin's "Sesame and Lilies"; Newman's "Apologia"; Spencer's "Essays"; Huxley's "Essays"; Pater's "Essays"; Henley's "Views and Reviews"; Morley's "Studies in Literature"; Dowden's "Studies in Literature"; Gosse's "Critical Kit-Kats"; Gasquet's "The Eve of the Reformation"; Madame Stuart's "The Education of Our Catholic Girls"; Ward's "Ten Personal Studies"; Bennett's "Why a Classic is a Classic"; Lowell's "Among My Books"; Emerson's "Essays"; Higginson's "Studies in History and Letters"; Poe's "Essays"; Brother Azarias's "Phases of Thought and Criticism"; Matthews's "The Philosophy of the Short-Story"; Trent's "The Authority of Criticism"; Peck's "The Personal Equation"; James's "Memories and Studies"; Pallen's "The Philosophy of Literature"; Howells' "Literary Friends and Acquaintances"; Egan's "Studies in Literature"; Woodberry's "America in Literature"; Bishop Shahan's "The House of God"; Lanier's "Music and Poetry"; Bishop Spalding's "Opportunity"; Walsh's "Education How Old the New"; Brownell's "American Prose Masters"; More's "Shelburne Essays," Volume V. Lodge's "Studies in History"; Father McSorley's "The Sacrament of Duty"; Miss Brégy's "The Poet's Chantry"; Father Tierney's "Teacher and Teaching"; Roosevelt's "The Strenuous Life"; Taft's "The Presidency"; President Wilson's essay in "College and the Future"; edited by Richard Rice, Jr.

New York. J. F. WICKHAM.

A Vindication of "Surprising Lethargy"

To the Editor of AMERICA:

Under the caption "Surprising Lethargy" there appeared in the communication column of AMERICA for April 28 an arraignment of the priests of Central America, who are so lacking in proper solicitude for their flocks as to let young men slip away unawares to non-Catholic schools in the United States. A pretty picture of the solicitude of the good old Irish priest is introduced as a contrast and as an example for the padres of Central America. It is all very nice and edifying, but the cases are by no means parallel. "What are the priests of Central America doing?" A comparison will clear the atmosphere of the discussion. Central America has an area of 182,563 square miles, a Catholic population of 3,966,335, and 550 priests; Ireland has an area of 32,365 square miles, a Catholic population of 3,336,937, and 3,606 priests. The above figures show that Central America, with an area six times that of Ireland, and a Catholic population exceeding that of Ireland by 600,000, has only one-sixth the number of priests. Add to this the fact that many of the prominent families live on ranches where they are not in daily touch with the priests, and the other fact that the heads of these families are infected with a certain amount of religious indifference, due to the prevalent anti-clerical spirit and the purely secular and even irreligious education received in the government schools, and more light is thrown on the situation. But the stronger light does not increase the shadow of lethargy that rests on the padres.

We might go further and refer to the espionage prevalent in some of these countries, which causes the priests from fear, and it is not a vain fear, of exile and persecution, to reduce their public utterances to the minimum. We forbear turning the spotlight on the records of our secular universities, for it would likely reveal a great many names of Catholics and would force us to one of two conclusions: either that our own good pastors are not free from the charge of lethargy or that their zealous solicitude has proved ineffectual. May not the padres of Central America be given the benefit of the latter conclusion?

Mr. Sugrue suggests the adoption of the plan proposed some weeks ago in AMERICA, namely, the dissemination through Central and South America of Spanish circulars containing information concerning the Catholic colleges and universities of the United States. It is, indeed, a good suggestion. Owing to the

fact that the padres of Central America have been educated either in their own countries or in Europe, they are quite unacquainted with our Catholic schools of higher education. Such circulars would not only enlighten them but would encourage them to make even greater efforts to have their spiritual charges placed where their faith will be secure. That they are anxious to have them thus placed and are willing cooperators in the cause of Catholic education we know from experience. It would not be necessary for our Catholic schools to enlist the services of traveling men and of the officials of railroads, steamships and hotels, as non-Catholic schools are doing. Circulars, together with advertisements in such Catholic periodicals as *El Ideal* of Guatemala, will do the work. The Central American youths who are getting their classical and professional education in the United States today will be the influential men of Central America in the next generation. If we let them slip through our hands, they will enter the secular schools of this country, whence, imbued with the principles of atheism and indifferentism, they will return to their own countries, there to exercise an influence which will eventually beget in Central America a repetition of the horrors of Mexico. The seed is already sown. The same agencies which have brought about the Mexican reign of terror are now acting in Central America. It is time for us to be up and doing.

St. Louis. R. ROONEY.

"Let Them Get Acquainted"

To the Editor of AMERICA:

Your editorial of April 28, under the caption, "Let Them Get Acquainted," must commend itself strongly to the consideration of Catholic educators. Doubtless your praise of Mr. Spearman's suggestions, and especially of the one wherein he urges "that the youths and maidens who attend our colleges and academies should be given while there more frequent opportunities for social meetings," will jar the sensitive tenaciousness of old traditions. You commend especially this suggestion as "no less praiseworthy than practical." Many would add "and no less practical than unusual," a fact which is implied both by Mr. Spearman and your comments, and included in our experience.

We are all very much concerned about the widespread evil of mixed marriages which both Catholics and thinking Protestants decry as one of the most prolific sources of infidelity. We do a great deal of theorizing on the subject without giving much consideration to the actual conditions in which our Catholic people are as a matter of fact placed here in the United States. We enjoy the privilege of religious freedom. The majority of our people are not Catholics, and the Constitution guarantees them the right to serve God according to the dictates of their conscience. We Catholics are a minority of the people in the proportion of less than one to five. We daily rub shoulders with our fellow-citizens, and it is natural that on the average our non-Catholic friends should outnumber our Catholic ones. Now love is proverbially blind, and the Church recognizes this, when she reluctantly grants dispensations for mixed marriages in order to avoid greater evils. Is it surprising, then, that there are so many mixed marriages, since marriage is the outcome of affection, and often of affection on short acquaintance? We may inveigh from the pulpit against the evils arising from mixed marriages; we may point out those evils to Catholic pupils; but does not experience prove that too often such principles are swept away before the fiery gusts of passion? Of course we must continue decrying the evil, for principle must ever be the foundation of Catholic action; but in the light of experience should not some means also be taken which will facilitate carrying out the principles learned, which will guide the unquenchable fire of human love along human, and at the same time, safe channels, and which will lessen the danger of falling into the pitfalls that lie in the path of the young man and woman? We may deprecate the early and close intimacies that today exist among our young, as manifested in dancing parties of children of the tenderest age, and in the attentions paid by boys and girls to each other at an age which two generations since would have been more wisely restricted. But the custom has come to stay and such deprecations will neither uproot it nor solve the difficulties arising from it.

Since the circumstances are such, and we must take them into consideration if we would not blind ourselves, it seems certainly desirable that our young men and women should become acquainted with one another before they leave school, in order that they may know and be drawn to one another, and that therefore "they should be given while in our colleges and academies more frequent opportunities for social meetings." Thus will be minimized the danger that the attractiveness of non-Catholics so captivate the affections of Catholics as to render null and void the principles they have learned.

I am well aware that many will not concur in such views; but before condemning them *a priori,* would it not be well to consider whether objections are not the product of other times when circumstances were not what they actually are today, and whether they are not more adapted to countries where the preponderance of the population is Catholic, and where, consequently, young Catholic men and women will probably be surely drawn to each other. At any rate, the suggestion merits careful consideration on the part of all Catholic educators, and should not be dismissed too easily.

St. Louis. G. C. W.

Colleges and Social Intercourse

To the Editor of AMERICA:

In your issue of April 28 I noticed with satisfaction that you called attention to a subject which I know is agitating not only students at our Catholic colleges but their parents too; opportunities for social intercourse between the young people of our higher educational institutions and, I would add, a closer intimacy between the parents and professors and the professors and students. It is true that our colleges have their "proms" and banquets at the best hotels and at expensive restaurants, carried on, alas, after the extravagant and luxurious fashion of the world, but wise parents do not wish their sons and daughters to start their social life in such gatherings. Non-Catholic institutions have found and use means to bring their teachers, parents and young people together, and in doing so they are simply copying good old Catholic ways, for those familiar with usages in Catholic countries can testify that there exists in them no such spirit of aloofness as seems to have fastened itself upon us. In American cities, where we are so widely scattered and where even the very well-to-do are confined to close quarters, some general method, apart from meetings at games and plays, of bringing together those of similar ideals and similar education would seem imperative.

Brooklyn, N. Y. (MRS.) A. FIELD-MCNALLY.

A Word of Protest

To the Editor of AMERICA:

You intimate that the discussion of St. Augustine's cosmogony is closed. Be it so. But I have a right to protest against the ascription to me of the reasoning and statement embodied in the words that follow: "Therefore St. Augustine adumbrated, when he mentioned wheels, that the earth turns on its axis." I distinctly declared that I did not dream of saying the Saint meant or hinted at anything of the sort.

Toronto, Can. ✠ ALEX. MACDONALD.

AMERICA

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Our Country, First and Always

ENGLISH and Scotch, German and Irish, French and Italian, Greek and Russian, were our forefathers who sought in this country the opportunities which persecution and political turmoil had denied them in the motherland.

Today, whatever strains may mingle in our veins, at whatever altars we may worship, we admit but one political allegiance. We are not Irish, not German, not English. We are Americans.

Not for a moment can we forget the country that has given us birth, on whose benign shores the oppressed of all nations have found a secure refuge, under whose fostering and watchful care we have lived as men should live, free and untrammeled in our right to life, liberty, and the pursuit of happiness. May our hands fall palsied to our recreant sides, and our tongues cleave inarticulate to our traitorous palates, if in our regard for any other nation under heaven, we slacken even in our most secret thoughts, in our love and our devotion to the great nation which has endowed us with civic blessings beyond all price.

Today, calm and unafraid, our country girds herself in her mighty strength, as she goes forth to do battle that liberty may not perish from among the nations of the earth. Our prayers go with her, our hearts, our possessions, our lives. It is not ours to palter, to question, to temporize, or by cold calculation to chill the ardor with which this most just war has been undertaken. Our duty is to obey the orders of legitimate authority, as the bidding of Christ Himself from whom all power in heaven and on earth is rightfully derived.

We offer no hypocritical lip-service, no mechanical loyalty, but a devotion founded on our loyalty to God Himself, and we draw from that high loyalty the firm purpose to dedicate ourselves with all that we are and have to the service of our beloved country. That is the devotion which she rightly expects of us, and the devotion which every Catholic who is not basely recreant to the teachings of the Church will gladly give her.

A Recipe for Cleverness

BE clever and let who will be honest! This is the well-loved motto of the younger American. To be reputed clever is to be taken into the very heart of social activity; it means becoming, as Shakespeare would say, "one of the which ones." Wit, wisdom, worth may be wanting in your general ensemble, but if you have cleverness, much will be forgiven you. Close observation has resulted in the compilation of the following recipe for cleverness:

Never do the expected, the usual, the natural; startle people.

Explain that everything old is wrong, because it is old; anything that has newness has goodness.

Take the attitude that religion is, more or less, a thing of the past; and being past, is old; and being old, is not good.

Learn the proverbs and invert their meanings. These inversions will be accepted as epigrams. Sense is not essential; euphony is sufficient.

Smile knowingly when the family virtues of a friend are lauded. Say nothing but indicate the inexpressible.

Be a cynic and measure the goodness of all else by that in your own soul.

Scoff at the validity of the marriage contract.

Question the desirability of offspring.

Go in for the "new poetry" and the "newer art," but attempt not to explain what they mean, or you are lost and become ordinary.

Borrow, without compunction, the literary clothes of those who write "smart" things.

Have the latest ideas on economics and quote the Socialist school.

Allude occasionally to the abysmal ignorance, crass ideality, deplorable lack of culture, and general untidiness of the Middle Ages. Vary the program now and then by calling them the "Dark Ages."

Polish everything that has become dun-colored from the prosaicness of truth, by the acid of flippant sarcasm.

Preach the efficiency of modern times.

The "new woman" will, on occasion, serve as a fertile source of discussion and present opportunities for you to say the wrong thing in the right place.

Never say a word about the war, but insinuate that you have your own ideas and might be a valuable aid to the peace conferees.

A sentence or two about "the end of kings," or a vigorously ejaculated "Send the kings into the firing-line" would indicate to your hearers a grasp of the fundamentals of the world-conflict.

Never indulge in the prosaic greeting, "Good morning!" The weather may be allowed to take care of itself. Light the match of conversation on your own glowing interior.

Read every word printed by the popular magazines on each fad as it is born.

Make only general remarks—heavily—and avoid proof—lightly. He who explains or proves is apt to feel the slapstick of boredom and may be dubbed Sir Knight Impossible.

Do nothing, yet never neglect an opportunity to utter the inutterable—vaguely.

A planned pun is none at all. But be not discouraged by this.

If your associates hint at your cleverness, foster their surmises into flowering belief.

Accentuate the disease-theory of criminology. That is being done in the "best circles" and it's the most comfortable explanation.

Place "Avaunt!" before ritualism, yet wear a florid and expansive lodge-emblem.

Let "everyone live his own life." This fiat makes a most effective verbal display and directs attention to your broad-mindedness.

A Riot of "Electives"

EFFECTIVE measures should be taken to save from themselves the boys and girls attending our public high schools. In some places, according to a writer in the New York *Nation,* these children are now allowed to choose from ten "general courses" which include art, music, "boys' technical cooperative," "agricultural cooperative," etc. As if this were not enough to puzzle and bewilder the callow young "electors" we are told that

> A mathematician, known for his deliberation and sobriety, has calculated that a boy or girl during the four years of life at a really modern high school has a choice from more than 100,000 different combinations of studies. Surely any freak of the mind should be satisfied in such a freedom, but during the time this essay was being written one or two more subjects have been added to the list, the making of trousers being one of them, and that means a considerable addition to this already respectable number. Such is the richness of modern education and such is the fertility of the scientific pedagogue, who ransacks the world of thought for new specimens of education with the same industry and success with which the naturalist adds to our known species of insects. But with this difference, the new insect is likely to remain merely a name or a dead specimen in alcohol, whereas a new educational discovery must be tried out on luckless living children.

Given the well-known proclivity of boys and girls to follow the paths of least resistance and to be governed by their schoolmates' counsel in the choice of the most "popular snap-courses" in the curriculum, it is not surprising that business men complain that the mind of the average high school pupil is almost as untrained when he is graduated, as it was before those 100,000 possible combinations of courses got in their deadly work. What adds to the seriousness of the situation is the fact that today so many parents, being wholly occupied with matters of more importance, gaily allow their fourteen-year-old sons and daughters to choose and follow worthless courses, say, in umpiring, printing, and hat-making. But literature, mathematics and history, hopelessly old-fashioned studies that require the expenditure of considerable brain-tissue, are of course declared "useless" and "uninteresting" by these lazy goslings, and parents practically endorse the verdict by allowing their children to shorten the class-hours assigned to essentials, so that more time may be devoted to fads and novelties. Meanwhile it is the patient tax-payer who foots the bill for these new and very expensive courses, and it is the flabby-minded generation of tomorrow that will show the sad results of the foolish system.

The War and the Children

UNLESS the sober sense of State executives intervenes, hysterical legislatures will do the country as much harm as any foreign foe. The Brown bill, recently passed by the New York legislature, which practically empowers the Commissioner of Education to excuse children from school for farm work, is a good example of legislation as useless as it is vicious.

Mr. Owen Lovejoy of the National Child Labor Committee, has recently published replies received from fifteen great agricultural States, in answer to the question, "Are city children wanted in your district?" Sixty-two per cent stated that children were not needed, and were not wanted. No labor is so expensive to all parties to the contract as child labor. It is bad for the children, bad for the producers, and bad for the community. Professor Dewey is right in saying that nothing can so strengthen the cause of the extreme pacifists as legislation of the kind fostered by Senator Brown.

Viewed in its possibility, and probability, of moral harm to the children, such intemperate legislation is even more objectionable. The bitter experience of England and Germany ought to teach us wisdom. An English social worker, Mr. Cecil Leeson, asks, "Had we set out with the deliberate intention of manufacturing juvenile delinquents, could we have done it in any more certain way?" Since 1914, thousands of boys and girls have been taken from school for factory or farm work, and since 1914, juvenile delinquency in England has increased by 34 per cent. In the great manufacturing town of Manchester, it has more than doubled, the exact increase being 56 per cent. Similar conditions are reported from Germany. In Berlin, the rate of delinquency in 1915 was twice that of 1914; in Munich, the first three months of

1915 numbered as many juvenile delinquents as the whole of the preceding year. In both countries the same reason is assigned for this shocking increase. Thrown with all sorts of associates, both juvenile and adult, in the factory or on the farm, home discipline breaks down, and; in Mr. Lovejoy's words, "the children run wild." No other result could be looked for.

This country is not so poor and desolate that at the very outset of the war, it must seek defense at the weak hands of little children. Only a foolish economy, a wasteful conservation, would prompt this course. The country's greatest hope for the future is its children. To them will fall the task of rebuilding, upon the ashes left by war's destruction, a State new-dedicated to liberty, and homes whose firm bond is morality. Nothing should be suffered to mar their preparation for this great work.

We need munitions for the war and we need food, but more than either we need children, developing in the normal environment of home, church and school. Not until the last trench has been reached, will it be wise to turn to them for such help as their frail and untrained hands can afford. And we are far, very far, from that trench.

Content with "Better"

OF St. Augustine it was once said: "He always tried, not so much to make men good as to make them better." He did not expect his penitents to attain in a few years the heights of holiness. If they grew, however slowly, only a little better than they were, he was quite content. He was not discouraged if his sermons seemed to produce no fruit. If, in spite of his valiant defense of the Faith, heresies still spread, the great Doctor of the West was not disheartened. After he had delivered God's message as clearly and forcibly as he could, the Saint left the rest to Heaven. From his close union with Our Blessed Lord he learned to imitate the Master's Divine patience. He recalled how many were the prayers, the instructions and the miracles of Christ, yet what a meager harvest He appeared to reap from His ministry and how often His Divine purposes were frustrated by the malice and stupidity of men. The Saint reflected that it is largely because man's span of life is so brief, that he fumes and frets if prompt, complete success does not crown his labors. God is so patient because all eternity is His.

There are many zealous promoters of God's cause who grow restive and impatient at the slow mental, material or moral improvement shown by those they are striving to make better. Quick and striking results are expected in return for the love, the prayer and the labor expended, so, when these hopes are not realized, discouragement comes to sadden the worker's soul and to enfeeble his hands. Apostolic men and women whom this spiritual malady attacks should make St. Augustine's practice their own. Be grateful, if the world, because you are in it, is made just a little better. Do not expect too much of poor human nature. Be surprised at nothing. Nevertheless, like St. Ignatius Loyola count yourself happy if through your influence even one sin is left uncommitted, and but one fellow-pilgrim finds the next step toward Heaven easier to take.

Public Opinion

NOT long ago an important administration measure was pausing on the brink of enactment. A prominent journal commenting on the pause declared that the President was waiting for the impulse of *public opinion* before taking the step. We have no quarrel with this comment which may be explained in a right sense, but a popular fallacy underlies one interpretation of it. Does "government by the people" mean that public opinion in this democracy should do the governing, that is to say, make the laws, interpret them and, above all, administer them? If this is so, then a most vital business requiring, at times, deadly promptness, technical wisdom and maximum clear-sightedness, is committed to an agent essentially slow-moving, untechnical, and often, at the outset, encumbered with befogged and biased vision.

A popular outcry may indeed be the expression not of a panic-wish conceived overnight but of a just and judicious demand which the long contemplation of a need or a neglect has finally made vocal and imperative. But if a sudden and unforeseen issue starts up then a popular outcry is no more to be trusted than any single man's headlong and instant judgment. A body of men are no more immune from judging wrongly, if they judge in a flash, than is one man. Then again, if there be no popular outcry but deliberate, widespread consideration there is the difficulty of gathering up the findings of this huge jury, and in the meantime inaction may have become fatal.

Some persons conceive republican government as a huge ship waiting in the locks of a canal until the water of popular demand has flowed in to the proper level to lift it and float it forward on its way. But what if the flow is so fitful and tedious that the ship's cargo spoils in the waiting or, if it be a warship, a battle is fought and lost?

Once more, an agent so many minded as the people is as open as the sky to the winds of passing impressions, of local prejudices which will set one section against another, of demagogues who, in speech or writing, will make the false appear true. To set such an agent up with a scepter or staff of office is to give a sword to a blind man who will wave it futilely, or to a madman who will wound and even slay himself.

It is utterly impossible and unthinkable to govern and be governed at once in the same sphere of action. Even when we speak of a man governing himself we mean that his two higher faculties tell the rest of him what to do, and enforce obedience.

Government as such should be carried on solely and absolutely by the governors. They are selected for the work. They are presumably the best that can be had and this presumption is a necessary postulate for perfect success. For if we assume the constant right of the people to improve at will their rulers by replacing them we shall have no rule and no improvement. It is the place and duty then of the governors to govern, frequently in advance of public opinion, sometimes, perhaps rarely, in opposition to it, but never as its slave.

We must, however, defer in conclusion to a great principle on which our country is founded and to which it looks for perpetuation far more than to any might of its armies or efficiency of its organization. It is the principle that, in an enlightened democracy, the great majority of the people have the welfare of the country at heart and must *in time* come to see what is for the best national interest. Hence there are two necessary qualities in democratic government which make it democratic and make it, for us Americans at least, the best government in the world. First it must be open and second it must be responsible. Open, so that what is done or proposed may be seen by all the governed and may be the object of respectful query, of discussion and even of criticism in season. Responsible, that is to say, done in the name and service of the people to whose rights the rulers must ever defer and at whose will delivered in due form and at a fixed time, they must yield up their vested power and obey the new rulers.

Of course this system does in a certain sense commit us and our destinies to the arbitrament of public opinion. But it should not place us at the mercy of a force impulsive and headlong, rising in a flame and dying down in ashes, such as, we fear, is a menace to the new-born republic of Russia. We have no deference for a public opinion which would usurp the delicate and difficult business of ruling or which vents itself in a sudden shout to frighten government into action. Rightly conceived public opinion is the true guardian of our rights. It is a sober, reminding voice which is constant and definite not so much in the demand for the specific legislation which has been the substance of party pledges as in the demand for conscientious ruling. Such a guiding power as this, educated in great ideals and inspired by a noble past, we can safely trust to keep us and our children and our children's children. And we ourselves, every man and woman of us, should realize that we are a responsible part of it.

Literature

ELEANOR C. DONNELLY

On the last morning of April in Villa Marie Convent, on the outskirts of the quaint old Quaker town of West Chester in Pennsylvania, a frail little aged woman closed her eyes forever on this earth. It was the feast of St. Catherine of Siena, and the venerable Dominican tertiary was robed for her last rest in the white habit of her patroness. Her solemn Mass of Requiem was sung in the convent chapel of the Sisters Servants of the Immaculate Heart of Mary, whose honored guest she had been for so many fruitful years. During the Mass her beloved boys, the pupils of St. Aloysius Academy, sang her own hymn to the Sacred Heart, the last lines of the final chorus a prophecy fulfilled:

> Swift from the fetters of hell He frees us,
> Washing us white as the snowiest fleece;
> Deep in the glorious Heart of our Jesus,
> Grief is forgotten, and all is peace!

In the afternoon the little coffin was taken to the Cathedral of Sts. Peter and Paul in Philadelphia, where so dense a crowd had congregated that it was almost impossible for the funeral cortege to pass through the throng. In the procession of mourners was not a single relative; the aged woman, who had outlived all her kindred, was followed to her long rest by the Sisters of the Bon Secours, whose community she had been the means of bringing to Philadelphia, by the Sisters of the Immaculate Heart and by a little group of personal friends. Sisters from every congregation in the archdiocese were in the Cathedral to testify their love and their grief for one who had been ever the tireless helper of all their good works. The sanctuary was filled with priests, monsignori and bishops; the Most Rev. Archbishop Prendergast gave the absolution over the remains, and the funeral oration was preached by a poet-prelate, the Right Rev. Monsignor Hugh T. Henry, Litt.D. Before the mortal tabernacle of a great soul was taken away to the old family vault, near Commodore Barry's grave in historic St. Mary's churchyard, the casket was uncovered and for a full hour the deceased poet lay in state while the assembled crowd passed reverently by to look their last upon her face.

Eleanor Donnelly died in her seventy-ninth year. Her first poem was published in 1847, when she was nine years old; the now-closed volume of her life will cover a period of seventy years. Her literary output makes a showing commensurate with her length of years, for fifty published books, besides a great mass of uncollected devotional essays, poems and stories, remain a monument to her talent and her industry. In the list of thirty of her books which gained place in the library of the British Museum may be found a volume of "Short Lives of the Saints," two biographies, a "Memoir of the Rev. Felix J. Barbelin, S.J.," and the "Life of Sister Gonzaga Grace"; four compilations of devout thoughts from French, German and English sources; and six books of stories for juvenile readers. The remaining volumes and her other books published in recent years are collections of her poems. And it is upon the quality of her poetry that Eleanor Donnelly's fame chiefly rests. Those who wish to renew the memory of her poems can obtain from H. L. Kilner & Co., Philadelphia, the following volumes: "Poems," "A Tuscan Magdalen and Other Poems," "Prince Ragnal," "The Rhyme of the Friar Stephen," "The Children of the Golden Sheaf," and "Christian Carols of Love and Life." Richard G. Badger, Boston, is the publisher of Miss Donnelly's "The Secret of the Statue and Other Poems."

Our author's muse was essentialy dramatic and lyrical. She loved the legends of the Saints and was especially happy in this form of narrative poetry. Longfellow, who wrote his "Legend Beautiful," eight years after the publication of Miss Donnelly's "Vision of the Monk Gabriel," was generously willing to admit that he owed his theme to the then young Catholic poet. Like Longfellow, Eleanor Donnelly took her legendary subjects wherever she chanced upon them, sublimely indifferent to their earlier interpretations by other authors. Thus we have

her beautiful versions of "The Legend of St. Elizabeth of Hungary," "St. Christopher's Burden," "St. Nicholas and the Doves," and of scores of other miracle-stories. Gifted with an extraordinary power of visualizing form and color, and an unerring perception of the value of contrast and the force of climax, Miss Donnelly gave to her poetic legends an atmosphere startlingly lifelike. There is nothing austerely vague, for instance about this picture from "The Two Quests of the Abbot Paphnucius:

Thàis the sinner, beautiful and bold,
Clad in soft garments, glistening with gold;
Her naked arms and throat with jewels bound;
Her splendid head with vines and tendrils crowned.

Like Edgar Allan Poe, Eleanor Donnelly, too, could paint the processes of human dissolution with dreadful fidelity of detail, but unlike the mortuary visions of the melancholy genius of "The Conqueror Worm," her realistic pictures serve only to accentuate the contrast between the death of the flesh and the life of the soul. Behold the conversion of Thais:

As one quick flash of lightning might illume
The dusky horrors of the charnel room,—
Rending the sheets and mildewed shrouds asunder
From ghastly carcasses decaying under;
So flashed God's grace on that perverted heart.
And sin's foul winding-sheets were rent apart.

Some fifty years ago, after the death of the gifted young daughter of "Barry Cornwall," it was Miss Donnelly's fate to be labeled "The Adelaide Proctor of America." Aside from the devotional inspiration common to both writers, and their equal fondness for legendary lore, there is little resemblance between the author of "The Lost Chord" and the seer of "The Vision of the Monk Gabriel." Adelaide Proctor's notes are all in the minor key: she likes misty monotones and twilight temperatures: her spring is chilly, her autumn sere: her chains to human love are broken links: her garlands are wreaths of willow. Eleanor Donnelly prefers victorious palm and laurel: her lyrics pulsate with passionate feeling: the paean of Christian triumph peals high and clear above all the tumult of living. Hearing, she obeyed the call:

Arise, O well-beloved!
And follow me with praise.
For all Thy paths are beautiful.
And peaceful all Thy ways!

After the immemorial fashion of all true singers, the poet kept her child-heart to the last. Though age and sorrow and loneliness had closed in about her lengthening path, she could sing blithely through all:

There are vistas of light and fragrance, there are fountains with silver rain,
While the fresh winds blow from the long ago, and my heart is a child's again!

The child-heart beats a tuneful measure through all her nursery-songs, and her lullabies sing themselves. Many of her sacred songs are exquisitely lyrical. It is a temptation to repeat every line of "Outside the Gate," but only a few stanzas can find space here:

Open to me the low, low gate
Of sweet Humility
That I may steal through the shadows late,
And walk alone with Thee. . . .

I smell the smell of the violets,
Breathing over the wall,
The dewy, delicate violets
That blow inside the wall. . . .

Oh, to be as a violet
Within Thy garden fair,
Full of the odors of Thy grace,
Wet with the dews of prayer!

Weary am I of pomp and pride,
Weary of self and sin,—
Open the gate, O Crucified,
And let me enter in!

Self had little part in the soul of our dearly-loved friend; like the artist in her poem, "Unseen yet Seen."

"No mean, self-conscious motive stirred
The tranquil depths of her patient heart."

The message of that noble poem rings with sincerity even to ears unattuned to the workings of the saintly poet's mind:

'Tis worth an infinite treasure to know
(Whatever beside should be unknown)
How utterly false and mean we grow
When we work for the eyes of men alone.

How blind and aching our sight becomes,
With the glare of glory such works may win us,
While a selfish purpose narrows and numbs
All that is noble and best within us.

'Tis only when self is dead and gone,
And our souls from the mists of passion free,
That the angels of God come in and crown
Our labors with immortality.

Indeed, so unmindful of temporary glory was Eleanor Donnelly that she made no attempt to regain credit for several of her dramatic poems which had drifted, nameless, into anthologies and "recitation series" without number. Many an audience has thrilled to the tragedy of "The Old Surgeon's Story" and "The Doom Cup," or to the dreamy pathos of "The Sleeper's Sail," without knowing anything about the identity of the author.

Our poet's very facility and spontaneity were responsible for many verses not up to the highest level of her talents, and in justice to her memory it should be said that it is unfair to judge her by anything less than her best. A critically chosen collection, now in contemplation, containing only the richest fruits of Eleanor Donnelly's genius will do more to perpetuate her fame than could be effected by thirty or fifty or a hundred volumes of unedited reprints.

HONOR WALSH.

REVIEWS

The New Poetry: an Anthology. Edited by HARRIET MONROE and ALICE CORBIN HENDERSON, Editors of *Poetry*. New York: The Macmillan Co. $1.75.

Those who are eager to learn just what the "new poetry" is will find large quantities of it in this anthology, for more than a hundred authors are represented, and the best known free-verse writers receive the most space, while no poems published prior to 1900 are admitted. The new poetry, as described by one of the book's editors, is "less vague, less verbose, less eloquent than most poetry of the Victorian period and much work of earlier periods. It has set before itself an ideal of absolute simplicity and sincerity—an ideal which implies an individual, unstereotyped diction; and an individual, unstereotyped rhythm." That may be, but a perusal of this collection gives the lover of the "old ways" in poetry the impression that the average *vers-librist* does not work very hard at his lines. Poetry comes too easy to him, or, more often perhaps, to her. It is not difficult to prove, moreover, that the best poems in this anthology are those that rhyme. The following selections, which, taken in their order, are Conrad Aiken's "Music I Heard," Ralph Hodgson's "Stupidity Street," Alice Meynell's "Maternity," and Walter de la Mare's "An Epitaph," while quite "new" in style, are certainly superior to anything in free verse that the volume contains:

Music I heard with you was more than music,
And bread I broke with you was more than bread.
Now that I am without you, all is desolate,
All that was once so beautiful is dead . . .

Your hands once touched this table and this silver,
And I have seen your fingers hold this glass.
These things do not remember you, beloved;
And yet your touch upon them will not pass.

For it was in my heart you moved among them,
  And blessed them with your hands and with your eyes.
And in my heart they will remember always;
  They knew you once, O beautiful and wise!

I saw with open eyes
  Singing birds sweet
Sold in the shops
  For the people to eat,
Sold in the shops of
  Stupidity Street.

I saw in vision
  The worm in the wheat,
And in the shops nothing
  For people to eat;
Nothing for sale in
  Stupidity Street.

One wept whose only child was dead
  New-born, ten years ago.
"Weep not; he is in bliss," they said.
  She answered, "Even so.

"Ten years ago was born in pain
  A child not now forlorn.
But oh, ten years ago, in vain
  A mother, a mother was born."

Here lies a most beautiful lady;
Light of step and heart was she;
I think she was the most beautiful lady
That ever was in the West Country.
But beauty vanishes; beauty passes;
However rare—rare it be;
And when I crumble, who will remember
This lady of the West Country?

The foregoing poems, together with Rupert Brooke's five sonnets, entitled "Nineteen-Fourteen," which are also included in this volume, hardly seem to belong to an anthology that finds room for such worthless stuff as the following lines of Maxwell Bodenheim's "To a Discarded Steel Rail," or this admirable counsel to "A Parasite," by Alfred Kreymborg:

Straight strength pitched into the surliness of the ditch,
A soul you have—strength has always delicate, secret reasons,
Your soul is a dull question.
I do not care for your strength, but for your stiff smile at
    Time—
A smile which men call rust.

Good woman:
Don't love the man.
Love yourself,
As you have done so exquisitely before.
Like that tortoise-shell cat of yours
Washing away the flies; or are they fleas?
You've hurt him again?
Good!
Do it often.
No—
He'll love you the more—
Always.
Remember how he forgave you the last time,
And how he loved you in the forgiving.
Give him an adventure in godhood
And the higher moralities.
Hurt him again.
Fine!

If that is poetry, in the name of all the weeping Muses what is prose?

W. D.

Six Lectures on Architecture. By RALPH ADAMS CRAM, THOMAS HASTINGS, and CLAUDE BRAGDON. Illustrated. Chicago: University of Chicago Press. $2.00.

This imperial octavo volume of 172 pages contains the eleventh series of lectures delivered at the Art Institute of Chicago on the Scammon Foundation. There are two lectures by each of the three authors, but it is chiefly the contribution of Mr. Cram, that ardent apostle of Gothic art, that claims widest attention. "The Beginning of Gothic Art" and "The Culmination of Gothic Architecture" should be of special interest to Catholic readers. These essays of his on the spirit of medievalism have already aroused criticism among reviewers who either cling to their old *mumpsimus* about the Middle Ages or, recognizing the worth of what Mr. Cram says, frankly combat it because it conflicts with their modern and too often decadent ideals. But those who are already under the magic spell that medieval times can throw over so many souls will find voiced eloquently and succinctly in these essays their own love for the Middle Ages and will be filled with enthusiasm to seek further information about those great centuries.

Mr. Cram, though not a Catholic, cannot conceal his admiration for the ages of Catholic faith and their manifold achievements. It is hard to believe at times that one is not reading the effusions of an enthusiastic convert or at least of an ardent devotee, so rapt is his worship of the medieval. Quotable passages are so numerous that a review might become a reprint. For example, he writes: "The three centuries from 1000 A. D. to 1300 A. D. were probably the most wholesomely organized and the most sanely balanced and the most physically and spiritually stimulating that Christian Europe has known." And monasticism receives particularly high praise.

There is little to criticize in the book. Perhaps one might ask why the source of medieval art must necessarily be classic or German. Did the Celtic genius that is behind all Western Europe do nothing to evolve that most characteristic achievement of the West? Is it not the very exuberance of the Celt, not the sober, measured thought of Roman or Teuton, that is expressed in the almost riotous yet chaste beauty of Gothic? And should not the "Monk Durandus in the eleventh century," who on page 15 is said to have all symbolism at his finger ends, be the great canonist and bishop of the thirteenth century?

J. F. X. M.

The Shadow Line: a Confession. By JOSEPH CONRAD. $1.35.
A Diversity of Creatures. By RUDYARD KIPLING. $1.50. Garden City: Doubleday, Page & Co.

The renown these two authors have won now makes the first appearance of their books a notable literary event. There is no finer example of Joseph Conrad's manner and method than this young captain's own story of how he passed over "The Shadow Line" that divides youth from maturity. While quite as psychological as the author's other books, the novel under review is free from the indirect, roundabout kind of narration that sometimes makes his stories hard to follow. For here a young captain gives a straightforward account of how he received his first command and describes the mental and emotional reactions he experienced while his ship made a dreadful voyage from Bankok to Singapore. With a delirious mate, a fever-stricken crew, a breezeless sea, and hovering over the vessel the sinister influence of her former skipper who had died, hated by his men, the captain unquestionably had his hands full. The ship's cook, Ransome, a well-drawn figure, was his only standby, but owing to the courage and cool-headedness of these two men the vessel came safely to port at last. Novel readers who have not yet come under the spell of Conrad's artistry, should read "The Shadow Line." His countless admirers need no urging to do so.

"A Diversity of Creatures" is the first book of fiction the once-fertile Kipling has written for seven years. It is made up of fourteen short stories, the best of which are reminiscent of the author's work fifteen years ago, and the tales are interleaved with verses which, with the exception of "The Land" and "Jobson's Amen," are not up to his old standard. "Regulus" is a new "Stalky" story and gives a diverting description of the way Mr. King read Horace with the fifth-form boys at the military school. "The Edge of the Evening," though written in 1913, vividly tells of the tragic end of two German airmen who came

spying over England; in "Swept and Garnished" the invasion of Belgium is the artistic background, and "Mary Postgate" is another striking war story. W. D.

BOOKS AND AUTHORS

"Grapes of Thorns" (Benziger, $1.25), Mrs. Mary T. Waggaman's new book, is no faithless mirage, but a true oasis in a desert of stodgy and stupid novels. Catholics, especially about convention time, are accustomed to utter many fine phrases about the duty of supporting Catholic literature, and if promise were performance, Catholic authors would now be riding in limousines, instead of worrying about the rent. One practical method of transmuting these hopeful phrases into deeds, is to buy a copy of Mrs. Waggaman's book for a friend, and another for yourself. Clean, wholesome and interesting, qualities of which the modern novel is too often devoid, "Grapes of Thorns" is an excellent example of Mrs. Waggaman's best work. The heroine is called to face perils and difficulties of an unusual kind, but her Catholic faith, so well developed by a convent-school education, brings her to peace in the end, as it always does, and, as is frequently the case in novels and sometimes in real life, to a great deal of innocent human happiness as well.

The country is so occupied with other things that little attention has been paid here to the anti-Christian character of "The Persecutors' Constitution," promulgated at Querétaro last February. But the Mexican Hierarchy, now in exile, were not remiss in their duty. They drew up a strong protest against those articles of the new Constitution which are clearly meant to make the practice of Christianity impossible in Mexico. A translation of this important document is published in the current *Catholic Mind*. Then follows the American "Hierarchy's Call to Patriotism," which includes the letter written to President Wilson by the Archbishops, and the war-pastorals of Cardinals Gibbons, Farley and O'Connell. The third article in the number is Father Patrick H. Casey's excellent sermon on "The Catholic's Duty in War-Time," in which he explains what "loyalty" and "allegiance" mean and proves that the consistent Catholic must be a better patriot than any one else.

"Jan and Her Job" (Scribners, $1.50), by L. Allen Harker, is a good story, well told. Jan, an English girl, is called to India in time to assist at her sister's deathbed, and finds herself encumbered with two children deserted by their father, a worthless spendthrift. Fortunately there is a worthy English officer, who helps her in her difficulties. Jan returns to England and undertakes to bring up the children, one of whom is a self-willed, but interesting little miss. Jan is in a fair way to succeed in her task, though she finds her hands full, when the lieutenant turns up and both complicates and simplifies her "job" by insisting that he be taken as a part of it. ——Mr. Ernest Thompson Seton's first venture in the field of novel-writing is by no means up to the standard reached in his nature-books. "The Preacher of Great Mountain" (Doubleday, $1.35) is loosely constructed, the hero is quite impossible as a preacher, his method of evangelization by means of boxing contests and fights will not commend itself to the general reader, and the unorthodoxy of his religious views will not find favor, of course, with Catholics. If the story were less patently "uplifting" in purpose, it would be much improved.——In many respects "The Man Thou Gavest," by Harriet T. Comstock (Doubleday, $1.35), recalls the primitive melodrama which thirty years ago was wont to set the boyish heart agog, and diffuse a moisture over the girlish eye. But it lacks the vigor and directness of that once popular form of amusement, and is, on the whole, a disappointing book.

"Pax" (Volksvereins-Verlag, M. Gladbach, 1.20 mk.), written by the Benedictines of the Abbey of Maria Laach, tells of the peace of Christ, the *pax Benedictina,* the blending of strength with tenderness, the union of the true, the good and the beautiful, the harmony of all that is noblest in the character of man. The great personality of St. Benedict is unfolded in the opening chapter by Abbot Ildefons Herwegen, and the real meaning of "Personality" is deeply probed by the Prior Albert Hammenstede. The Nietzschean school is passed over as a bygone fashion, but special consideration is given to the Kantian personality, the Goethe ideal and the socialistic type. False as these three are, the author finds in each some good, which when brought together and set into full accord with the doctrines of the Church gives us the Catholic saint. For that reason, he says, our forefathers in the Faith spoke not of personalities, but of saints.——"The Social Principles of Jesus" (New York: Association Press, $0.50), by Walter Rauschenbusch, a thoroughly useless book and wholly in keeping with the unchristian philosophy of the day, is an attempt to set forth the teachings of Jesus Christ on "the duties of men." The book's scientific and religious value may be judged from the fact that Christ's claim to Divinity is not deemed worthy of consideration, nor does the supernatural character of Our Lord's mission seem to enter the considerations of this professor of church history in a Protestant theological seminary. The book was written under the direction of a number of committees, one of which represented the Y. M. C. A. Perhaps this Association should drop its third initial.

"Doubtless the devil could contrive some worse impediment to the mobilization of public opinion than a censorship of the press, but I doubt if he ever did," is the opinion of Arthur Bullard, who has written a stirring little war-book called "Mobilizing America" (Macmillan, $0.50). Drawing on observations made during his residence in France and England during the past two years, the author gives practical suggestions about how to avoid the mistakes made by the Allies, warns us earnestly against preparing for only a "short war," and urges that men, industry and public opinion should now be made ready for a long conflict. Then if victory comes soon, our strength will give us a commanding voice in the ensuing peace conference. It is to be regretted that Mr. Bullard goes out of his way in one place to speak slightingly of the French clergy and of Joan of Arc.

"In the Claws of the German Eagle" (Dutton, $1.50) Albert Rhys Williams tells a good story of his experiences in Belgium, Holland and France during the early period of the present war. As special correspondent for the *Outlook,* Mr. Williams personally felt the weight of Prussian "efficiency" in the German invasion of Belgium. Particularly vivid is the account of his arrest in Brussels and the attempt of his German captors to involve him as a spy in the employ of the British Government. The author believes "That in the new internationalism mankind will lay low the military Frankenstein that he has created, and realize the triumphant brotherhood of all human souls."——"Letters from a French Hospital" (Houghton, Mifflin, $1.00) were written to her uncle, with no thought of future publication, by an English girl who devoted herself unweariedly to the care of her *blessés.* With a vivid, sympathetic pen the author paints what modern warfare does to soldiers' bodies, tells how grateful the brave wounded are for every little attention, and describes the routine of a French war-hospital. There is an amusing story about a dying Highlander, whose last request was that he might hear his native music once more. So a piper was brought and the noise so cheered the wounded Scot that he recovered. But the rest of the ward died.

EDUCATION

Arithmetic in the Grades

SOME time ago, or to be more accurate, since we are concerned with one of the exact sciences, toward the end of January, a class about to take final examinations for "graduation" from the elementary schools was asked: "Which examination do you fear most during the next few days?" From all came the answer, "arithmetic." Nor is this timidity, dislike, fear of failure, confined to one particular class or school. It is true of the majority. Why should an arithmetic examination prove a greater bugbear to the average child than history or geography or spelling? Is it a subject that is neglected in the elementary schools? We think not. One hour a day, or thereabout, is devoted most conscientiously to this subject and teachers generally find this time far too short; yet it is difficult to get a respectable class average in this subject.

The answer may be found in one of the following causes.

(1) In the above-named subjects, text-books are provided from which children may commit to memory the facts, and, given sufficient time and earnestness on the part of the pupil, all may reasonably hope to attain the required average. Arithmetic, on the other hand, requires what a text-book cannot give, the exercise of the reasoning powers, in a more marked degree, and the swift application of rules and processes to given conditions and varying problems. (2) Children are not sure of their subject, for if they were, they would not hesitate to embark upon the uncertain sea of examinations. Those who ought to be most confident, are least so. Here it is a case of, "Fools rush in where angels fear to tread." What teacher has not been amused to find little ones return to school after a prolonged absence just in time to be present at the weekly or monthly "test."

Place and Purpose

WE do not agree with those who hold that arithmetic is the most important subject in the elementary schools. English is more important and quite as difficult. Yet, as it is one of the three great "R's," a knowledge of which is essential in every-day life, it cannot be denied that the place of arithmetic in the curriculum is indeed very important. By reason of the mental discipline it affords to the undeveloped mind, it is without a parallel. It teaches children to think logically, to reason from the known to the unknown, from the concrete to the abstract. It exercises and trains the judgment by requiring the pupil to choose from a host of formulas and rules, the particular one applicable to the problem in hand. Again, it is a very practical study, making the mind precise and accurate in its statements, thus giving it an orderly turn; finally it is indispensable in every-day life.

Arithmetic is a subject that requires the pupils to be wide awake. It should, therefore, be given during the first period in the morning, or as soon after as possible. Beginning with simple numbers in the first grade, the work should proceed very gradually, special attention being paid to accuracy and the advantage of cancellation. In the upper grades, an hour's lesson might be divided as follows: Five minutes' mental drill; five minutes' rapid calculation; five minutes' recitation in concert (storm of protest from educators!) of weights and measures, tables, formulas, rules, etc.; ten minutes' oral review of problems previously taught; the remainder of the time to be spent in teaching, or working out new matter. Sometimes young teachers make the mistake of thinking that every problem in every case must be worked out by every child; whereas "talking over" ten examples, and working two would be sufficient. Too much "working-out" is hurtful rather than superfluous.

Short Methods

INEFFICIENCY in this branch is often due to the fact that too many rules are given. Very often the work of both teacher and pupil might be simplified by the adoption of one rule, to be extended as the lesson advances. To illustrate. Suppose the children are being taught the circle and its applications. Instead of teaching one rule to find the circumference, then another, worded very differently, to find the area, while still a third is used for the contents of a cylinder, it would be better to adopt the following:

$$\text{Diameter} \times \frac{22}{7} = \text{circumference}$$

$$\text{Diameter} \times \frac{22}{7} \times \frac{\text{Diam.}}{4} = \text{area of circle}$$

$$\text{Diameter} \times \frac{22}{7} \times \frac{\text{Diam.}}{4} \times \text{altitude} = \text{contents of cylinder.}$$

Here the steps are very gradual, and can be mastered by even the dullest child. Now the question may be asked: "Why use the diameter in each of the above formulas?" The reply is, that the diameter is furnished in the majority of problems of this kind; consequently it need only be transferred from the arithmetic to the child's paper. Again in interest, a very simple rule is, that

$$\text{principal} \times \text{time in years} \times \text{rate} = \text{interest,}$$

from which it follows that $\frac{\text{interest}}{\text{principal} \times \text{time}} = \text{rate}$

varying the words in the denominator according to the conditions of the problem.

Neatness, Illustrations, Homework

TOO much attention cannot be paid to neatness and method in the written work. Many incorrect answers and low marks are due to neglect in these matters. Children try to carry too much in their heads. Sometimes, in the course of a problem, it is necessary to refer to work done at an earlier stage, and if there is a confused jumble of figures on the paper, pupils are apt to select the wrong ones, with the result that their answers are very wide of the mark. This could be avoided in some measure if children were taught to "label" each successive step of the work. Diagrams should be used whenever possible, and in practical measurements should never be omitted. Besides being a great aid to the children in visualizing the problem, the appearance of the paper is materially improved by neat drawings of uniform dimensions throughout the class. Without many practical illustrations, arithmetic becomes a very dry subject indeed. The average child does not care in the least for insurance, bank discount and many other matters considered a necessary part of a grammar-school education. But let the teacher begin a lesson on insurance by a vivid picture of a building on fire just opposite the school-house, the attention of the class will be fixed at once, and before long questions will be forthcoming about the loss sustained, the practical value of insurance, and others, which pave the way for the introduction and definition of the special terms applicable to this branch of percentage.

A word with regard to home-work in this subject may be apt. It seems both unwise and unfair to assign a home-lesson that has not been most carefully prepared, for the reason that overfond parents are only too ready to do the work for the children, forgetful of the fact that they are injuring rather than helping the child. If children are denied the use of paper and pencil during the teacher's exposition of the lesson, and if they realize that the very problems which are being explained and if necessary, worked out on the board before them in the morning, must be done at home in the evening, a two-fold good will be secured: (1) They will pay far greater

attention to the morning's lesson, thus forming a habit of concentration; (2) The evening's repetition will impress the work more firmly on the mind.

Preparation of Lessons

SO far we have spoken of ways and means to benefit the child. To the teacher, we would say that there is no royal road by which we may hope to reach results in this subject, except that of daily, conscientious, preparation of lessons. Experience can never dispense a teacher in this matter. Even though the same subject has been taught for ten or fifteen years consecutively, the wide-awake teacher will find something to improve each year. Infinite patience and tireless energy are requisite for successful teaching in this as well as in every other subject. Make use of illustrations, objects, events, everything that can awaken interest or rouse enthusiasm. Let the children feel that you will leave no stone unturned to make the rough path of arithmetic smoother for them.

Finally we must not neglect that most effective of all methods, prayer. The teacher may well make her own the principle of St. Ignatius, to work as though all depended on himself to pray as though all depended on God.

A Sister of the Holy Child Jesus.

Riverside Drive, New York.

SOCIOLOGY

Saving the Home

A VERY crowded court room and a rather gloomy day. The officer demanded silence, and got it. Then the case was called. "Amelia Jones against John Jones."

"John Jones, you are charged by your wife with non-support. She says you gave her no money last week. Is it true?"

"Yes, your Honor."

"How much are you making a week?"

"Between eighteen and twenty-five dollars. I did not give her anything last week because she did not ask for it."

"How long are you married?"

"Four years."

"How many children have you?"

"We have no children."

"No great wonder then you have both grown apart. If you had children there would be a bond of love stronger than mere passion, and you would not have grown so detestably selfish. Tell the probation officer to come here."

The Probation Officer

THE case in question was one of many coming under the jurisdiction of the Domestic Relations Court. In modern criminology, the function of the Domestic Relations Court is really to save the home. There is no fancy theorizing about crime, but concrete handling of a problem that may spell ruin to many souls if action is not taken at once. The process is as follows: Amelia Jones makes a complaint to the Bureau of Domestic Relations. If, upon investigation, the facts warrant it, a requisition is drawn upon the court that John Jones may be apprehended, and dealt with according to law. This affidavit is sworn to by the complainant, and a warrant or summons issued. John Jones is brought to court and examined. If at all amenable to reason, he is placed under probationary oversight for a year. This means that he signs his name to an agreement to provide for his family. If he is separated from his family, he agrees to pay a given amount in court each week. All is under the care of the probation officer.

But how save the home in case of antecedent separation? Here is the occasion for the human touch, and Magistrate Edward J. Dooley has that and he uses it in this wise: Monday evenings he fixes as the best time for the payment in separation cases. When husband and wife appear the Magistrate offers a hint that maybe they could get on better together now. The children are growing up, he will suggest, separation is an abnormal state, and with a kindness all his own, he often succeeds in uniting husband and wife. The Monday evening method is distinctively his own. His coworkers appear voluntarily, and receive no extra compensation for the extra time spent in the service of the city. Laying aside all the majesty of the law, he and his court officers work to do good to the unfortunates who have lost their sense of the sacredness of the home. In many cases they succeed. Their work is very little known, possibly, because there is so little sensationalism connected with the quiet good effected that it would make poor copy for the press. Or, maybe, because it is not sponsored by million-dollar Foundations, that can command space in the metropolitan press. Who knows?

In the process as briefly outlined, there is no conviction to mar the reputation of the man under probationary supervision, but he is held to live up to his family obligations. He settles the case himself by regular payment. In the event of his failure to contribute, according to signed agreement, to the support of his family, he is brought to court by the probation officer, and is placed on trial. On conviction, he is put on probation for a year, and enjoined to pay a definite amount each week according to his salary. Should he fail to acquit himself of this obligation, the probation officer brings him back to court on a revocation of probation, and he is put under a bond to guarantee his payment for the family support. If unable to furnish this bond he is sent to the workhouse for six months, and at the expiration of his sentence the law allows him six months more before holding him to contribute to the support of his family. Of course another agency, the Department of Charities should be looking after his family. But that is another tale. "The work of the probation officer," as Mr. Hodge of the Myrtle Avenue Court, Brooklyn, put it, "is to build up the family."

Getting at Causes

IN the Magistrate's office, at the conclusion of the morning session, it was interesting to get at the views held by a man who has specialized in this phase of our court system.

"Magistrate Dooley, what are the causes that are back of the cases that come before you here day after day?"

"I will tell you what I think, Father, and you have full liberty to quote me. Here are the causes as I would put them:

First, lack of employment caused by the economic conditions that surround the delinquents in this class. Among those conditions may be mentioned the introduction of new machinery which often brings about the displacement of workingmen who cannot keep pace with this new environment. Strikes and lockouts frequently cause unemployment of the surplus of unskilled laborers. A large percentage of the delinquents belong to the class of unskilled laborers.

Second, intemperance. The observant individual in the business world sees that the habit of indulging in alcoholic stimulants, so characteristic of the last decade, is fast disappearing. To a large number of the laboring men, and particularly the unskilled laborers who compose the largest class, who are summoned to this court, this trend of the day has apparently not yet reached, for at least twenty per cent of the broken homes are caused by the inordinate use of intoxicating liquors.

Third, want of education, generally and specifically on the duties imposed by the marital and parental obligations. If these duties were better understood before marriage, if fathers and mothers would throw aside that false delicacy which surrounds them on this subject, and instruct their sons and daughters of marital age on these duties, less misery would ensue in the married life of these untaught sons and daughters, and the issue of those marriages would have less cause to seek the portals of the Domestic Relations Court.

Fourth, the tendency to treat the marriage tie not as a sacred obligation, but as a contract loosely entered into and just as loosely broken. I think, with Professor Thwing, that the growth of atheistic and socialistic principles in society has weakened in the popular mind the conception of marriage as a Divine ordinance and therefore as a tie of binding force. To those who eliminate God from the world it becomes an easy task to rob marriage of its sacred character. The institution of marriage rests upon a triangular base. It is founded upon the interest of the individual, upon the interest of the State and upon Divine ordinance. To weaken this foundation upon any side causes the structure to totter.

Parental Responsibilities

UPON the husband and father are cast the burden and obligation of maintaining the home and educating all the children. He is therefore entitled to be the directing force in the household so long as what he does conduces to the betterment of the family.

The wife, as Schouler in his work on domestic relations says, is expected to conform to his habits, tastes and even his eccentricities, provided her health is not seriously endangered by so doing. The wife is entitled to the support, love and unselfish affection of the husband. Incompatibility is usually a mild name for niggardly practices in the household. The wife is entitled to be treated as an equal by the husband and not as a chattel. She and the children of the family are entitled to be secured, so far as lies in the power of the husband and father, from the heat of the summer and the blasts of winter. With self-abnegation on the part of husband and wife a happy home should be the result."

Light and Shadow

AS case after case came up on this spring day, there was much to make one think that after all human nature is a weird thing. Was it all as the pessimists say? All shadow? Hardly. The morning calendar was nearly finished, and the voices of the schoolchildren rushing home for lunch, came echoing in through the open windows. There were children's voices in the courtroom too, but they did not sound merry. However, now and then a child that had been taken from school and put to work by greedy or needy parents before the time allowed by law, would answer the magistrate with charming simplicity and not a little humor. Even the non-support cases had their humorous side, as the stock excuse, "just about to take a position" was more than a twice-told tale. In fact Magistrate Dooley made the remark that the Court was really a failure as nearly all the men charged with non-support were "just going to work" when arrested.

The Aim of the Court

BRIEFLY the aim of the Domestic Relations Court is to keep the home as it should be, to take action before the crash comes, and, after trouble has broken out, to deal justly and at the same time sympathetically with the offender. While removing the women and children from the environment of a police court, which is hardly ever uplifting in the real sense of the word, the Domestic Relations Court promptly compels delinquent deserters to do their duty by wife and children. It is an established fact that the majority of the children in the reformatories come from disrupted homes. Demoralized homes and incipient criminality go hand in hand. To be a preventive agency against disruption, where calm treatment of each case may soften and not harden hearts gone wrong, is the function of the Domestic Relations Court. All its machinery is directed toward maintaining the basic foundation of the State, the family unit. To save the home is to save the nation. Has any court in all our judicial system a higher function?

GERALD C. TREACY, S. J.

NOTE AND COMMENT

Catholic Patriotism

THE great American dreadnaught, New Mexico, recently launched at New York, was christened by a Catholic, Miss Margaret De Baca, daughter of the late Governor De Baca, of New Mexico. The Governor, according to the Denver *Catholic Register,* had been a devout Catholic. The same paper also calls attention to the graduation of Daniel Noce from West Point Military Academy. He is the son of a local Catholic family, who ranked seventh in a class of 139 at West Point. There were about thirty Catholics among the graduates, showing the generous response Catholics are giving to the call of patriotism. No doubt it will be found that among the privates who have volunteered the number of Catholics will be no less remarkable. It is foolish, however, to think that this will put more than a temporary quietus upon the noble Guardians of Liberty.

Written Engagement Contracts

ACCORDING to a bill introduced into the Michigan Legislature suits for breach of promise to marry will hereafter be impossible unless the persons concerned publicly recorded their engagement. This is another acknowledgment of the wisdom of the Church in her legislation. In proposing the bill the Hon. Charles W. Clark said:

> In business deals almost every business man insists on a written memorandum. If the terms of such relatively minor matters are placed in writing, why should not the most important transaction one can possibly make be reduced to writing? The vast majority of partnership agreements are in writing, why not the partnership for life?

These words recall the positive legislation of Pope Pius X. for all Catholics:

> Only those matrimonial engagements are considered valid and beget canonical effects which have been made in writing, signed by both parties, and by either the parish priest or the Ordinary of the place, or at least by two witnesses.

It is notable that the Michigan bill also provides that ministers or magistrates shall not perform marriage ceremonies within fifteen days after a license has been issued. "On-the-spur-of-the-moment marriages rarely result in lasting relations." The Church has again made even wiser provisions in her proclamation of the bans on successive Sundays before the marriage takes place.

"The Twilight of the Holy Synod"

IN an article on the Russian revolution, published in the *Catholic World,* the writer says that the Russian Church is threatened at present with an anarchical régime. It is a body left without a head, either lay or ecclesiastical, and such a body is not able to direct its movements and energies. A resurrection of the Russian Patriarchate he considers to be impossible, and would therefore recall to the minds of the Russian leaders the timely words of Vladimir Solovyev:

> Throughout the Christian world only the Bishops of Rome have claimed for their own see supremacy over the whole Church. The rivals of Rome, even when opposing the claims of Papacy, dared not demand for themselves the same prerogatives. There is, then, in the Church of Christ, an historical center of religious unity, a center which has never existed, either in Jerusalem, or Constantinople, or Moscow. He who disowns that center of unity is logically forced to admit that either the Church is headless in her earthly life, or that her supreme government must rest in the civil power. In the first case, we would infer that Jesus Christ believed religious anarchy to be the best means of perpetuating His work amongst men; in the second, the

> Church would no longer be the universal society of the Faithful, but a political tool, a department of a civil bureaucracy, suffering all the changes and vicissitudes of human policy and of human uncertainty.

In this "twilight of the Holy Synod" there may indeed be a number who will ponder such thoughts, if they can be properly proposed to them, and so will be led back to Catholic unity.

Billy Sunday on the Catholic School

BILLY SUNDAY is quoted in the New York press as having paid the following "tribute" to the Catholic Church in his "Mothers' Sermon":

> The Catholics are right when they say, "Give us the children until they are ten years old and we don't care who has them after that." The Catholics are not losing any sleep over the loss of men and women from their church membership. It is the only Church that ever showed us the sensible way to reach the masses: by getting hold of the children.

It is not precisely true that Catholics are content with having the children merely until the tenth year. There are dangers in the non-Catholic university no less than in the primary school, and we rightly insist upon an education that is soundly Catholic from first to last. But there is no doubt about the main fact, that the natural means Divine Providence intends us to use for the preservation of the Faith is the Catholic school.

A Non-Catholic Governor and New York "Nun-Chasers"

THE following sincere and highly appreciative words, sent to the editor of the Catholic *Northwest Progress,* by the Governor of the State of Idaho, might well be taken to heart by the New York politicians who were lately greeted in a public assemblage with the very descriptive, if not most elegant soubriquet of "nun-chasers." Governor M. Alexander wrote:

> I am not a Catholic and I know very little about the Catholic religion, but I can tell you that I live across the street from a Catholic school for girls in Boise, and 300 feet from a Catholic hospital, both institutions being in charge of a Catholic Order of Sisters, and they are the best neighbors I have ever had, and I have backed up my belief in the Sisters by sending my own children to their school, for I believe their teaching and example inspire the highest ideals of womanhood of any school of our land.

This is clearly no mere political document, for the writer's convictions are backed by his actions. So too a New York non-Catholic, residing close to an orphanage which has been made the victim of systematic persecution, aimed at its complete extinction, remarked that from all that he had seen he would be happy to have his own children in the tender and intelligent care of the Sisters. But of what concern is the happiness of the children or the salvation of their immortal souls to the men who are the instigators of this conspiracy against the Sisterhoods, or to the mercenary tools whom they employ?

Mammoth Earnings

THE enormous profits of American monopolies were again made evident when the Federal Trade Commission's investigation into the Standard Oil Company of New Jersey revealed that the annual earnings of this section alone were $51,591,569 for the year 1915. These figures do not represent the present earning power of the company, which has vastly increased in the interval. Yet the net earnings of the New Jersey company, which represent 20.6 per cent of the net investment, are not so remarkable as the records of some other companies. Thus the percentage of net earnings on investment for the Standard of Indiana, was 36; for the Standard of Ohio, 23; for the Standard of Nebraska, 37.5; for the Standard of Kentucky, 22.8, and for the Continental, 34. In fact, of the ten companies listed by the Federal Trade Commission, three only fall beneath the percentage of the net earnings of the Standard of New Jersey. The parent company, before dissolution, is said to have paid dividends ranging from 30 per cent., in 1898, to 48 in 1900 and 1901. There was a drop of from 10 to 30 per cent during the last year of its existence. Another instance of enormous earnings was recently revealed when the Superior Steel Company, of Carnegie, Pa., which had been capitalized at only $500,000, was sold to Eastern capitalists for $11,500,000. Yet not even all of its stock of $500,000 had been issued, nor did the company owe its tremendous prosperity to war orders.

Prohibitionist Fanaticism

IN its editorial comments the *American Church Monthly* calls attention to the religious persecution which has been politically organized in the name of Prohibition. The prevention of the use of wine for sacramental purposes is one of the avowed objects of many of its leading agitators and spokesmen:

> It is not drunkenness alone that they wish abolished, but the use of alcohol in any form or amount, for they are teaching that the reception of even a drop of alcohol damns a man to hell. There are few men who would not desire drunkenness to be abolished, but can churchmen go to such extremes with the rabid prohibitionists? With all the trickery of interpretation possible, it cannot be shown that the Lord used grape juice when He instituted the Sacrament of His Body and Blood. The Protestant prohibitionist, to win us and our aid, is willing for the time to have an exception made by which alcohol can be used in the Sacrament, but to him this is only temporary. The citadel, the seat of all evil, is the use of alcohol in any shape or for any purpose. It is not reasonable to think that he will ever rest until he makes it impossible to get alcohol in any shape and for any use. In the "dry" States where Protestantism is rampant, there is yearly an attack made upon the exceptions, and it is yearly becoming more difficult to withstand the assault upon the Sacrament.

Writing from the Anglican point of view the *Monthly* points out the inroads which Prohibition has made even on the Anglican ministry: "There are priests in the Church who are violating their ordination vows by using grape juice in the Sacrament. It should be the duty of every bishop to ascertain how many of his clergy are invalidating the Holy Communion by using what the Lord did not use and what the Church has forbidden." There has, of course, been no question of any Catholic priest attempting such an act which would be visited by instant punishment. "There is every reason to believe," the editorial concludes, "that the Church must undergo a persecution for the Kingdom of God's sake or basely yield to fanatic clamor." The new Prohibition law of Iowa lends color to this judgment. The following are the terms under which altar wine must be purchased by the clergy:

> Persons holding permits may sell and dispense intoxicating liquors, not including malt liquors, for pharmaceutical and medical purposes and to permit holders for use and resale by them only for the purpose authorized in this chapter: they may also sell and dispense alcohol for specified chemical and mechanical purposes and wine for sacramental uses.

In interpreting this law the Attorney General, according to the *Western World,* holds that clergymen may buy their altar wine from permit holders in their neighborhood, but that they must themselves remove it. Delivery by an expressman, according to a recent law, constitutes a sale in Iowa, and would make the action illegal.

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

MAY 26, 1917 PRICE 10 CENTS

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Luther and Freedom of Thought

Joseph Husslein

A Day on a Man-of-War

Robert Conroy

Seventy-five Years of Notre Dame

Charles L. O'Donnell

"Sursum Corda"

Blanche M. Kelly

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Who's Who

CHARLES L. O'DONNELL, C.S.C., born Greenfield, Ind., November 15, 1884; A.B., Notre Dame, 1906; Ph.D., Catholic University of America, 1910; ordained priest, June, 1910; instructor in English in the Preparatory Department, Notre Dame, and assistant editor of the *Ave Maria*, author of "Newman's Gentleman" (Longmans), 1916, "The Dead Musician and Other Poems" (Laurence J. Gomme), 1916, associate editor and compiler of "Notre Dame Verse" (University Press), 1917.

WILLIAM J. M. A. MALONEY, M.D., graduate of Edinburgh University, came to New York in 1910, taught in the Fordham University Medical School; formerly a member of the British army, in which he served from August, 1914, to September, 1916; wounded at Gallipoli and invalided home.

JOHN J. WAGNER, agricultural economist, born in Indiana in 1893, attended the parochial grade, and St. Joseph's high school of Princeton, Indiana, studied at St. Louis University and Loyola University, Chicago, sometime instructor in higher mathematics and science, St. Mary's College, Winona, Minnesota, B.S. in agriculture, University of Minnesota, scholar in Economics and Shevlin Fellow-elect in Agriculture, the University of Minnesota, contributor to various papers, the Winona *Courier*, AMERICA, etc.

The Catholic Mind

Issue for May 22, 1917

The Hierarchy's Call to Patriotism

The Persecutors' Constitution

The Catholic's Duty in War-Time

A great service to the general Catholic public is done in this issue of the CATHOLIC MIND in placing in handy form for reference the patriotic utterances of the Hierarchy of the United States in regard to the war, and Father Casey's discourse on loyalty and allegiance makes a most appropriate supplement to this compilation. The sham called "liberty" in Mexico, and the anti-Christian Constitution foisted on that unfortunate republic, are thoroughly exposed in another paper, which is a translation of the Mexican Bishops' protest.

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Chronicle

The War.—During the week the British have taken most of Roeux and all of Bullecourt. The Germans have made repeated counter-attacks of great violence, but have not regained any territory. Against the French the Germans have taken the offensive at a number of points between Laffaux and Auberive, but have nowhere advanced. In the Goritz region the Italians have crossed the Isonzo north of Goritz, taken the town of Bombruz and stormed Monte Cuccio, part of Monte Vodice and Hill 174. In Macedonia French attacks near Monastir have failed; further east the British have captured Kjupri, and southwest of Krastali they have advanced about a third of a mile on a front of three miles. In Volhynia there has been a renewal of activity, with the Germans on the offensive.

Bulletin, May 14, p.m.-May 21, a.m.

As finally reported to Congress by the conferees, the Army bill contained only one minor change not already accepted by both Houses. This provision raised the pay of both army and navy fifteen dollars a month. The bill in its last revised form passed the House unanimously and the Senate by a vote of sixty-five to eight. The President signed it on May 18 and it thereby became a law.

The Army Bill

On May 17 by an amendment to the Army and Navy Deficiency bill, the Senate voted to limit the period for conscription. By the amendment, which was offered by Senators Smith and Keller, the President is directed to issue a proclamation, as soon as war shall have ceased, to the effect that peace has been concluded. Four months after the issuance of the proclamation, the selective conscription section of the Army bill will cease to be in force and effect. This measure Senator Smith tried but failed to have incorporated in the Army bill.

On May 18 the President issued a proclamation calling the nation to arms. It was the first step towards carrying out the important enactment of compulsory military service. After citing the section of the Army bill by which, except those exempted, all males of the United States, between the ages of twenty-one and thirty inclusive are rendered liable to combative service in the army and are declared guilty of a misdemeanor and subject to punishment if they fail or refuse to present themselves for registration, and the other section by which the President is authorized to put into execution the aforesaid section, Mr. Wilson calls upon the officials to whom the registration had been intrusted to carry out the instructions already communicated to them. The part of the proclamation which especially concerns the general public is as follows:

The President's Proclamation

> I do further proclaim and give notice to all persons subject to registration in the several States and in the District of Columbia in accordance with the above law that the time and place of such registration shall be between 7 a. m. and 7 p. m. on the fifth day of June, 1917, at the registration place in the precinct wherein they have their permanent homes. Those who shall have attained their twenty-first birthday and who shall not have attained their thirty-first birthday on or before the day here named are required to register, excepting only officers and enlisted men of the regular army, the navy, the Marine Corps and the National Guard and Naval Militia while in the service of the United States, and the officers in the Officers' Reserve Corps and enlisted men in the enlisted reserve corps while in active service. In the Territories of Alaska, Hawaii and Porto Rico a day for registration will be named in a later proclamation.

Those who through sickness or absence shall be unable to present themselves at the registration place in the precinct in which they have their permanent homes must register by agent or by mail. After the registration is completed, the first army of 500,000 men will be selected, by a method not yet made public, from those on the list who are not exempted by a section of the bill not cited in the proclamation.

The President went on to say that it is not merely the army which must be trained for war; the whole nation must be mobilized with the single purpose of offering one compact front against a common foe; in consequence, "Congress has provided that the nation shall be organized for war by selection and that each man shall be classified for service in the place to which it shall best serve the general good to call him." He lays stress on the fact that what the Government contemplates "is in no sense a conscription of the unwilling; it is, rather, selection from a nation which has volunteered in mass."

It is estimated that the registration of the 10,200,000 men included in the bill will be completed in about five days, and that the call to the colors of those selected will be issued for September 1. Thirty-two divisional camps will be established for the training of the National Guard and the first selected army of 500,000. Commissioned and non-commissioned officers will be appointed to supervise the training, and they will be chosen from the members of the officers' camps, like that at Plattsburg, and from all ranks and grades of the regulars and guardsmen.

War Measures

All existing regiments of the National Guard, which are to be recruited to their full war strength of 329,954 men and 9,847 officers as soon as possible, will be conscripted into the Federal service in three consignments on July 15, July 25 and August 5, and so will be freed from the limitations of place and service which affect the militia. On the last-named date they will report for service, and after intensive training for some weeks, will, it is said, be transported to Europe to receive their final training near the battle-lines. The regulars are to be recruited up to their war strength of 293,000.

The advance guard of the army, which the United States will send to Europe, will set sail for France at an early date. Announcement was made to this effect in the following official notice:

> The President has directed an expeditionary force of approximately one division of regular troops under command of Gen. John J. Pershing to proceed to France at as early a date as practicable. Gen. Pershing and staff will precede the troops abroad. It is requested that no details or speculations with regard to the mobilization of this command, dates of departure, composition or other items be carried by the press other than the official bulletins given out by the War Department relating thereto.

The departure of this force, which is to be augmented by a regiment of marines and will probably be about 40,000 strong, is in accordance with the advice and request of Marshal Joffre. It is said that after having taken part in fighting at the front they will return to the United States with knowledge of actual conditions on the battle-line and thus be in a position to give expert training to our troops, especially of the later increments of 500,000, to be raised as soon as it is necessary and possible to do so. British and French officers are also expected, so it is said, to lend the aid of their experience in present method of warfare to the training of our soldiers.

The President has made it known that he will not avail himself for the present of the authority given him by Congress to organize volunteer divisions, to be put under the command of Col. Roosevelt. His decision, he said, was based on expert and professional advice on both sides of the Atlantic. Such divisions would interfere with the prompt creation and early use of an effective army, and would contribute practically nothing to the effective strength of the armies now engaged against Germany. The officers, in particular, which Mr. Roosevelt had requested should be associated with him, could not possibly be spared at present.

The Roosevelt Volunteer Army

> It would be very agreeable to me to pay Mr. Roosevelt this compliment and the Allies the compliment of sending to their aid one of our most distinguished public men, an ex-President who has rendered many conspicuous public services and proved his gallantry in many striking ways. Politically, too, it would no doubt have a very fine effect and make a profound impression. But this is not the time or the occasion for compliment or for any action not calculated to contribute to the immediate success of the war. The business now in hand is undramatic, practical and of scientific definiteness and precision. I shall act with regard to it at every step and in every particular under expert and professional advice from both sides of the water.

The President declared that the responsibility for the successful conduct of the war rested on himself, and that the issues involved were too immense for him to take into consideration anything whatever "except the best, most effective, most immediate means of military action."

The Espionage bill has gone to conference, principally for the consideration of the embargo and censorship sections. Just before the Senate voted on the bill, Senator Overman moved that the censorship section be reincorporated into the bill. His motion was defeated by a vote of forty-eight to thirty-four. The Senate subsequently passed the entire bill, with the omission of the censorship section, by a vote of seventy-six to six. The House, on the other hand, has retained the censorship section. The matter will be settled by conferees from both Houses.

Other Bills

The War Revenue bill, although it has been discussed in hearings before the Senate Financial Committee and in the House, has not made much progress. A number of amendments have been accepted by the House, aimed for the most part at making the rich bear a larger proportion of the burden of the war. Senator Simmons, Chairman of the Senate Financial Committee, is reported to have said that the bill will be rewritten before reaching the Senate. The President is opposed to it in its present form.

The Deficiency bill, popularly known as the war budget, which carries an appropriation of approximately three and a half billion dollars, passed the Senate on May 19. It contains an important amendment not included in the bill as passed by the House. This amendment authorizes the President to commandeer the entire shipping and shipbuilding interests of the United States. To facilitate the construction and purchase of shipping, including foreign shipping and presumably the 1,024,000 tons now in course of construction in the United States for British interests, which Great Britain has agreed to turn over to us, the Senate added $750,000,000 to the war appropriation of approximately $2,800,000,000

authorized by the House. The bill has been referred to conference.

The agitation for a more authoritative food control, aimed at an efficient and equitable distribution to the United States and the Allies, has eventuated in a request made to Congress by President Wilson for legislation providing for the establishment of a food commission with Mr. Herbert C. Hoover at its head. It is not proposed to interfere with the normal activities of the Department of Agriculture, but to provide for the emergency activities necessitated by the war. According to the President

Proposed Food Commission

> The objects sought to be solved by the legislation asked for are: Full inquiry into the existing available stocks of foodstuffs and into the costs and practices of the various food producing and distributing trades; the prevention of all unwarranted hoarding of every kind and of the control of foodstuffs by persons who are not in any legitimate sense producers, dealers or traders; the requisitioning, when necessary for the public use, of food supplies and of the equipment necessary for handling them properly; the licensing of wholesome and legitimate mixtures and milling percentages and the prohibition of the unnecessary or wasteful use of foods. Authority is asked also to establish prices—not in order to limit the profits of the farmers, but only to guarantee to them when necessary a minimum price which will insure them a profit where they are asked to attempt new crops, and to secure the consumer against extortion by breaking up corners and attempts at speculation when they occur by fixing temporarily a reasonable price at which middlemen must sell.

Control of imports and exports is also contemplated. Mr. Hoover has outlined the five cardinal principles of the food administration with which Congress has been asked to confer on him, as follows:

> (1) That the food problem is one of wise administration and not expressed by the words "dictator" or "controller," but "food administrator." (2) That this administration can be largely carried out through the coordination and regulation of the existing legitimate distributative agencies, supplemented by certain emergency bodies composed of representatives of the producers, distributors and consumers. (3) The organization of the community for voluntary conservation of foodstuffs. (4) That all important positions, so far as they may be, shall be filled with volunteers. (5) The independent responsibility of the food administration directly under the President, with the cooperation of the great and admirable organizations of the Department of Agriculture, the Department of Commerce, the Federal Trade Commission and the railroad executives.

Mr. Hoover said that the administration of food would involve the establishment of executive bodies, the cooperation of Governors and State food administrations, general domestic economy, and cooperation with the Allies concerning exports and imports, and the purchasing of food both for the United States and the Allies so as to eliminate competition.

The German Reichstag, which convened after the Easter recess with the intention of hastening constitutional reforms adjourned for two months on May 17 without having made any progress.

Other Items

The adjournment was taken by action of the Reichstag itself, but it is said that the Government had intimated that it would invoke its power to close the session by imperial decree if this step were not taken. The reason for the abrupt termination of the session is reported to have been the desire of the Government to have its hands free from Parliamentary embarrassment to deal with the Russian situation and to prosecute the war with undiminished vigor.

The United States Government has informed the revolutionists in Cuba that they will be dealt with as enemies of the United States unless they return at once to their allegiance. Forty-eight United States destroyers reported on May 6 at Queenstown for cooperation with the Allies in fighting the submarines. Almost immediately after their arrival they left for active service in patrolling the sea lanes of mercantile traffic. Dr. Paul Ritter, former Swiss Minister to the United States, has been transferred to the Hague. The reason for the change is stated in diplomatic circles to be the desire of Switzerland to have at Washington a representative more thoroughly in sympathy with the ideals of the United States and the Allies. M. Hans Sulser has been nominated as his successor, but his appointment will depend on his being acceptable to Washington.

Canada seems likely to resort to conscription. On May 18 Sir Robert Borden, Premier, announced in the Canadian Parliament that a bill would be introduced providing for compulsory military enlistment on a selective basis of not less than 50,000 men and possibly of 100,000 men. Nicaragua has severed diplomatic relations with Germany.

Ireland.—On May 16 Lloyd George, the British Prime Minister, sent John Redmond a letter outlining the Government's project to effect an immediate settlement, conceding the largest possible measure of Home Rule which can be secured by agreement at this moment, without prejudice to the undertaking of Parliament of a further and final settlement of the questions most in dispute, after the war." The plan was as follows:

A New Scheme for Home Rule

> (1) They (the Government) would introduce a bill for the immediate application of the Home Rule act to Ireland, but excluding therefrom the six northeast counties of Ulster, such exclusion to be subject to reconsideration by Parliament at the end of five years, unless it is previously terminated by the action of the Council of Ireland, to be set up as hereinafter described. (2) With a view to securing the largest possible measure of common action for the whole of Ireland the bill would provide for a Council of Ireland, to be composed of two delegations, consisting on the one hand of all members returned to Westminster from the excluded area, and on the other of a delegation equal in numbers from the Irish Parliament, this council to be summoned on the initiative of any six members. It would be empowered by a majority of the votes

of each of the delegations to pass private bill legislation affecting both the included and excluded areas; to recommend to the Crown the extension to the excluded area by an Order in Council of any act of the Irish Parliament; to agree to the inclusion under the Home Rule act of the whole of Ireland, subject to the assent of a majority of the voters in the excluded area, the powers to be vested in the Crown in that case to extend the act to all of Ireland by an Order in Council, to make recommendations on its own initiative upon the Irish question, including the amendment of the Home Rule act as finally passed. The President of this Council of Ireland would be elected by agreement between the delegations, or in default of agreement would be nominated by the Crown. (3) The letter says that the financial proposals of the Home Rule bill are unsatisfactory and should be reconsidered. Important objects, such as the development of Irish industries, improvement in town housing and the furtherance of education, with increased pay for teachers, owing to the war conditions, it declares, cannot be dealt with under the bill without undue burden on the Irish taxpayers. (4) The Government would recommend that after the second reading of the bill embodying the above proposals, together with the Home Rule act, it should forthwith be considered by a conference to be constituted on the lines of the Speaker's conference on electoral reform, though not consisting exclusively of members of Parliament, and meeting under the chairmanship of some one commanding the same general confidence in his impartiality and judgment as Mr. Speaker himself.

The Premier suggested as an alternative to this project "a convention of Irishmen of all parties for the purpose of producing a scheme of Irish self-government."

As was to be expected, the new plan for Home Rule proved unsatisfactory, for different reasons, not only to the Nationalists but to the Sinn Feiners and to the Unionists besides. Mr. Redmond repudiated it and accepted the alternative in these words:

> The second alternative, "the assembling of a convention of Irishmen of all parties for the purpose of producing a scheme of Irish self-government," has much to recommend it. You ask: "Would it be too much to hope that Irishmen of all creeds and parties might meet in convention for the purpose of drafting a constitution which will secure a just balance of all opposing interests, and finally compose the unhappy discords which so long have distracted Ireland and impeded its harmonious development?" This is the great ideal, and I trust it may be found possible of realization. My colleagues and I, at all events, will place no obstacle in the way, and we are prepared to recommend this proposal most earnestly to our countrymen on condition that the basis on which the convention is to be called is such as to secure that it will be fully and fairly representative of Irishmen of all creeds, interests and parties, and secondly, that the convention be summoned without delay. If this proposal is put into operation I can assure you that no effort on the part of my colleagues and myself will be spared to realize the high and blessed ideal pointed to in the concluding paragraph of your letter.

According to press dispatches, the convention will be opposed by the Unionists, although it is felt by some that Carson was a party to the convention idea. Apparently the division of Irish opinion is so great that there is little hope of a satisfactory convention.

Russia.—The situation in Russia, which at the beginning of last week was very dark, improved during the next eight days. On May 14 General Guchkoff, Minister of War for the Provisional Government, resigned his office. The interference of the Council of Workmen's and Soldiers' Delegates in military affairs, which threatened, he said, "to have consequences fatal to the defense, the liberty and even the existence of Russia," forced him to resign. General Brussiloff, commander-in-chief of the Russian armies on the southwestern front, and General Gurko, the commander on the western front, also asked to be relieved of their commands; and A. F. Kerensky, the Socialist Minister of Justice, announced that "as affairs are going now it will be impossible to save the country." Moreover the reported fraternizing of German and Russian troops was undermining the morale of the army. On Gen. Guchkoff's resignation the Workmen's and Soldiers' Council sent a proclamation to the army urging the troops to defend revolutionary Russia with all their power, not to renounce the offensive, to cease fraternizing with "officers of the enemy's General Staff, disguised as common soldiers" and "to reject everything which weakens your military power, which distracts the army and lowers its morale."

Last Week's Situation

On May 16 came the news that Paul N. Milyukoff, Minister of Foreign Affairs, had also resigned from the Cabinet. During the subsequent reorganization of the Ministry, the Provisional Government discussed the terms under which the Council of Workmen's and Soldiers' Delegates would enter the Cabinet but could not accept the latter's policy of striving for a general peace as soon as possible, without annexations and indemnities. A new Cabinet, however, was eventually formed which is made up as follows: Premier and Minister of the Interior, Prince Lvoff; Minister of Foreign Affairs, M. Tereschtenko; Minister of Commerce and Industry, M. Konovaloff; State Controller, M. Godneff, Socialist; Minister of Labor, M. Skobeleff; Minister of Justice, M. Pereveiezeff; Minister of Food and Supplies, M. Pieschehonoff, Socialist; Minister of War and Marine, M. Kerensky; Minister of Finance, M. Shingaroff; Minister of Posts and Telegraphs, M. Tseretelli; Minister of Ways and Communications, M. Nekrasoff, and Minister of Education, M. Manuiloff.

The New Cabinet

The Provisional Government, the Executive Committee of the Duma, and the Council of Workmen's and Soldiers' Delegates agreed on these three cardinal points: "The unity of the allied fronts. The fullest confidence of the revolutionary democracy in the reconstructed Cabinet. A plenitude of powers for the Government." The new Cabinet then issued an announcement that they were opposed to the acceptance of a separate peace for Russia and M. Kerensky, the Minister of War, says he is determined to restore discipline to the army and is going to the fighting line to see that the troops do their duty.

Mr. Balfour and Ireland

WILLIAM J. M. A. MALONEY, M.D.

ACCORDING to a recent Washington dispatch an American deputation called Mr. Balfour's attention to the favorable impression a solution of the Irish question would create in this country. In answer Mr. Balfour stated that though he had no power to speak for the Government he could say that everything possible was being done to bring the various Irish elements together, and that the British Parliament stood ready to agree to any solution which the Irish themselves found acceptable. Furthermore, he promised to report the meeting fully to his Government.

This reply must be weighed with due allowance for Balfour's desire to distinguish between two main classes of issues involved in the Irish question. The first class includes such issues as the right of small nations to self-government, democracy's aim in the war, the expediency of a settlement as an incentive to full American participation in the fray, and other problems less important. The second class includes issues vital to the immediate or remote future of English politics, namely, class-rule versus democracy in England, and the personal conflict between Mr. Balfour and Lord Northcliffe.

Lord Northcliffe's open quarrel with Mr. Balfour dates from the former's successful efforts to destroy the Coalition Cabinet which he accused of incompetency. Two of the main targets of his attack were Mr. Balfour, then First Lord of the Admiralty, and Lord Robert Cecil, in charge of the blockade as a subordinate to Viscount Grey. But Mr. Balfour's position as the real chief of the ruling classes was so impregnable that he passed tranquilly from the Admiralty to the Foreign Office, in the new Administration, and was powerful enough to protect his cousin, Lord Robert, and to secure his continuance in charge of the blockade with the added prestige of full ministerial rank. The vehement Northcliffe denunciation of these appointments did not in the least affect the security of their tenure.

When Mr. Balfour reached this country, Lord Northcliffe cabled that the former could, if he would, settle the Irish problem; and at the same time he caused to be canvassed the opinions of such distinguished American statesmen as ex-President Roosevelt and ex-President Taft who advocated that the government of Ireland by the Irish should be instituted at once. Their advocacy was cabled to the *Times* and published in that paper on Thursday, April 25, a day which had been set for a statement of the Cabinet's intentions regarding Ireland. The statement however was postponed. The government of Ireland is obviously a Northcliffe-versus-Balfour issue and the latter's reply to the American deputation was in reality a thrust at Northcliffe, and nothing else.

Class-rule it will be remembered, suffered an eclipse under Mr. Balfour owing to the aftermath of the Boer War and the proposals to abolish free trade. He clung to office, contrary to precedent, after suffering defeat in the House of Commons, but ultimately he was driven from power and was succeeded by Mr. Bonar Law. However the present war has given him an opportunity to return from this oblivion. Meanwhile, a Liberal-Labor-Nationalist Coalition introduced many wholesome laws, the object of which was to confer old-age pensions and government insurance upon the working classes, to reenforce the power of the labor unions, to begin the reclamation of feudal estates by the English people, to disestablish the State church in Wales, to give Home Rule to Ireland and to consecrate the democratic principle of one man, one vote. To accomplish this progressive program, another reform, more difficult of achievement than any of the others, was found necessary: the House of Lords blocked the way of reform, so that body had to be deprived of the summary exercise of its veto power. By the harmonious cooperation of the Liberal, Labor, and Irish Nationalist Members, this was done. Having lost the power to veto the will of the people, the English reactionaries had still these three main lines of defense against the march of democracy: the army, Ulster, and the State Church in England. As a measure designed to arrest the progress of reform, the first and second of these were combined to oppose the Home Rule act.

When it became evident that the Home Rule bill would pass, senior officers of the English army, as age retired them from service, were hired to drill the Ulsterites. A former colonel of the regiment to which I was attached, was one of those engaged. I well remember our amusement when on revisiting his old regiment he told us that the morning duties of himself and his brother-officers were to give the command "Form fours" and throughout the rest of the day to strive to disentangle his volunteers. The officers at the Curragh, under Sir John French, refused to march against their former associates who were leading the Ulsterites in rebellion. At that time the government of Ireland was an issue of such importance to the ruling class in England, that to prevent Home Rule in Ireland they were willing to risk plunging into civil war in Ireland.

Such was the political condition of Great Britain when Germany decided to invade Belgium. During the last week in July, 1914, the Liberal Cabinet was known to be divided on the question of entering the war. What

turned the scale, and resulted in the resignation of Lord Morley, Mr. Burns and Mr. Trevelyan, was a private call made by Mr. Balfour upon Mr. Asquith on the memorable first Sunday of August. At this meeting the latter was assured of the support of the Conservative party if he went to war and he was faced with the prospect of being forced to an election if he did not. Although Mr. Balfour was not the titular party leader, Mr. Asquith accepted his proffer of support and England entered the war. The disappointments of the first year of the war placed the Asquith Liberal Cabinet in the position of a merely nominal government, receiving and executing the orders of Mr. Balfour and his supporters.

Under the Coalition, the reestablishment of the Cecil family as the hereditary trustee of the English ruling classes was quickly effected. Mr. Balfour himself became head of the Admiralty, Lord Robert Cecil entered the foreign office in charge of the blockade, Lord Edward Cecil remained as financial adviser to the Egyptian Government, the Rev. Lord William Cecil was translated from the obscurity of the Cecil family church at Hatfield to the bishopric of Exeter, and Lord Hugh Cecil, in a letter to the *Times,* discussed with perfect candor the conditions under which it would be convenient to dispense with the assistance of Mr. Asquith, the Prime Minister. After the Rumanian reverse it was convenient and the Prime Minister disappeared. The Northcliffe press was of great assistance in bringing about the overthrow of the Coalition. Of the Ministers of that Coalition whom it attacked on the ground of incompetency the only survivors are Mr. Balfour and his cousin Lord Robert. Moreover, there is practically no one formerly conspicuous as a supporter of Mr. Balfour who is not now with him in the Ministry. Hence, when Mr. Balfour promised, as he is alleged to have promised the Irish-American deputation, "to report the meeting fully to his Government" in thus qualifying the Government as "his" he spoke literally. Lord Northcliffe was painfully aware of Mr. Balfour's supreme power in England when he cabled that the settlement of the Irish question lay at Washington in Mr. Balfour's hands.

Even from the foregoing cursory survey of Mr. Balfour's past and present status, it is obvious that he has the power to settle the Irish question if he deems it expedient to do so. But is he minded to dispose of the question either with an eye to the welfare of Ireland or with the desire to make a concession to American wishes? An obviously inspired dispatch in the New York *Times,* May 7, a dispatch which is headed "Home Rule Outside Balfour's Mission." states that "His associates on the commission have made it plain that the Irish question is outside the bounds of their program in coming to this country." We know that his mission here is not to decide class-versus-popular rule in England; we know that his mission here is not to decide the Balfour-versus-Northcliffe issue. Having enjoyed the benefit of the pro-English sentiment which the alleged imminence of the grant of self-government to Ireland has stimulated in America, Mr. Balfour might, in courtesy to his hosts, frankly explain his position and the bearing of Ireland upon it, instead of advancing the old equivocations of Irish disagreement and pro-German influences.

What will Mr. Balfour do? He has one immediate issue, the Northcliffe-versus-Balfour issue, in which his class or caste is threatened. If this attack proceeds, Mr. Balfour's reaction to it will probably be a general election. Such a reaction is an unanswerable response to alien democratic pressure, a response directly from the electorate. It is also a challenge with loaded dice to Lord Northcliffe. If that publisher wishes to evade the issue he will retire, while there is yet time, by urging a partition of Ireland, and his discreet withdrawal may be spared the appearance of lack of valor by the inclusion of Tyrone and Fermanagh in the Nationalist share of Ireland. If Lord Northcliffe gives battle the decision will be delayed for a period valuable to the British Commission in America. It will certainly be delayed until the Balfour Mission returns home.

In spite of the Northcliffe attack, through Carson, on the competency of the present régime, in spite of Neville Chamberlain's maladroit drafting of labor, in spite of attempts now proceeding to nullify the disestablishment of the Church in Wales, in spite of the political chicanery involved in the abolition of free trade now, and in spite of the vexatious military control of civil life, the people of England, desiring only to end the war soon and victoriously, cannot at this time revert to Liberal government, which they have been taught to condemn as inefficient, because of such a purely adventitious issue as Home Rule.

Mr. Asquith has already recoiled visibly when threatened by Mr. Bonar Law with a general election. Mr. Lloyd George having failed in his project to create a personal machine under the direction of Lord Rosebery's son, has much to lose and little to gain by having his position defined and emphasized by the electorate. Lord Northcliffe's stakes, and his power to defend them, he alone knows. By an election Mr. Redmond's forces in Parliament would be inevitably and greatly reduced. The seats gained from him by the Irish Republicans would be filled by members pledged to absent themselves from the English House of Commons. There might be bloodshed at the Irish elections which would or would not be satisfactory to the enemies of Ireland. Messrs. Myles-Hogge, Ponsonby, Pringle, Whitehouse, Trevelyan and other critical British Radicals would lose parliamentary immunity and would be heard only by censors or by turnkeys. A parliament chiefly composed of Major Newmans would be triumphantly elected. Then the Home Rule act could be repealed either immediately, or less urgently through the creation of a more divided Ireland. The trade war after the war would be assured. The process of Ireland rising, instead of federating the colonies under the ægis of a British Empire, could proceed

smoothly. The League to Enforce Peace would, as Sir John Pollick recommends (*Atlantic Monthly*, May, 1917) become a League to Enforce Peace against Germany. In fact, all that Mr. Balfour and his Cecil relatives piously and sincerely believe to be essential to the future of the English race, would be in a fair way to come to pass. *And all in the course of an election on Home Rule for Ireland.* Yet Mr. Balfour blandly assured the Irish-American deputation that the Irish must compose their difficulties and that the Government, which he constitutes, is ready to agree to anything acceptable to the Irish people. The truth is the majority of the Irish are anxious for a reasonable solution. But the dominant English issues in the government of Ireland are neither Irish welfare nor American nor any other sentiment but class-rule versus democracy in England, and Lord Northcliffe's challenge to Mr. Balfour as the head of the house of Cecil—whose members are the hereditary trustees of the English ruling class—to joust for complete supremacy in England.

Luther and Freedom of Thought

JOSEPH HUSSLEIN, S.J.

LUTHER has often been hailed as the champion of freedom of thought. Men were "emancipated" by him from the spiritual authority of the Pope to whom Christ had committed the keys of His Kingdom and the care of His flock. But for the authority of the Sovereign Pontiff, the successor of St. Peter, Luther substituted his own authority which brooked no rivalry or contradiction. "We believed," wrote the Protestant theologian Braun in the *Evangelische Kirchenzeitung* for March 30, 1913, "that we owed to him the spirit of toleration and liberty of conscience. Yet there is not a shadow of truth to this." Discerning Protestant critics admit it was never Luther's wish that there should be religious toleration for anyone except himself. "In speaking of Luther," says the Protestant historian Walter Köhler, "there can be absolutely no question of liberty of conscience or freedom of religion." (*"Reformation und Ketzerprocess."*)

It is true that at times Luther apparently preached a doctrine of toleration, as when he said that neither Pope, nor angel nor man is to rob the Faithful of their liberty; but that liberty, as will be made clear, was to consist in forced conformity with every article of his creed, even the least. In the beginning of his career the Reformer demanded full freedom for the preaching of his doctrine which stood in such startling opposition to the Faith of fifteen centuries of Christianity. "As for combating heretics," he declared, "let the Bishops see to that. It is their function, not the office of princes; for heretics can never be combated by force. . . . Here the Word of God must do battle." (*M. Luther's "Sämtliche Werke."* Erlangen Edition, Vol. XXII., p. 90.) Yet no one ever more studiously urged the princes to apply force when there was question of advancing his own doctrine and prohibiting every other. Therefore the words quoted, though often cited by his eulogists, are not meant to convey principle of any general religious toleration.

To establish this thesis it will be sufficient to consider the Reformer's attitude towards his fellow-Protestants. His intolerance of Catholics and their doctrines is too patent to call for proof. In his final work, "The Papacy an Institution of the Devil," the last will and testament of a hatred that verged upon insanity, he wrote: "Hang up the Pope, the Cardinals, and all the Papal rabble. Tear out their blaspheming tongues, and fix them on a gibbet, as they clap their seals to their Bulls." As for the Jews, he demanded in his work, "About the Jews and Their Lies" (Edition 1543), that their synagogues be burned, their houses broken down and destroyed and their rabbis forbidden to teach under pain of death. "Force them to work," he exclaims, "and treat them with every kind of severity, as Moses did in the desert and slew 3,000." Further illustrations would be superfluous.

In vain did his fellow-sectaries, to whom he had given the example of separation from the Mother Church, claim for themselves the privilege of private interpretation of the Scriptures. They might indeed have it, he said imperiously, but they must in that case agree with him on every point of his new doctrine, for "On the foundation of the Holy Scriptures I have overwhelmed and overcome all my opponents." (Erlangen Ed., Vol. LVIII., p. 6.) To disagree with him was dishonesty which deserved punishment. Writing to the Elector, John of Saxony, February 9, 1526, Luther urged him, in the name of law and order, to permit no other doctrine besides his own: "In one place there should be one kind of sermon only."

Luther's proposed methods of dealing with those who ventured in any way to differ from him in religious belief is fully set forth in his explanation of Psalm 82. He distinguishes two classes of heretics. The first embraces all those who without authoritative commission from the Lutheran princes thrust themselves into

the office of preaching. Such men he regarded not merely as a source of spiritual danger but as a possible cause of public disorder in a town where no Scripture interpretation except that of Luther was to be permitted by the public authorities. Any citizen who hears such a one is under obligation, by his oath as a citizen, Luther says, to denounce him to the city officials. "If he does not desist, the authorities will commend such a fellow to the proper master, the Master Executioner." (Erlangen Ed., Vol. XXXIX., pp. 250-254.) The popular name given to the latter was "*Meister Hans.*" Luther's frequent allusions to him are to be taken seriously, for they were acted upon by the local princes and brought many a poor fellow to the block or to the stake. In the year 1527 alone twelve men and one woman were executed by the Elector John, Luther's special favorite at this time. (Grisar, Vol. III., p. 735.)

It is true that in the case of the Anabaptists there had been considerable disorder. Yet perfectly peaceful citizens were executed for their religious beliefs only. "It is characteristic of the want of information concerning the real happenings of the epoch," writes the Protestant historian of the Reformation, L. Keller, "that very many even at the present day proceed on the supposition that the executions and persecutions of the Anabaptists took place merely because of public disturbances, and that the Reformers had no part in them." (Grisar, Vol. III., p. 747.) Of these same executions, which form but one phase of Luther's "mania for persecution," as a Protestant historian calls it, P. Wappler, likewise a Protestant author says:

> The numerous executions of such Anabaptists too who, according to evidence, were no disturbers of the peace, yet who were killed in precise conformity with the directive explanations of the Wittenberg theologians, give too plain a testimony against all attempts of writers who would still deny the clear fact that Luther approved of the death penalty inflicted *for the exclusive reason of heresy.* ("*Die Stellung Kursachsens, etc.,*" p. 125.)

The second class of heretics, according to Luther's category, includes those who are entirely peaceful but presume "to preach publicly against an article of faith." They do not fare at his hands much better than the first class, and in practice, as we have seen, were often made to suffer the death-penalty. "These too are not to be suffered," Luther says of them, "but are to be punished as public blasphemers." (Erlangen Ed., Vol. XXXIX., pp. 250-254.)

Luther did not give vent to his "mania for persecution" all at once. As late as 1528 he had not advocated the death-penalty for Anabaptists, but was content with approving the edict which interdicted their writings and those of other heretics. In 1530, however, he wrote the plain words quoted above in which Anabaptists and all other heretics were, under the given circumstances, commended to the tender mercies of the Master Executioner. In one word, as the Protestant historian, H. Barge, admits in his work, "*Andreas Bodenstein,*" Luther's method of preserving the purity of his doctrine was "to mobilize the police." His last argument was the hangman.

In defending his actions Luther constantly writes that he does not in reality force men to believe against their consciences, but that he merely makes them conform outwardly, by forcing them to attend Lutheran instructions, build Lutheran schools and churches, and support the men who preach his doctrine. It is difficult to see how any further compulsion could possibly be exercised. "They must be forced to hear the sermons, whether or not they believe the Gospel," he wrote to Pastor Thomas Löscher regarding those who opposed his new doctrines. "If they would live among the people they should learn the law of the same people, even though unwilling." ("*Briefwechsel,*" Vol. VII., p. 151.) The law in question was the religious creed laid down according to Luther's interpretation of the Scripture. "For the sake of the Ten Commandments," he wrote to Joseph Levin Metzsch, "let the people be driven to the sermon that they may at least learn the external works of obedience." (Erlangen Ed., Vol. LIV., p. 67.)

In the case of preachers who differed from him Luther insisted that there was no need of any nice hearing of testimony. Local authorities, in punishing them, might dispense with it entirely. Least of all was there to be any discussion with such men, he told the Landgrave Philip of Hesse. But the climax was reached when Luther signed Melanchthon's document. It is a defense of the death-penalty not only for the "blasphemers" who maintained that "men could become holy without sermons or church service," but also for their adherents and deceivers who persist in saying that "Our Baptism and sermon are not Christian, and our Church is not the Church of Christ." This *magna charta* of religious intolerance, directed mainly against the Anabaptists, was signed by Luther with the words: "It pleases me, M. Luther." (Grisar, Vol. III., p. 732.)

By Luther's principles, wrote the Protestant Church historian, Neander, "All oppressive domination of a State religion, and all tyranny over the conscience of men could be sanctioned. *His views were the same as those on which the Roman Emperors had acted in persecuting the Christians.*" ("*Das Eine und Manigfaltige des Christlichen Lebens,*" p. 224.)

It is claimed that the Reformer moderated his mania for religious persecution during his last days, but the evidence is far from convincing. A sermon preached at Eisleben, February 7, 1546, is quoted in this connection. It is an explanation of the parable of the cockle, and Luther points the obvious moral that "with human force and power we cannot extirpate (heretics) nor change them." Without any reference to the duties of princes he tells his ordinary hearers that they are to see to it that heretics are not permitted to rule among them, to enter the pulpit or approach the altar. Luther's prin-

ciples always turned upon expediency, and the key to this modification of his extreme intolerance may be found in his cautious remark that an attempt to extirpate the cockle by force might make it worse. There were not a few "unbelievers" in Eisleben who had probably to be reckoned with.

Little of the spirit of even this modified and questionable toleration is shown, as Grisar points out, in the sermon immediately preceding and the one immediately following it, the last of Luther's life. In the former he demands of the citizens of Halle that the "scabby, shabby, lousy monks," who still remained there, be thrown out of their town. In the latter he insists that the Jews "be not suffered nor tolerated." They are all to be instantly banished. It cannot be doubted that he could still have expressed himself as no less sincerely "delighted" at the murder of heretics as when, on receiving the premature announcement of the execution for heresy of John Campanus, he wrote to Justus Jonas, August 3, 1530, "*Laetus audivi:*" "I was delighted to hear of it." ("*Briefwechsel,*" Vol. VIII., p. 163.)

Have non-Lutherans who are now lauding Luther as the apostle of freedom of thought ever considered what would have become of them had they expressed their religious convictions in Luther's favorite Saxony or in any State where he held sway? Had they dared to disagree with the Reformer, in all probability they would have been clapped into prison and possibly executed without much ceremony. And even if a more lenient course were followed, they certainly would have been silenced at once. If they disobeyed the order, however, and continued to preach their doctrine, there is little doubt that they would have been banished with threats of dire happenings should they ever presume to return. Lastly, did they persist in their obstinacy, they would have been commended to *Meister Hans,* the executioner. "Those who come without official position or commission," Luther wrote, "are not good enough to be called false prophets, but tramps and rogues, who should be handed over to *Meister Hans.*" (Erlangen Ed., Vol. XLIII., p. 313.) What would have become of Luther if Catholic princes had acted upon this principle in his regard? At least one apostle of brutal coercion would have been silenced effectively.

A Day on a Man-of-War

ROBERT CONROY.

REVEILLE sounded at 4:00 a.m. With sighs and yawns from their late occupants, hammocks were lashed up and stowed away, folding tables and benches were taken down, plates and other mess gear hastily set out, the food hurriedly fetched from the galley by the mess men, and in exactly half an hour after rising the sailors sat themselves down to an early breakfast. The main or upper deck, owing to the efforts of the previous day, looked very little like the trim deck of a man-of-war; stanchions and life-line had disappeared; bags, shovels, and coaling trucks were strewn around; and the winches or "niggerheads" were rotating merrily in response to the working of the coal engine down below. Coaling booms were swinging at different points along the ship's side, and, to the initiated, the whole atmosphere was permeated with the feeling of battles to be fought, and work to be done.

At 5:00 a.m. the bugles sounded "Commence firing," the boatswain's mates passed the word, "All hands coal ship," and each man took his station, some going to shoveling in the lighter, others holding trucks in readiness to carry the full bags to the open bunkers. Scarcely had the work commenced when the band stationed itself a few steps aft of the coaling operations and struck up a lively air, which brought such rhythm into the movements of all hands that each man seemed to be performing his task by note. Slowly at first but with increasing rapidity the coal came aboard. During the first hour 195 tons were deposited in the bunkers and the second showed an increase of twenty-seven tons, making a total of 417. The third hour's total made the captain smile, for the sister ship of the vessel he commanded was also coaling on the other side of the same dock, and he was eager "to hang up" a record for her crew to aim at. From 8:00 o'clock to 9:00 the enthusiasm became so great that the figures showed a high mark of 398 tons for the hour. Meanwhile down in the bunkers the engineers' force was leveling off the coal as it descended, making sure that every possible square foot of stowing-space was utilized. Light and air being scant in the bowels of the ship, short spells are necessary for the maintenance of the ship's high standard of efficiency, and after each relief the firemen and coal-passers come on deck to enjoy a brief rest in the open air.

From 9:00 to 10:00 the work continued without cessation but there was a slight slackening up on the part of the working men and the high mark of the preceding hour was not duplicated. When men have worked their hardest in the cool of the morning they are expected to slow down when the sun is high in the heavens; therefore it

was with relief that all hands heard "Cease firing" sounded and dropped their work to partake of a lunch of sandwiches and coffee. The rest was a brief one; barely fifteen minutes elapsed before work was resumed with renewed vigor. The men attacked the coal as if it were a living enemy to be torn apart and vanquished. The coal engine hummed merrily and the human dumping-bags took their stations.

Let us look around now and see whom we have with us. That tall, sprightly young fellow, red-haired, freckled and entirely unromantic looking, holds the Congressional Gold Medal of Honor. Here's the story: During the early part of 1909 some of the oil works at Coquimbo, Chile, took fire, and for a time threatened to defy all efforts to extinguish it. Adjoining the works was a hotel with a large water-tank on the roof, and should the fire win its way past that a miracle alone could save the town from destruction. A report having spread that the tank really contained oil it was impossible to induce any of the natives to go near it, and so, when the fire reached the hotel the officials were in despair. At this point a party of American blue-jackets, of whom our friend was one, came on the scene and taking in the situation at a glance, he climbed to the roof, and with an axe demolished the covering of the tank, and with the water it contained succeeded in keeping the fire from going further. Should you try to get him to tell you some of the details of his adventure, he will smile quietly and remain silent.

That other man nearby is a hero of the Merrimac and one of the most popular officers in the service. With him is an executive officer who is equally popular and beloved by the crew. And see the medium-sized man in dungarees—be sure to look up that word!—with leather gloves reaching almost to his elbows and the insignia on his hat showing him to be a commissioned officer. Notice the kindly smile, the deep blue eyes and the fearless glance. How cheerfully he wields a shovel or pulls a truck side-by-side with some ordinary seaman, and how skilfully he can soothe the momentary grievances of the boys around him. His presence here is the most effective argument possible against all socialistic theories regarding the antagonism of the classes and the masses, for he is the Catholic chaplain.

To every complement of 1,250 men one chaplain was assigned by law. When I was in the navy, six of the chaplains were priests, and the good they do is inestimable. They are commissioned officers, yet they are in close touch with the men, sharing their interests, guiding them in times of trouble, and mixing with the "jackies" as no other officers could do, and that, because of their priesthood, which always secures them the respect of every class, and the reverence and love of the Catholic sailor. The men of the old navy never weary of speaking of the awful night in Havana harbor when the Maine blew up, and the noble part played by the chaplain of the ship, Mgr. Chidwick.

The work has meanwhile been going on ceaselessly and mercilessly. The blue-jackets are attacking the coal with all the grim determination of a conquering army of invasion. As though incited by the deadliest rancor and hatred, they have trod on it, annihilated its center and wiped out completely its outposts and pickets; nothing, however, will satisfy them except the complete extermination of the enemy. And the foe, dusky and strong, has not been idle; in suffocating dust-clouds, he has sent forth his minions to harass the eyes, nostrils, throats, and lungs of the invader, and in tiny morsels he has sought out every vulnerable spot. From 10:15 to 11:00 o'clock the blue-jackets added nearly 300 tons to their store. Perspiration streamed from their brows and combined with the dust to torture their already inflamed eyeballs; but they clung to their tasks like the old man of the sea. About 11:00 o'clock it might be noticed that short snatches of conversation became general; something of interest was evidently being whispered. Yes, it was true no doubt, for the boatswain's mate heard the commander tell the ship's writer. Of course it was not wholly unexpected, but its confirmation was nevertheless pleasant enough to draw a cheer from the men. It was reported that the liberty party would "shove off" as soon as the ship was cleaned up.

As the figures for the hour were placed in view on the turret showing that their total tonnage taken aboard nearly doubled that of their sister ship, a mighty cheer, such as is known only to sailors, arose from the lighters and the main deck of the vessel. Then with new energy, faster and faster flew the shovels. Seven bells (11:30) sounded and still no cessation. At 11:45 the bugles sounded "Mess gear" but the men never paused in their labors; five minutes to twelve and still the fuel poured raspingly into the bunkers; two minutes more of herioc battling, then eight bells clanged, the bugler sounded "Cease firing"; the men in the lighters started to come out and the boatswains piped to dinner. The officers and the men who were tallying, gathered around and the amount taken on was quickly figured. From eleven to twelve they had taken aboard 405 tons, making a total of 2,140 tons in less than seven hours. As the yeoman chalked the figures on the turret the loudest and mightiest cheer of the morning rang through the navy yard and the captain's face wore its gentlest smile as he said: "Commander, let them cheer all they want to, but let nothing be said to hurt the feelings of those across the way."

When, a few hours later, the ship had been cleaned, the gear all stowed away and the liberty party mustered on the dock, even a close observer would have difficulty in believing that these men had spent the morning coaling ship. Laughing, joking and casting a look of pity at the men of their sister ship who were still coaling, they showed none of the weariness of toil. They bent their steps townward with the gaiety of schoolboys, as though they had no care in the world. Such are the men of our navy, men eager to die for the country in this critical hour.

Seventy-five Years of Notre Dame

CHARLES L. O'DONNELL, C.S.C.

THE University of Notre Dame was founded in 1842 by Father Edward Sorin, of the Congregation of the Holy Cross, with whom were associated six Brothers of the same Institute. Notre Dame is accordingly keeping this year its seventy-fifth anniversary. Looking back over that three-quarters of a century, the historian has it brought home to him how much the life of a university is an inner life, how essentially the work of education is a dealing in mind and spirit.

A university is, of course, an objective fact, and of its growth and development there are ready external measures. For example, on the campus at Notre Dame, side by side stand the oldest college building and the newest. The one, a little, plain, square, brick structure, was for some years all of Notre Dame there was. The other, its new neighbor, itself only one of some thirty college buildings which go to make make up the Notre Dame of today, is the university library, built of stone, by a famous architect, at the cost of a quarter of a million dollars, stored with a priceless collection of books, works of art and antiquities. The original "main building" would be lost in a corner of the basement of the new library. Thus, the concrete fact of growth and development forces itself on the least observant, but even the most observant will fail to gather in this way what manner of school this is, and miss the real meaning of its development.

The same is true for those events which make the substance of historical record. They are few, and, though significant, they are not the history, they are not the life of Notre Dame. That the University in its religious founders came from France, crossing the ocean in the steerage; that it was established at a spot sanctified by memories of the early missionaries, for the Jesuit Fathers Marquette and Dablon and Allouez, the Recollect friars Hennepin, Rebourde and Membre, the secular priests Badin, De Seille and Petit, passed and repassed and rested here, and worked from this as a missionary center among the Pottawatomies and the Miamis; that the school thus founded grew up in poverty and opposition, and once the cholera almost swept it into the grave; that in the thirty-eighth year of its establishment fire burnt it to the ground: these facts, outstanding and arresting as they are, potent as they were in shaping destiny, still leave the very life and genius of the place quite unrevealed.

Nor do the natural surroundings explain much, albeit many years ago a local poet wrote: "This might be Athens, here might Athens be." A wealth of woods, with two small lakes, many acres of playing fields and hundreds of acres of tilled soil, a splendid river rushing up, for we are just at the water-shed of the continent, to the neighboring Lake Michigan; these, while they count for the creation of atmosphere, while they form a distinctive background, are not themselves the Notre Dame scene. What that essence is, may be difficult to define. But certain it is, the place has that character which is vainly described as a "spell," a spirit of place which even the most casual visitors seldom fail to note. Perhaps we approximate explanation when we say that Notre Dame appears a personality with a life all its own; that this is of course a school-life, and hence the fewness of spectacular events. It is a life of mind and spirit, which has passed within these walls and upon these fields. This place, itself a great activity, is yet chiefly but the nursery of activities to be elsewhere exhibited. Moreover, while collectively it has been a fairly long life and one of multiple organization, it has been a life individuated by school years. Sufficient to this life are the students of its one year. It is a life annually renewed yet characteristically the same, and it is perennially young.

Now, of course, much of this is true of all colleges. But there are differentiations. Always a boarding-school, Notre Dame has had the home ties of hearth and family table. Also, keeping as it has done, under broadest university development, the old French foundation of grammar school (minim department) and high school (preparatory department), it has had the further family likeness of rearing children young and old. An interesting solidarity, sometimes amusing, results. This family character in the school as a whole, appears as democracy in the college. Divisions here there must be, but they are created rather by the accident of hall residence than by differences in departments, courses, talents, age, wealth, social position or athletic prestige, no negligible factor in determining standing in some schools. At Notre Dame, the freshman and the senior, the varsity athlete and the varsity debater, for sometimes he is one and the same person, the lawyer and the "premedic," the engineer and the student for the priesthood, the architect and the economist, the son of wealthy parents and the boy who is working his way, meet and mingle on even planes. A college commonalty results whose sufficient bond is studentship at Notre Dame.

Another feature of this association remains to be correlated. It is the comparative intimacy which exists between faculty and students, the family ideal again. The thing is full of peril to dignity and discipline except it overcome these difficulties. And it simply does. Priests and Brothers and lay professors live and move among the students in a tacit understanding of respective positions which, far from impeding, seems rather to promote agreeable association. This is of further value when it is understood that Notre Dame has always been rather a school for the Catholic young who are to be the Catholic laity. The oldest and most honored and, no doubt, most arduous course in the curriculum is that leading to the degree of Bachelor of Arts, the course commonly followed by students for the priesthood. From high school

to graduation it requires eight years, and Notre Dame's tuition is rated as high. For obvious reasons, few of the diocesan clergy are educated here. So that the general body of the students are men trained for the secular professions, for life in the world, though among even these, apart from the classical students, vocations to the priesthood are becoming increasingly common. Their training here aims to fit them for their proper place in Catholic parochial life, and not the least valuable element in that equipment, the result of four years' rather intimate acquaintance with their superiors, is the ability to maintain such human intimacy and at the same time cherish the highest respect for spiritual authority. There is a seminary here, its membership made up of candidates for the Congregation of the Holy Cross. There the atmosphere is quite different from that of the college, though the general frequency of Holy Communion has removed, one likes to believe, all radical differences. For the college boys, especially at certain seasons of the year, go to Holy Communion, altogether voluntarily, six or seven hundred strong every day. Non-Catholics are admitted to Notre Dame, the proportion being, in the college, about one to twenty. Conversions are not uncommon.

On the academic side, a marked characteristic of the school is its literary tradition. A college journal has been published weekly for fifty years. An early professor was a friend of Lowell's, another an intimate of Longfellow's, while their first professorship in literature was that which Charles Warren Stoddard and Maurice Francis Egan enjoyed at Notre Dame. A collection of poetry from the college magazine has just been published, the only book of its kind, so far as is known, to emanate from a Catholic college in this country. It makes an excellent Jubilee volume.

Finally, in this day of war it is fitting to record the soldierly tradition of Notre Dame. Two of the most famous chaplains of the Civil War were Notre Dame men, Father Corby and Father Cooney, and there were others. There was at least one student company in the army of the North. There is at the University a Grand Army Post composed exclusively of priests and Brothers and professors who took part in that conflict, a unique roll-call. A Notre Dame student was a member of the crew of the Maine. Military drill conducted by army officers has been for some years compulsory on all students under junior college standing, and now these latter, with the seniors, have voluntarily formed into companies which several of the lay professors have also joined. Daily there are departures due to enlistment, or the examinations appertaining thereto. It is expected, however, that the Diamond Jubilee exercises will be held as planned, early in June. The program involves a worthy commemoration of an anniversary rich in local significance and one not without meaning in the life of the Church, and particularly in the history of Catholic education, in America.

"Sursum Corda"

BLANCHE M. KELLY.

THE "green lady," spring, is abroad, and the thrill which stirs the earth at the touch of her magic foot makes itself felt even through granite pavements, so that the winter-weary, house-bound hearts of city-dwellers expand and thrill responsively, remembering that there are places where at this season the eye may view unobstructed all the stages of the hexaemeron. Things must be done seasonably, however, and to most dwellers in cities it is far too early to migrate to the country. Their well-ordered minds are repelled by the spectacle of a world in the making, nor are they attracted by "the silence of unlabored fields." Moreover, our geography appears to be undergoing a transformation. The country is fast disappearing, and the dry land will soon consist wholly of cities and summer resorts. Now the modern apartment house and the modern summer hotel were assuredly designed by the architect of the Tower of Babel, and some demon kinsman of his contrived the talking-machine and the automobile, the one adding to the hideousness of the city, the other destroying the seclusion of brown, beckoning roads and robbing the fields of their primal possession, solitude.

Even such an eminently gregarious animal as Horace Walpole realized that it is possible to have a plethora of society, the realization impelling him to cry out: "I have people in my pockets!" But how far removed is this and the older Horace's hatred of the "*profanum vulgus*" from St. Bernard's "*O beata solitudo!*" This contemplative's love for what he regarded as the sole beatitude was shared by that contemplative *manqué* Henry David Thoreau, and if the Yankee does not always express himself so rapturously we know that he endeavored to carry out his views with equal literalness. "I had three chairs in my house," said he, "one for solitude, two for friendship, three for society." And again: "Sell your clothes and keep your thoughts. God will see that you do not want society." This was strong language, even to his own generation. To a generation which regards society as the formal cause of clothes and clothes as the formal cause of existence it is very like the language of a madman.

For the attainment of solitude, however, it is not enough, indeed, it is not even necessary to live in a hut in the woods, although Thoreau in his groping undoubtedly hit upon an excellent method. But that there is an essential, one of the old masters of asceticism points out in a passage quoted by Montalembert: "Neither the profoundest forests nor the highest mountains can give happiness to a man if he has not in himself the solitude of soul, the *sabbatum cordis*, the *ascensiones in corde*." And these Thoreau had. He was a natural solitary; to use a phrase borrowed from a pagan source by Mrs. Concannon and applied to St. Columban, he was "a listener in the woods." Indeed, he said of himself that his "profession" was "to be always on the alert to find God in nature."

Now this was the distinguishing characteristic of such listeners as long ago as when David walked alone on the lonely hills and watched the heavens show forth the glory of God,—"the work of *cæli enarrant*," as Ruskin calls it, obviously regarding this as a distinct office of nature. Every man carries about with him his own Thebaid, his own Walden. It is possible to live among men and retain the *sabbatum cordis*, to be alone in crowds, to feel the cramped streets a prison both to body and spirit. But it is impossible, given a thoughtful mind, to live close to nature, to know the sabbath of the woods and fields, to learn the ways of bird and beast, to watch the unfolding of bud and leaf and the recurrent miracle of ripening grain, without coming to a fuller knowledge of the supernatural, to a clearer perception of the peace surpassing understanding, to a more reverent comprehension of the stupendousness of creation, to a deeper

realization of the unwearying vigilance of the Providence of God.

Richard Jefferies, pantheist as he was, found strange words for this: "From earth and sea and sky, from night, the stars, from day, the trees, the hills, from my own soul—from these I think. I stand this moment . . . face to face with nature, face to face with the supernatural, with myself. My naked mind confronts the unknown. I see as clearly as the noonday that this is not all. I see other and higher conditions of existence." Here all lights fail him, or, rather, he himself draws a veil across the noonday brightness. He will not acknowledge the Personality behind this clearly perceived "supernatural" world. He will not utter the word *God* as the name of the "inexpressible entity" of which he recognizes the existence, but calls it "something infinitely higher than deity," which, to say the least, is erring by excess of faith.

"Weep not, little voice," says Thel, in Blake's poem, addressing the worm. The robin in the grass tilts a harkening ear to a din of these "little voices" from which our grosser ears are held, and the ears of listeners in the woods are attuned to a shout that resounds unceasingly through creation: Lift up your hearts to the Lord. The Psalms abound with instances of this exaltation of the heart. "Wonderful are the surges of the sea!" exclaims the Psalmist, and immediately as by a natural sequence, "Wonderful is the Lord on high!" David's songs are murmurous with the streams where he watered his flocks, they are fragrant with the scent of vineyards and green pastures, they are radiant with the light of the stars on which he gazed as he kept the night watches, but it was the voice of God that he heard in the waters and His tabernacle that he beheld in the sun. To Coleridge every peak of the majestic Alps "thundered forth God," and the whole world listened to what the silence of the woods and rills whispered to the boy of Winander. John Oxenham exclaims:

> We thank Thee, Lord,
> For all Thy ministries,—
> For morning mist and gently falling dew;
> For summer rains, for winter ice and snow;
> For the reft clouds that show the tender blue;
> For the forked flash and long tumultuous roll;
> For mighty rains that wash the dim earth clean.

This is a descant on that wondrous land of "little Brother Francis," his swan song, in which he gives praise not only for his "worshipful brother sun," but for "brother wind," and for "every kind of weather."

This page from the writings of the modern mystic known to us as "Lucie Christine," reads like the search of Job brought to fruition:

> I sought Thee at the hands of all Thy creatures and they all replied: *Behold, He is here.* . . . I met Thee in the impenetrable gloom of forests, I saw Thee pass in the lightning flash, I heard Thee in the distant voice of the wind, in the reverberation of the thunder and in the raging of the tempest. I have greeted Thee in the early dawn and in the evening twilight; I have surprised Thee in the freshness of the valleys, I have listened to Thee in the gentle murmurs of solitary springs.

This is not an apology for the anchoretic life, which is so largely a matter of Divine election and has God for its apologist. It is an attempt, however, to show how much more lovely things silence utters than the tongues of men, on the witness of those who have sought out her haunts and penetrated her fastnesses. A man need not have been born under a gypsy star nor with the mark of the swallow in his palm to have a right appreciation of the delights of a lodging at the inn of *la belle étoile,* for the vague unrest which spring stirs in the hearts of men is the half remembrance of a forgotten language, the language of the open sky, the mother tongue of mankind. The exigencies of modern life have stifled it, as a conquering nation, in its efforts to denationalize a people, penalizes the vulgar speech, which none the less lives on. In the course of time it ceases to be the currency of daily life and, being relegated to books, it presently becomes classic and is understood only of scholars and such as for love are willing to pay a price for this lore. So it happens in this instance that chiefly poets and mystics are masters of what should be the universal speech.

And yet the very tumultuous urgencies of life in a large city, the "people in our pockets," the teased nerves, the challenged senses, require that we be not wholly without refuge in a foreign country, require that we should have, in the unpublished words of one from whom it is a privilege to quote, "Some halls of space and avenues of leisure in the soul, some stately distances of manners and high porticoes of silence, some long reverent approaches to the interior mansion where God and His angels condescend to walk."

We Americans are conceded to be a facetious people. It is perhaps to our credit that we can turn such a jaunty countenance to the present hour, that more than half jestingly, with something of a Gallic shrug, the entire nation faces the realization: *Il faut cultiver son jardin.* Perhaps we shall learn more than how to raise potatoes and cabbages. Perhaps the ages-old "work of *cœli enarrant*" will be accomplished again; perhaps the dead will become a living language; perhaps the hearts of a whole people will be lifted up to the Lord. And who shall say it is to no purpose if even one of those who listen discern beyond this a silence which has no voice, a silence such as in the vision vouchsafed to St. John reigned in heaven for the space of half an hour, a silence such as was divined by St. Augustine and St. Monica as they looked out across the Tiber that evening at Ostia: "And we said to one another: if any soul were to be still, and in perfect silence from all tumult and noise of the flesh, and from all images and impressions of the earth, water or air; if the heavens also were silent to her and the soul were silent to herself and should pass beyond herself by having no thought of herself . . . and so He should speak alone, not by the tongue of flesh, nor by the voice of an angel, nor by the sound of a cloud, nor by the obscurity of a similitude . . . whether this would not be what was written, *enter into the joy of thy Lord.*"

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

"Let Them Get Acquainted"

To the Editor of AMERICA:

On the question of Catholic young men and Catholic young women "getting acquainted," which most of us discuss quite often, the following incident perhaps is worth noting.

The Brooklyn Alumni Sodality will hold its annual "social meeting" in a few days. The meeting will take the form of a smoker. Not even Julianne is far enough advanced, I think, to attend a smoker. Hence the social meeting will be a "stag" affair, as these social meetings of this particular alumni sodality have always been.

The point to which I would call attention is this: When the affair was broached at a recent meeting, one intrepid member arose, not a Jesuit college graduate, and suggested that this year, in his opinion, the ladies should be invited. He was greeted with that sort of laughter which carries with it an invitation to "sit down, you're out of order." He sat down, but not before he had said: "I wonder if it is true, as I have often heard, that the Jesuits do not encourage their students to pick out good Catholic girls among their acquaintances and marry them. I thought you men might like an opportunity to bring your wives and sweethearts here to meet your fellow-sodalists. Probably I was wrong." Was our friend correctly informed?

The only reference to the fair sex that I can remember from my college days was made at one of our retreats, when the priest conducting the exercises bade us: "Beware of the fair-haired dames whom you meet in your sophomore year." The idea was that if you had a vocation, the said "fair-haired dames" might—well, there apparently was no telling what they might do; but, in any case, we were warned to beware!

Brooklyn, N. Y. JOSEPH A. CUMMINGS.

The Tariff and Religious Interests

To the Editor of AMERICA:

The pending flat tariff impost of 10 per cent at first sight may not be of very general interest to your readers, although experience shows that in nearly all cases the consumer pays the tax. As a newspaper or magazine proprietor, you may, like others, be affected in your general circulation by reason of the postal rates provided in Section 1201, though certain exceptions and conditions are permitted and restricted to "religious, educational" and other organizations. However, the main reason I have for addressing you is to call the attention of your subscribers who may be interested, to the provisions of Section 1000, which, briefly expressed, adds "10 per cent to the value of all articles imported not now dutiable by law." Unless this section is amended, all church regalia, works of art, books, philosophical instruments and all articles heretofore free, used by churches, societies, schools, colleges, etc., will be subject to this increased tax of 10 per cent.

This is a matter that should be of interest to bishops and pastors, colleges, libraries, and such societies and organizations as may be affected. While it is stated that this is a war measure and will be in force only during the time of war, and while the amount collected may be only negligible, it is an unwise plan to allow such legislation to pass without a protest, especially as it discriminates against religious interests which now, more than ever, should be more liberally treated..

As the sponsor of this bill has today declared it will become a law by the end of this week, it is quite evident that prompt individual action should be taken at once and such notification addressed to the Senate Finance Committee.

New York. JOHN W. DEVOY.

Irish Preparedness in the Revolution

To the Editor of AMERICA:

In my article on "Irish Preparedness in the Revolution" in a recent issue of AMERICA, while mentioning the prominent Irishmen of that period, through an oversight I neglected to mention brave John Barry of Philadelphia, the first senior captain of the reorganized American navy, the first man appointed by President George Washington in 1794 when the navy was rehabilitated. Barry's deeds on the sea from the period when he was given command of the first American "man-o'-war," the Lexington, 1775, until his forced retirement on account of wounds received when coming back from France in 1781, have been an inspiration for many of the stirring achievements of other Irish seamen who have given their services to the country from that time until the present.

John Barry was born in Wexford, Ireland, in 1745. He emigrated to America in 1760 and settled in Philadelphia, where he acquired wealth as master of a merchant vessel. He was appointed by Congress to the command of the brig, the Lexington, the first armed vessel to be used in the service of the colonies, on October 14, 1775. The next year with this vessel he captured the British tender, the Edward, the first ship taken by a commanding officer of the United States navy. In 1777 he captured a British war vessel in the Delaware river. In 1778 he was given command of the Raleigh, which soon after was captured by a British man-of-war. In 1781, while returning from France, he captured two vessels, but was severely wounded, and hence was eventually forced into retirement for a period. He was first senior officer of the navy, with the rank of commodore, from the reorganization of the navy by Washington, July 4, 1794. He was a Catholic and was twice married, on each occasion to a Protestant. Both of these ladies became converts. He died in Philadelphia September 13, 1803, and his remains are interred in St. Mary's churchyard. As a token of his countrymen's appreciation of his services, a bronze lifelike statue of him was erected in Independence Square, Philadelphia, by the Friendly Sons of St. Patrick, March 16, 1907. The year previous Congress had appropriated $50,000 for the erection of a memorial to him in Washington.

North Attleboro, Mass. GEORGE F. O'DWYER.

Ireland's Problem

To the Editor of AMERICA:

With most of what Judge Cohalan says concerning Ireland I cordially agree. It has always seemed to me a great pity that Americans of Irish birth or Irish ancestry should differ so acutely and so bitterly upon the details of a matter regarding the fundamentals of which all are in agreement. We all vehemently desire that Ireland should have that full measure of self-government which befits a people possessing every other distinctive mark of true nationality. No one of us will be contented until the people of Ireland are contented in this respect. Why can we not unite upon that platform—leaving it to the Irish people themselves to determine what will and what will not content them? After all, they should best know what they want.

Mt. Vernon, N. Y. THOMAS F. WOODLOCK.

Mr. Birrell and Ireland

To the Editor of AMERICA:

A just encomium is tendered Mr. Augustine Birrell by Father Michael Maher, S.J., in the current number of the *Catholic World;* and this passage of merited praise should be noted by those who were tempted to view Mr. Birrell in the light of English censure at the time of the Easter uprising. He is not the timid and inefficient *fonctionnaire* that the criticism of a year ago described him to be. Take for proof the history of Catholic university education in Ireland during its recent years, escaping from the palpable injustice which surrounded it, and growing to its present attainment and its prospect of greater achievements. Father Maher records that history; and in a final paragraph, after noting that Mr. Gladstone at the zenith of his power had wrecked the Government in a futile effort to solve the problem, and that Mr. Balfour, with hopes to remove the injustice, shrank timidly from any practical endeavors to better the situation, he says:

> It was Mr. Birrell, to whose alleged timidity and weakness of government the catastrophe of last Easter week was ascribed by his opponents, who had the courage to face the opposition not only of the Orange faction, but of his own Non-Conformist supporters, and the energy and skill successfully to carry through this valuable instalment of justice to Ireland.

Anent this worthy praise, I quote a memorable excerpt from a speech by Mr. Birrell, made in December, 1911; for therein we learn what were his convictions about one condition of affairs in Ireland, and that, as history shows, he had the character to put his convictions into effect:

> After studying Ireland for many years, the main feeling left in my mind is how, after all the fighting and revolution and confiscation and menace, after all the penal laws and famine and coercion acts, after the destruction of native industries and the yearly drain on the population by emigration, there

are still in Ireland 4,500,000 people, and that the majority of them still adhere to their old religion. Such tenacity of faith is, I believe, almost unexampled in the history of the whole world. From the time of Elizabeth, almost down to the time of Victoria, to be a Catholic in Ireland was to be an outcast. Catholics were robbed of their land; they were given their choice between "Hell and Connacht"; they were ousted from portions of Ulster in favor of Scotchmen, and they were killed or banished whenever opportunity offered. But they were neither annihilated nor converted; and yet, from the time of Elizabeth downward to our own day, they enjoyed all the blessings of the Protestant Establishment. They had four Protestant archbishops, between twenty and thirty bishops, I do not know how many deans, and a parochial clergy, all supported by tithes wrung out of wretched tenants, none of whom ever entered the place of worship to which they were compelled to contribute.

Of this excerpt Father Matthew Russell said: "God bless him for saying the truth." Of his part in bettering the educational situation we say: "God bless him for doing justice."

Worcester, Mass. MICHAEL EARLS, S.J.

Dissemination of Catholic Literature

To the Editor of AMERICA:

Father LaFarge's recent article on the dissemination of Catholic literature in rural districts and the subsequent comment thereon in your Communications section prompts me to give a brief account of one humble attempt in that direction. Six months ago the local council of the Knights of Columbus appointed a "Propaganda Committee" to solicit Catholic periodicals from its members and friends for the purpose of remailing them to isolated Catholics in the West and South. Twenty-five names and addresses received from the International Catholic Truth Society of Brooklyn formed the nucleus of our mailing list. Among these were a number of missionaries, to whom we send suitable literature in bundles at regular intervals. If a missionary makes an appeal for papers and reviews in AMERICA or any other periodical that comes to our notice, his name is added to our list and his particular need provided for in so far as our supply allows.

We became enthusiastic over the idea of sending controversial literature to some ninety or more readers of the *Menace* in the State of Iowa, whose names were sent to us; but a little subsequent investigation showed us that "the Greeks were at our doors," and now *local* readers of anti-Catholic publications are regular recipients, at our expense, of *Our Sunday Visitor* or the *Antidote*. Through the I. C. T. S. twenty non-Catholics in Arkansas requested the *Columbiad* regularly, fourteen of them being in one town. Needless to say we gladly complied with their unusual request, and in addition they, too, receive *Our Sunday Visitor*. Our mailing list now numbers 117, including sixteen missionaries, five hospitals and an army chaplain. We have gathered up and remailed thus far over 3,000 periodicals, which in nearly every case would otherwise have been burned or sold for junk.

To minimize the expense we are now experimenting with the scheme of becoming subscription agents for Catholic publications and applying the commission received to a fund for sending apologetic papers to readers of anti-Catholic journals. The greatest obstacle to the practical working out of this idea is apathy among our own people toward the Catholic press.

The Boston Chapter of the Knights of Columbus has recently taken up the proposition of establishing a propaganda committee in every K. of C. Council in Greater Boston. Once that is accomplished, a federation of such committees might be the means of founding a permanent "Lay Apostolate" for the conservation and utilization of every scrap of Catholic literature. But that is only a hope and an ambition, and "wise men tell only of what they have done." True, we are, as yet, but scratching the surface and feeling our way along, but at least we have started, and the score of grateful letters received from priests and co-religionists in distant parts amply repays us and is an inspiration to greater efforts.

Dorchester, Mass. JOHN B. MOORE.

To the Editor of AMERICA:

With reference to the communication from Mr. Edward Feeney, of Brooklyn, N. Y., in your issue of May 5, dealing with the dissemination of Catholic literature, I desire to say that the Catholic Truth Society, of Canada, has systematized the work of remailing Catholic newspapers and magazines in Canada to the extent that we now have something over 400 persons remailing, and about an equal number receiving such literature. Our method is to keep in touch with missionaries and parish priests in outlying districts, who supply us with the names and addresses of persons who are likely to benefit by this form of cooperation.

Toronto, Can. J. A. MURPHY.

The Truth About Brazil

To the Editor of AMERICA:

Having worked in Brazil for years as a missionary and as a parish priest, I can substantiate the remarks made by Dr. Hazlett in a recent issue of AMERICA. He is frank, honest and sincere. There are some things, however, to which I should like to draw attention, for the people of the United States have been grossly misinformed concerning the people in Brazil.

There is as in every other part of the world commercialized vice, but in a low percentage, less than 5 per cent, and to a great extent this has been imported from Europe. The native women are remarkably pure. Never have I seen such love as that of the Brazilian mothers; they are extremely affectionate and are models of devotion to their families, and have not infrequently as many as ten or twelve children. There is some thievery, but this too is largely a foreign importation, and is severely dealt with by the courts, especially in the case of those under age. There is some illegitimacy, but it is probably not 5 per cent of the total births. The difficulty arises from the fact that there are two marriage codes, that of the Church and that of the State, each independent of the other, and each insisted on. For valid marriage before the State a civil ceremony is required, and of course for validity in the eyes of the Church there must be a Catholic ceremony. The Church permits the civil ceremony, but recommends that it follow, not precede, the Catholic ceremony. The people understand the Church's position, and go through the civil function merely as a formality.

The Brazilians are by no means total abstainers, nevertheless they do not often drink to excess. To call them drunkards is extremely unjust. Brazilians are serious and honest. They are very determined in upholding their rights, but at the same time they are very humble and reasonable when they are proved to be in the wrong. In this matter they are quite different from most peoples. Neither do they worship images. Their attitude is strictly correct. Images are a help to external devotion to which they are much attached, but they know that the worship must be paid to God, not to the image. This is undoubtedly the fact, but Protestants refuse to admit it.

It is my fixed conviction, based on years of experience, that Protestantism will never make much headway in Brazil. The people will be Catholic or nothing. Being Latins by extraction they do not take kindly to Protestantism. The Protestant ministers in Brazil do not make converts, nor are they supported, except by generous contributions from the United States.

Troy, N. Y. ERNESTO CANGUIERO.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MAY 26, 1917

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Why Fight for America?

THE generous impulse which urges a man to give up all things for his country is good. It is the beginning of service. But it is only the beginning. An impulse, especially if evoked by the strains of martial music, often weakens when the music dies away, to be replaced by an abrupt command to dig trenches. If it is to outlast adversity, it must be reinforced by some principle which definitely identifies it with duty. This principle was admirably stated by the Archbishop of St. Paul, in his address to the recruits of that city. "Next to God is country, and next to loyalty to God is loyalty to country."

If in the immense throng which listened to the Archbishop's impassioned plea for his country, any man asked himself the question, tainted with disloyalty, "Why should I fight for America?" he found the answer in the prelate's stirring words:

> To defend America is to defend not only the nation that protects you, that nurtures you, but the nation that stands in the universe for the highest ideals, the noblest principles governing mankind. When we speak of our country, we have in mind not only our homes and the homes of our fathers, but the great and noble things for which America stands, liberty and order, and order in liberty. America rises before the nations of the earth as that great country which above all others gives democracy to mankind, which makes every man feel that it is pleasant to walk upou the earth, and which showers blessings untold upon all its people. Sacred is the duty to defend our country, to make sacrifices for it. America did not provoke war. She sought peace. But her honor was attacked, her dignity assailed, her power defied.

Catholics, although they could look for no other course, will in the years to come, remember with just pride the patriotic utterances of their priests and prelates. In the days of victory that will surely crown this struggle, undertaken "that truth and justice may prevail among the nations," their country will cherish the memory of the quick response of her Catholic citizens to the appeal of their spiritual leaders.

The Idle Tears

LAST week a schoolgirl, just thirteen years of age, died in Chicago. The coroner has decided that the child met her death as the result of "a wound inflicted by a revolver." He does not know, nor do the police, whether the girl committed suicide, "for love of a fourteen year old schoolboy," or whether she was murdered in a fit of jealousy, by a girl of twelve.

The story is grewsome, sordid. Parents now weep, and their too-late tears evoke a sympathy which we give, but feel misplaced. "She was particularly fascinated by plays in which a 'vampire woman' figured in blood and thunder adventure," comments the Chicago *Tribune*. "We loved the 'movies,'" testifies the child, suspected of murder. "I liked Theda Bara. I think she's wonderful." These children, boys and girls just beginning their 'teens, consorted whenever and wherever they wished. They bound themselves in a secret society which "usually met on the curbstone." Together they read cheap novels and were absorbed by vile magazines; they played on the streets at night, and frequented places of low amusement. They had their sickly discussions of "life's problems," and weighed the merits of suicide as a sure release from the embarrassing entanglements of their intrigues, these babies who should have been safely housed in the sanctuary of the home, learning the lesson that manly worth and womanly sweetness can be founded only on truth and purity. They were not slum children, but they were, apparently, homeless.

The sanctuary of the home! Is it only a memory today, an historical reminiscence, like the right of sanctuary once claimed by the fleeing outlaw? In the magazines, the newspapers, on the streets, in places of amusement, our children are surrounded as never before, by all manner of incitement to evil. Where can these hunted children turn if not to the home? And if there is no home, what is left them but destruction?

The "newer social consciousness," so much in the mouths of *soi-disant* reformers has many possibilities of good. But it is only a slogan of hell if, in the least degree, it leads fathers and particularly, mothers, to forget that the first duty of parents is not to clean up the streets or the slums, but to take care of their children. Make the home a sanctuary, and we shall be spared the idle tears of hysterical mothers and broken fathers, repenting too late the criminal carelessness that has destroyed the body and soul of the most precious thing on earth, an innocent child.

Don't Throw Away the Crumbs!

A VIRTUE in the piping days of peace, economy is doubly a virtue in time of war. Yet, so far as the real resources of the United States are concerned, there is no cause whatever for alarm. Senator Reed, of Missouri, did the country a needed service when in the debate of May 14, he stated that the grim and ghastly picture of a starving America was nothing but a caricature, drawn by unscrupulous speculators in foodstuffs. "The thing to teach the people now, is that America cannot be starved."

True as these words are, it would be a grave mistake to accept them quite without reservation. Long before the press of war was on the country, economists had adduced facts and figures to show that the American people were anything but saving in the use of food. According to some statisticians, the annual per capita waste in the United States was about seven dollars. Others have suggested a higher figure.

Accepting the lower estimate, it would seem that every year we throw away over $700,000,000 worth of food. The value of that wastage is more than one-half the total revenue of the United States for 1916. It would liquidate, thirty times over, the interest on the public debt for that year. It is about equal to what we annually spend on education. It would support the public school systems in one hundred and fifty cities of the size of St. Louis. It would pay for the construction of two Panama canals. More to the present purpose, perhaps, it would suffice to build and equip forty battleships of the first line.

Some loss, of course, is inevitable, but our percentage is too high. Wise economy is the watchword of the hour, and the housewife can "do her bit" for the country by eliminating waste in the kitchen. As for the food speculators, while no ethical principle will justify the summary process, suggested in the heat of senatorial debate, of suspension from the nearest lamppost, it is to be hoped that Congress may find some practical method of visiting these ghouls with the penalty which usually attaches to treason in time of war. Men who put food beyond the reach of the people, put guns in the hands of the enemy.

Arming for Peace

A LETTER was recently sent to various historical societies by the director of the Division of Archives and History of the New York State Department of Education suggesting the appointment of a member or committee whose task it should be to gather historic material in reference to the war and the conditions arising out of it. It is a timely suggestion for Catholics in particular. They cannot fail to realize the importance of collecting Catholic data relative to the present struggle. Of what invaluable assistance, for example, in repelling the attacks of anti-Catholic bigotry during the past few years, would have been well-kept Catholic archives, filled with abundant and carefully collated documentary evidence bearing upon every phase of the preceding great wars of our nation, and describing Catholic activity in every locality throughout the United States. History is rapidly being made these days, and Catholics are again taking a notable and conspicuous part in the work. But much of the evidence in their favor will be hopelessly lost if not carefully preserved at the present moment.

The method suggested by the New York State Department of Education is to appoint correspondence committees who will send written accounts from outlying districts, collect clippings from the various local papers, and in other ways secure every possible information. We may presume that a systematic collection of Catholic data from all parts of the country will be made by our Catholic historical societies, or has already been undertaken, since they are afforded at this instant their greatest opportunity of serving Church and country. But others can also be of assistance, and none more effectively than editors of Catholic papers, who should gather all important items relative to Catholic activities in their own localities.

Needless to say, it will likewise be of importance for every Catholic to gather and preserve the important pastorals, addresses and other documents from Catholic sources, bearing upon this period. These documents will be an arsenal from which arms and ammunition can quickly be taken to repel the forces of bigotry and intolerance, silent and unknown in these times of war, but doubly loud and valorous in the days of peace.

Legality and Morality

RELIGIOUS people have been shocked, if not scandalized, by a decision rendered a few days ago in the House of Lords, which stated in effect that deliberate subversion of Christianity is not against the statutes of England. The occasion for the decision was a suit brought to test the legality of a legacy which had for its direct object "to promote the principle that human conduct should be based on natural knowledge and not on supernational belief." The legality of the bequest was upheld, and this although the Lord Chancellor declared that Christianity was a part of the law of the land. To aim at destroying the foundation of Christianity is obviously immoral, and yet it would appear not to be against the law of a Christian State,

However Americans have no reason to point the finger of self-righteous scorn at England. Instances in plenty of a like kind can be found at home. Legalized immorality has a recognized place among us. Legalized injustice also, if it be astute and unscrupulous enough, can find safe protection from the law under cover of technicalities.

In the present state of society this may be inevitable, an evil to be tolerated in order to prevent greater evil. But Catholics must keep their judgment clear, and remember that present-day legality and morality are by no

means synonymous, that to be within the law is not necessarily to be within the pale of good morals. Mere statutory enactment is not of itself a safe norm for individual conduct. Legislators are fallible at best; their notions of right and wrong are at times vague and unsound, and often in their mistaken zeal for the general good of the community, they think it advisable to tolerate actions which are recognized as immoral. In itself this is deplorable, for the supreme general good of the State is inseparable from virtue. But apart from that, Catholics cannot take for granted that everything which the State refuses to treat as wrong is therefore right in the eyes of God. To be certain of the rectitude of his conduct, a man must test it at the bar of conscience, in the light both of reason and of Revelation. This is true even in Catholic States; it is doubly true of non-Christian and atheistic States.

Mary, Queen of Peace

THE Holy Father has given the Universal Church a new title for Our Lady. Early in May, in a letter on peace addressed to Cardinal Gasparri, Pope Benedict bade his Secretary of State make known to all the Bishops of the Church his Holiness's desire that "Pious and devoted invocations may rise from all corners of the earth, from the humblest huts to the most sumptuous palaces, to obtain for the upheaved world the desired peace," and in order that "The prayers of the unfortunate human family may go up more frequently and humbly to Jesus," the Pope urges that Our Blessed Lady especially should be implored to bring peace to the world. In the hope of securing more effectively her strong intercession his Holiness orders that, beginning June 1, there be definitely introduced into the Litany of the Blessed Virgin the invocation, "*Regina Pacis, ora pro nobis*": "Queen of Peace, pray for us."

Our Lady's new title becomes her well, for all her ways are pleasantness and all her paths are peace. In the Gospels, whenever we meet our Saviour's Mother we find her promoting harmony or bringing peace. "Behold the handmaid of the Lord! Be it done unto me according to Thy word," her noble answer to the angelic ambassador of God, first brought down to war-worn nations the Prince of Peace Himself; over the hills she sped, not long after, to bear peace and joy to the heart of Elizabeth; the whole world had to be at peace before Mary brought forth her first-born Son and laid Him in a manger; some time later she rejoiced to see the royal Magi returning to their subjects as heralds of God's peace; rather than let a single note of discord mar the harmony of Cana's wedding-feast this peace-loving Mother won a miracle from her Divine Son; and lastly, on Calvary she heroically did her part in reconciling man the offender with God the offended.

Now that in heaven, where perfect "tranquillity with order" is everlasting, Our Lady sits crowned as Queen, she is certainly more willing and able than she was of old to bring her clients peace. If there rises to her throne every day from pure and contrite hearts the earnest petition, "Mary, Queen of Peace, pray for us!" her powerful intercession may speedily win from the God of Battles victory for our country and the Allies and an enduring peace for all the world.

Love, Not Hate

ONE of the last public pronouncements of the late Joseph H. Choate, spoken in welcome to the British representatives of the International War Council, was the expression of his satisfaction that the United States had entered the war not for selfish motives of retaliation but "for noble and lofty purposes such as never attracted nations before." These words were the worthy peroration of an extraordinarily long life of great civic usefulness, guided throughout by high principle. The American people on whose behalf they were uttered would do well to keep them in mind, for they will help to keep clear the spirit in which we have entered the struggle.

Catholics, like their fellow-citizens, will not forget that the war has been forced on us; that we could not without sacrifice of national honor, have refused to take up the gage repeatedly and deliberately thrown at our feet in the sight of the whole world.

Nevertheless they should not let their judgment be clouded. Patriotism begins and ends with love of country. Conscious of the rectitude of our initial purpose and final aim, we have ample means to fire our hearts with exalted enthusiasm without giving vent to the evil passions that lie in the black depths of the soul. There must be no "hymn of hate" with us. An appeal to hatred would dishonor our flag. Justice is all sufficient to steel our hearts. Christian charity, devotion to a blameless cause, heroic self-sacrifice on the altar of liberty, pure love for our hearths, our homes and our native land, these are the motives that should be our inspiration. They who would fill us with hate are not true friends of America.

The courage that is resolute in the face of danger, that calmly endures the prospect of pain, that fights without bitterness and suffers without complaint, that lives without reproach and dies without fear, springs from the inspiration of heaven, not from the counsel of hell. If our soldiers are to be heroes in the real sense of the word, martyrs to a holy cause, they must steep their hearts in lofty ideals of self-sacrifice, not in thirst for revenge. Our object is to halt the march of death, to open the flood-gates of life, that glorious life of liberty which we have so long enjoyed. And our standard when it comes back from Europe, rent and darkened with blood, must have no taint upon it, no stain of savagery, no memory of brutal passion. It must still fly aloft in the breeze, the unsullied symbol of honor.

Literature

AUTHORS, EDITORS AND REVIEWERS

AS authors, editors and reviewers are literary cater-cousins, so to speak, it would seem that they ought to get on together quite harmoniously. Unfortunately, however, it often happens that they do not. Just as blood-relatives, and near ones too, not infrequently are found bickering and quarreling about family matters, those whose profession is creating, perfecting and appraising literature, are a traditionally waspish and contentious set. The root cause of this incompatibility is said to be the editor's addiction to invading the author's province, and the reviewer's fondness for teaching both author and editor their trade.

The writers of unpublished stories bitterly complain that the average editor is quite incapable of distinguishing a literary masterpiece from a bit of clever journalese, and that he mars, as a rule, what he thinks he mends. The editor retorts that many of today's authors are as blind to "what the public wants" as they are ignorant of how plots should be constructed. Authors, moreover, particularly the young and callow, the editor does not fail to remark, set such an absurdly high value on the mere verbal tinsel in their output that the man who is rash enough to delete or alter a single word in the copy submitted to him incurs the author's everlasting enmity. As for the reviewer, he realizes that his high mission is to examine critically the literary productions which the author and the editor have considered worthy of publication, and to point out ruthlessly all the errors in taste, mistakes in fact or faults in construction that his impartial eye can detect.

Small wonder is it then that authors, editors and reviewers are so often at daggers drawn. Indeed, the quarrel must be quite as old as literature itself. No sooner did the earliest poetaster begin to recite his limping, unmusical lines than some caustic critic doubtless remarked:

"Those verses are not poetry at all."

"But my friend, Redactor, who heard the poem and then suggested numerous changes which I reluctantly adopted, says that it is now a masterpiece."

"Redactor!" the critic then perhaps exclaimed with a contemptuous snort. "Why, he knows no more about poetry than you do yourself!"

That short dialogue may be considered an epitome of literary criticism's history. *Mutatis mutandis,* the process is perhaps the same in every age. Today a "living author" writes what he considers a *chef-d'oeuvre.* A publisher then reads the manuscript and indicates what changes should be made to render the book a best-seller. After a long struggle the author churlishly consents to the suggested "improvements," and the book appears. The prowling reviewer then pounces upon it, berates the author for writing a pot-boiler "so utterly devoid of artistry that the book will not increase Mr. M.'s literary renown."

Sometimes, however, the battle is only two-sided: between the author and his editor, between the author and his reviewer, or between the editor and a reviewer. As an interesting example of the third kind of quarrel may be cited the "Correspondence of George Bancroft and Jared Sparks, 1823-1832," which John Spencer Basset has recently edited for the Smith College Department of History, to illustrate "the relation between editor and reviewer in the early nineteenth century." The book contains a collection of letters written by two young New Englanders who subsequently became famous, the one as his country's historian, and the other as Washington's biographer. Both the correspondents, as was not uncommon among Harvard graduates in those days, had tried their hand at preaching Unitarianism, but when these letters were written Bancroft was conducting a boys' school at Round Hill, Northampton, and Sparks was editor of the *North American Review.*

Bancroft, who had been studying at German universities, began the correspondence by volunteering to review "Buttman's Greek Grammar," an offer which Sparks accepted, saying: "You may make it as learned as you please; only let all your learning be in very fair manuscript." But relations between editor and reviewer did not long remain harmonious. For Sparks felt it his duty to take the edge from some of Bancroft's sharp criticisms, and that gave the reviewer such pain that he wrote: "To give up a production of my own, to be accommodated to another's views, to have another's mind reign in it, is what I never can do," and he then spoke sadly of "relinquishing the career of letters." But only "three or four lines were omitted," protested Sparks, "not a word or at least a sentiment added." But this soothing answer only aroused Bancroft's wrath, and he wrote:

> Do you not know, you changed one assertion from a negative to a positive one, thereby saying something which I do not believe, and which makes the words at least unmeaning? And do you think that when a man has written according to the strictest rules of rhetoric as far as he knows them, has consulted harmony and perspicuity in the structure and arrangement of his sentences, and has carefully and after frequent deliberation selected his words and phrases, that he likes to see them erased, or supplemented by words which do not express his ideas? You altered what you would not have altered had you understood why and in what spirit it was written.

But Sparks promptly returned the ball, saying:

> I have made it a practice without a single exception to strike out of any article such parts as I did not like; and I have hardly printed an article in which I did not omit something, nor do I remember writing an article for the *N. A. R.* while it was in other hands from which some parts were not struck out. I add nothing without the consent of the author, but I omit in all cases where I think it ought to be done. You are the only person who has complained. E. Everett has now an article just going to press in which I have canceled three sheets. He thinks them good, of course, but he makes no objection to their being omitted.

"Literature I love," observed Bancroft in a later letter, "but reviewing is a bad business." So that quarrel ended, but a new one soon started. For Sparks, without consulting his contributor, "edited" another of Bancroft's articles. Whereupon the future historian indignantly wrote:

> Your omissions and additions do in my view essentially change the character of my article. The remarks which you have added do not accord with what I have publicly and privately expressed; and on the whole the article as it now stands is calculated to convey an impression entirely different from what I designed. I cannot, as a man of honor, take part in this or permit it without forfeiting my claim to self-respect. . . . I protest against the publication of the article as it now stands; I absolutely refuse my consent to it; I go further; if I have any legal right to forbid it, I exercise that right.

"I can only wonder again at your strange notions of an editor's task," Sparks calmly answered. "If all writers were thus minded, an editor's condition would be very much like that of a toad under a harrow." What the authors of the books Bancroft tore to pieces thought of his work we have no means of knowing. They doubtless had an opinion of both editor and reviewer which would now be very entertaining reading if it had come down to us. However that may be, Sparks's ruthless

blue-pencil doubtless helped to perfect the style of our country's great historian.

The methods and manners not only of authors and editors, but even of reviewers, have improved since the early part of the last century, and their mutual relations are now more cordial. But there is room, of course, for further improvement. If authors, for instance, could manage to avoid writing books of which there is no earthly need—and a surprisingly large proportion of those published nowadays fall in that class—and, when they do produce useful books, if they would only take more time and pains in writing them, it would be easier for editors and publishers to save their own souls. For they now approve of and bring out far too many worthless, and worse than worthless, books, articles and stories, from which they ought to protect the helpless public.

The reviewer also has duties, of course, toward the public and to the authors and editors as well. In the first place, he ought to read the books he undertakes to review. A mere glance through the preface, the chapter-heads and the index of a real book will not enable him to appraise it justly. Moreover, the competent reviewer ought to try to know considerable about the subject his author writes on. That will keep the critic from dogmatizing on matters of which he is quite ignorant, or from ridiculing, in a flippant line or two, arguments or conclusions which are the fruit of long years of thought or research on the part of the author. The conscientious reviewer will always commend when he can, but if he must condemn, let it be done briefly, fearlessly, and more in sorrow than in anger. Reviewers can also lighten the harried editor's lot if they will only keep within the limits of the space and time assigned them. Nothing drives an editor to worse desperation than to receive a month too late what was to have been a 300-word book-review, but which has grown by the delay to some 3,000 words. Can he be blamed then if he seizes his blue-pencil and his shears, cries "Havoc!" and savagely slaughters the dearest children of the reviewer's brain?

So for the production of good literature it is clear that the harmonious cooperation of author, editor and reviewer is required. If each does his part competently and conscientiously, no doubt there will at length result a masterpiece which the editor's sage counsel and the reviewer's penetrating criticism will have had no small share in helping the author to write.

WALTER DWIGHT, S.J.

REVIEWS

Le Témoignage des Apostats. Par TH. MAINAGE, des Frères Prêcheurs. Leçons données à l'Institut catholique de Paris (1915-1916). Paris: Gabriel Beauchesne. 4 fr.

Readers familiar with the work of the author, "La Psychologie de la Conversion," will welcome this companion volume in which he studies the problem of apostasy. The scholarly Dominican has thought it impossible to separate these two opposite phases of one and the same question, namely, faith in its relations with the laws of psychology. Just as in the phenomenon of conversion, converts obey certain well-defined laws and yield to the impulse of clearly determined motives, so, he writes, apostates offer us the spectacle of a moral transformation which obeys certain well determined motives. He deems it important to examine the value of these motives and to inquire in all impartiality and judicious calm whether the reasons which cause the defection of certain souls from the Church, its practices and dogmas are really of such power and cogency as to shake or diminish in us the argument drawn in behalf of the Faith and the Church from the testimony of converts to her fold.

It is evident that the question thus studied and outlined is of the highest interest and actuality. It opens new, wide horizons to the apologetical writer and gives him the opportunity of a splendid treatise on practical psychology supported by the voice of history, and pressed into the service of the Faith. Father Mainage submits to a stern analysis the apostasy of Luther and finds it caused by the tyranny of his passions; of Julian the Apostate and sees in it the result of the fascination and hallucination which the marvelous and the unknown exercised over him; of Lamennais, and sees in it the effect of love of power and intellectual superiority and domination. Calvin's apostasy, according to the author, was brought about by intellectual narrowness, and that of Ernest Renan, by what he terms *"l'emiettement intellectuel,"* or what we might call intellectual dilettanteism.

The conclusion at which he arrives after the analyses of these cases of apostasy is the following: At the outset of every apostasy there lurks in the mind or heart of the future apostate some evil inclination, some tendency which has not been completely checked and brought under subjection. The apostate, before violating the law of God and the obligations of conscience and thus bringing about his spiritual downfall, disturbs the harmony of the faculties of mind and soul which constitutes his perfection as a man. The fall therefore of the apostate and his rejection of his former faith, far from weakening the claims of the Catholic Church, only pay a striking and unmistakable tribute to its vitality and to that splendid equilibrium of all the faculties and powers which it causes in the soul, an equilibrium ever unbalanced by the apostate's fall and which he never regains outside of the Church which he has betrayed.

J. C. R.

The Woodcraft Manual for Boys. By ERNEST THOMPSON SETON. Published for the Woodcraft League of America. Garden City: Doubleday, Page & Co. $0.50.

Its preface states that this book of over 400 pages is "an official manual of the Woodcraft League, giving full information as to the carrying on of the work of the Woodcraft boys. It is also a handbook containing information on outdoor life for the boys of America." The author's name, of course, will attract the attention of every lover of the outdoor life. The manual is a compilation of facts and instructions, written to please boys, but not devoid of the charm to be found in most of Ernest Thompson Seton's writings, for he knows how to impart to others his own keen appreciation of nature and love of outdoor life. Only a small portion of the manual, however, is given to an explanation of the spirit, organization, methods and ideals of the Woodcraft League, an association formed by Mr. Seton to further his work of interesting American youth in outdoor life, "for its worth in the building up of our bodies and the helping and strengthening of our souls."

By far the greater part of the volume is devoted to subjects which will delight the average boy, whose admiration for the pioneer hero of Indian tales and campfire stories is so great. In the author boys will find an enthusiastic and entertaining guide, one who takes pleasure in showing them the secrets of the woods and teaching them the ways of the forest ranger. Directions are given for pitching a camp and making it comfortable, hints for the cook, lessons in Indian handicraft and woodlore are offered and instructions in tracking and trailing, in reading signs and signals, and in the use of the hatchet are also given. "Friends in the Out of Doors" is a chapter which will acquaint the reader with the more common forms of wild life, such as animals, trees, flowers, etc. The manual's illustrations are profuse, and though sometimes crude, are always clear. For those who desire more complete information on other subjects than the limits of the manual allow, a list of standard works is given at the end of each topic.

J. K.

Brazil Today and Tomorrow. By L. E. Elliott, F.R.G.S. Illustrated. New York: The Macmillan Company. $2.25.

In the midst of the increasing number of books of travel describing the great Latin Republics of the South, written without an understanding of the peoples, their religion, their social conditions and their history, it is a pleasure to meet a volume so judicious and sympathetic as this. Here and there Catholics may meet a phrase or two which they would like to see modified, but for the work as a whole they will find nothing but praise. The author has not seen in Brazil and its inhabitants that gross immorality, that unprogressiveness, the lack of enterprise repeated *ad nauseam* by other travelers, who are evidently lacking in the thorough knowledge Mr. Elliott displays about the immense resources locked within the 3,300,000 square miles of Brazil's territory.

He begins with a review of the history of the Republic and gives a fair and impartial account of the colonization and civilization of the country. He recognizes faults, but is not blind to heroic achievements. Of the work of the missionaries, and especially of the Jesuits, he gives a just appraisal. The author describes the civilizing influence exerted by the first missionaries and pays a high tribute to their heroism and dauntless courage. Through an oversight, however, the great Antonio Vieira does not receive in these pages that position of honor to which his long labors both for the Portuguese and for the Indians entitle him.

In the chapter on the "Social Conditions" of the country the author tells us with evident emotion and sincerity of the gentleness and courtesy of manners everywhere prevailing in the great Republic; he praises the virtuous, home-loving and refined Brazilian mothers, daughters and wives; he describes the correct literary and artistic taste of the better classes, and expresses his admiration for the courtesy and hospitality of the poor. Mr. Elliott admits that a favorite pose of some Brazilians is to speak slightingly of religious practices, but thinks that such language does not express their genuine sentiments. Though education among the poorer classes has not made as much progress as in this country there, he finds that higher education is flourishing in Brazil. According to the author, the Jesuits are doing excellent educational work there; the "very best education" for men is said to be given in the Jesuit college at Itú, in the interior of Sao Paulo State. He pays a like tribute to the work of the Benedictines, the Franciscans and the Ladies of the Sacred Heart. The industries, the finance and monetary condition of the Republic are then studied, and there is a special chapter on the "World's Horticultural and Medicinal Debt to Brazil." Mr. Elliott has written an interesting and authoritative book.

J. C. R.

Intolerance in the Reign of Queen Elizabeth. By Arthur Jay Klein. Boston: Houghton Mifflin Co. $2.00

It is not easy to see why this book was written. The author takes a Jovian attitude, and from the height of his Olympus looks down with kindly tolerance on the inevitable intolerance of mortals in the world below. He finds intolerance a necessary consequence of the knowing that one is right—of course he says it in the mere imposing language affected by professors—but, for all that, he finds it intensely amusing; which makes one suspect him to be a philosopher of the school of Lord Dundreary, holding the world to be full of things "that no fellah can find out," and therefore the more delightful. Such being the case he would have been more philosophical, no doubt, had he taken intolerance for granted, like measles and mumps, as something unworthy of discussion. He implies that among the motives prompting him to write was the desire to show how the rise of dissenting Protestant bodies in the reign of Elizabeth prepared the way for the struggle under the Stuarts. But this hardly called for a new book. It is an old story. The general tone of Mr. Klein's volume is hardly pleasing. One feels continually the suggestion that "the subordination of religious to political considerations" was the proper thing, that Catholics were unreasonable, and were on the whole, treated better than they deserved. For us Catholics, the historical work in this book is insignificant. The abundance and exactness of what our own authors give, cause us to be as much amused with Mr. Klein's book as he is with intolerance. Had the author studied the matter more fully he would have hesitated before committing himself to the Protestant falsehood that "the officials of Mary were objects of hatred to the people."

H. W.

Elementary Social Science. By Frank M. Leavitt and Edith Brown. New York: The Macmillan Company. $0.80.

Crimes of Charity. By Konrad Bercovici. New York: Alfred A. Knopf. $1.50.

The first of the foregoing books is an attempt to supply a text on social science for pupils in the grades. With the curriculum already burdened to the point of strain, if not beyond it, one may seriously question the fitness and possibility of any formal treatment of this subject in the elementary school. However this may be, it is difficult to understand how history and geography can be taught properly without some reference to social science. Hence the present volume, clear in statement and admirable in arrangement, may be found serviceable by teachers. There is not a trace of Socialism in the book, and the important functions of government are stated concisely and, on the whole, satisfactorily. Yet, as in all texts intended for non-sectarian schools, the no less important function of religion in private and public life receives but the scantiest consideration, with the result that the chapter on "The Promotion of Morality" is the weakest in the book. To state, quite without restriction, that "There is generally more good than bad even in law-breakers" is loose and misleading, while to defend the depredations of Robin Hood on the score that the laws and customs of the time were "perhaps" unjust, is to abandon the principle laid down by the authors, "Crime is never right, no matter how great the provocation." A carefully winnowed bibliography would have made the book more useful.

Mr. Bercovici should have dedicated his volume of fiction not "To My Naomi," but to the late Mr. Simon Legree as the rightful patron of all organized charity. The reviewer is by no means minded to rush to the rescue of the New York societies which fall under Mr. Bercovici's lash; on the other hand, he puts no more credence in Mr. Bercovici's wild and inherently improbable accusations than he did in the ravings of Messrs. Kingsbury and Doherty against the private child-caring institutions of New York. Mr. John Reed, contributing a preface, writes that "the law, the police, the church, are the accomplices of charity," and states in apparent seriousness that "liars, cringers, thieves, sweat-shops and white slavery" are its direct results. Mr. Reed's comment is fully in keeping with the tone and temper of Mr. Bercovici's contribution to the world's store of misinformation.

P. L. B.

Literature in the Making. By Some of Its Makers. Presented by Joyce Kilmer. New York: Harper & Bros. $1.40.

"This book," says Mr. Kilmer in his introduction, "is an effort to bridge the gulf between theory and practice." With this object he interviewed twenty-three American authors of today who represent a wide diversity of opinion and the character of whose literary output is quite as varied, and by the adroit questions he put, learned the tendencies, shortcomings and excellencies of modern American literature as seen by its actual mak-

ers. Among the authors interviewed are William Dean Howells, Frank H. Spearman, Kathleen Norris, Booth Tarkington, James Lane Allen, John Burroughs, Robert W. Chambers, Montagu Glass, E. S. Martin, Robert Herrick, Arthur Guiterman, George Barr McCutcheon, Will N. Harben, Ellen Glasgow, Robert Underwood Johnson, Amy Lowell, Percy Mackaye and others.

The subjects discussed range from "The Joys of the Poor," "Deterioration of the Short Story," "Magazines Cheapen Fiction" to "City Life Versus Literature" and "The New Spirit in Poëtry." Harry Leon Wilson, for example, bewails "our lack of authoritative criticism." He finds that "at least eighty-five per cent of our book-reviews are mere amiable perfunctory echoes of the enthusiastic 'canned' review which the publisher obligingly prints on the paper jacket of his best-seller." Mr. Guiterman's "Sixteen Don'ts for Poets" ought to be conspicuously displayed in every editorial sanctum, and Mrs. Norris believes that we need writers who will tell us more about the little joys of the poor. The chapters on "Literature in the Making" all appeared originally in the New York *Times* Sunday magazine, and apart from the interesting character of the papers themselves, show what an excellent interviewer Mr. Kilmer is. W. D.

The Spiritual Interpretation of History. By SHAILER MATHEWS, A.M., D.D., LL.D. Professor of Historical and Comparative Theology at the University of Chicago and Dean of the Divinity School. Cambridge: Harvard University Press. $1.50.

Dean Shailer Mathews is a modernist who, true to the sentimental optimism of his sect, manages like Teufelsdröckh to find "in a certain after-shine (*Nachschein*) of Christianity" reasons for still holding that life is worth living. The mental processes through which he conducts his readers, especially in what purposes to be the constructive portion of this work, bear about the same relation to facts as do those processes with which all of us are made acquainted in our dreams. Hence, though urgent in prophecy he is lamentably deficient in his judgments on history. To make matters even worse, his spiritualism is nothing higher than that animalizing theory of evolution according to which man is only . . . "the better beast, using his senses, not the sense of sense."

On this assumption he proceeds to read Bergson's *élan vital* into the past and calls the result "interpretation." Should anyone, on the ground of "personal impressions" of the Dean's writings, object to such criticism, he can do no better than recall the words in which Dawson, the sorry dupe in "Pelham" tries to excuse his own errors by shifting the blame on to those who misled him. "They never spoke of things" he says, "by their right names; and therefore those things never seemed so bad as they really were." The admonitory value of these words for such as indulge in modernistic literature is still further heightened in view of that supercilious attitude towards the past which is at once so peculiar to the Modernist and so marked a characteristic of this book. But in the reflection of Browning, "'Tis looking downward that makes one *dizzy*" is a psychological fact which better perhaps than anything else explains how it is that Dean Mathews could entitle his book "The Spiritual Interpretation of History," when in reality he only succeeds in filling its 219 pages with something very like the opposite. M. I. X. M.

Should Students Study? By WILLIAM TRUFANT FOSTER, LL.D., President of Reed College. New York: Harper & Bros. $0.50

Testimonies and above all, apparently, statistics are the arguments that appeal most today. It was not always so. There was a time when an analytical study of the nature and the purpose of an object was regarded as capable of yielding conclusive evidence for or against a belief or a conjecture. But the modern mind would seem not to have entered as yet upon that stage of evolution wherein close reasoning is followed with understanding and ease. President Foster has done well then in basing his arguments on the findings of statistics. The old contention that it really does pay to study is, he tells us, borne out by the facts. The boy who studies in the high school is a good student in the college; the college student or the "grind," as his companions are inclined to call him contemptuously, attains high rank in the professional school, and success in after-life. And what of the "good fellow," of him whose sole ambition is to become the hero of the diamond or the gridiron, and of all those who are satisfied with the "gentleman's grade," in which mediocrity is the highest point attainable? The facts tell painfully against his chances for success in life, so much so that what the prospective law student must say to himself may be commended to the earnest consideration of every college youth. "If a college undergraduate," writes the author, "is ready to be honest with himself, he must say, 'If I am content with mediocre work in college, it is likely that the men in my class who graduate with honor will have three times my chances of success in the law school, and the men in my class who graduate with highest honor will have nearly ten times my chances of success."

"Thinking by Proxy," is a chapter that deserves to be pondered over by pupil and teacher alike. As the author well says: "You can lead a boy to lectures, but you cannot make him think—at least not often by this, the easiest of all methods of instruction." Doubtless, the lecture system can be a most deadening thing, like a phonograph record from which the harmonies have fled; and if we are to believe even half of what we hear and read, the lecture system as it is interpreted in many a university is only too often open to this charge. The daily or bi-weekly "quiz" is or should be the life-giving principle of the lecture. But how many professors of "modern philosophy" would be willing to have the most thoughtful of their students propose their doubts in the classroom? Would the professors be able to solve these doubts to the satisfaction of the reflective pupil?

The independence of thought President Foster praises, particularly in matters of religion, will seem to many, and justly, too broad; but if hedged round with the necessary safeguards and limitations, it deserves a place of honor in the scheme of education. Insistence upon making boys think for themselves is not of course something new in the history of education; and yet one cannot help suspecting that "thinking by proxy" is not the distinctively Catholic disease it was once considered to be.

J. A. C.

Lloyd George: the Man and His Story. By FRANK DILNOT. New York: Harper & Brothers. $1.00.

This is a first-hand picture of the man who may now be said to rule the destinies of England. It brings him before us as a living personality whose minutest trait has been accurately observed. The writer has known "the little Welshman" for many years. He has seen, as he tells us, the present Prime Minister of England as the young political free-lance fighting what seemed to be at times a losing battle for the most unpopular causes, watched him thrilling an unemotional British audience with his eloquence, and studied him in Parliament, holding his own against a storm of opposition and invective. He has been charmed with his admirable home-life and the sturdy virtues which he practises amid the humble folk of the Welsh hamlet where he mingles unostentatiously with the friendly artisans and the farmers among whom he passed his childhood.

Many will be out of sympathy with the policies of the statesman whose rise to power has been so startling, but all must admire the lessons of energy and high resolve, of which he has so often given the most singular proofs. The book is

written in thorough sympathy with the aims and the ideals of the hero, but it is not a mere piece of exaggerated panegyric. Mr. Dilnot admits that in some lights it seems a "shabby" thing that Lloyd George should have ousted Mr. Asquith from power, yet he does not think that Lloyd George sordidly schemed to take the ex-Premier's place. According to Mr. Dilnot, Lloyd George realized that the war must be pressed home to victory, and that the presence of his former chief at the head of the Government was an obstacle in the way, and that he must be sacrificed.

The book is interesting and on the whole gives a correct impression of a forceful and dominant figure. It teaches what great things can be accomplished even by those who start out in life with the heavy handicap of poverty, obscurity and opposition of every kind, provided that it be offset by a high purpose and an unflinching resolve to succeed. J. C. R.

BOOKS AND AUTHORS

"A Short History of Ireland" (Stokes, $0.80), by Constantia Maxwell, M.A., is moderately fair, though obviously written in the interests not of the native Celtic majority of Ireland, but of the descendants of the English colonists there. Consequently there is a toning down, if not an actual omission, of all that might paint England and her Irish policy in an unfavorable light, together with a judicious avoidance of aught that might unduly influence opinion in favor of the native Irish. There are no great, glaring misstatements, but everywhere are gentle understatements, etc., so the effect sought is produced in a manner imperceptible to the unobservant reader.

"*Manuale Ordinandorum* or the Ordination Rite According to the Roman Pontifical" (Archabbey Press, Beatty, Pa., cloth, $0.50; paper, $0.25), by the Rev. Aurelius Stehle, O. S. B., is a handy manual containing all the rubrical points on the manner of conferring the tonsure and the Minor and Major Orders. The text of the Roman Pontifical is printed in full with the addition of many useful and informing notes taken chiefly from the authentic decrees of the Holy See and from approved authors. The text is preceded by a description of the things which must be prepared before the ceremonies take place and by appropriate instructions to the *ordinandi*. After the text there is a short summary of the doctrine concerning the defects which may occur in the conferring of the Orders, with the corresponding information on what has to be done in different cases. A collection of decrees bearing on ordinations and the text of the faculties of bishops in this matter close the work. All this is contained in a neatly bound and printed pamphlet, octavo, of eighty-eight pages.

In "Changing Winds" (Macmillan, $1.60), St. John G. Ervine, a decidedly ribald, intolerant and opinionated young Ulsterite, writes the 571-page story of Henry Quinn's political, amorous and literary vagaries. The author's hope for Ireland is the conquest of the "publican, the priest, the politician and the poet" and the country's transformation into a little replica of England. He insults and misunderstands Catholics and their religion as a true Orangeman must, and he reports the conversations of four Fleet Street literary men with the disgusting fidelity that the "new Irish school" affects. Henry's morals, it need scarcely be added, are no better than his manners. The best portions of the book are the descriptions of the Easter Week uprising and England's slow realization of the war's seriousness. In Mr. John Marsh, the author seems to have painted a good portrait of John McDonagh.

"The Contemporary Short Story" (Heath, $1.25) is a "practical manual" Harry T. Baker, M.A., instructor in English in the University of Illinois, has prepared for those who cannot die content until they have seen their names in the magazines. "Most authors under twenty-five years of age," is his sage counsel, "had better not be writing short stories at all." If many older authors, we might add, could contrive to avoid, until they are at least seventy-five, writing any more short stories, the mass of worthless material that now burdens our news-stands would be profitably lessened. The author, who has been special reader for fiction publishers, gives advice which teachers of English may find of value. But why should young people be encouraged to write for certain magazines that are not fit to enter a Christian home?

"*Benedictus Qui Venit*, a New Mass Book for Youth. Containing Instructions and New Prayers for Mass and Communion Proper to the Days of Youth" (Longmans, $0.30), by Father W. Roche, S.J., in arrangement is like his "Mysteries of the Mass in Reasoned Prayers," which was praised in our issue of February 12, 1916. Simple prayers for each part of the Holy Sacrifice are printed in broken lines that suggest pauses for reflection, and the accompanying explanations are brief and clear. Here, for instance, is what the boy who uses this little book says to Our Lord at the Gospel:

> I like to think how you stood by or sat watching our games—our pipings and dancing in the market place—and saying your Kingdom was for such as us. The daughter of Jairus you brought back to life and the dead son of the widow likewise. From a boy and a girl you drove the devil headlong. No one can count the young folks you cured, nor how many others you "looked on and loved" as upon the young man who called Thee Good Master and knelt at Thy feet. You allowed youths and maidens to carry palms and the boys of the streets to sing your praises, and one brave lad to bring the five loaves with which you fed the multitudes. Let me too praise Thee and serve Thee and love Thee and cling close to Thee and be of Thy Kingdom.

"Crabb's English Synonyms," (Harper, $1.25), has long had an honored place on the desks of literary workers and careful students, and it has had a part all its own in keeping the language from inaccurate and slipshod usage. The book deserved to be perpetuated; but of late it had lost something of its usefulness because it was climbing up the hill to its century of years, and naturally did not take account of those many words which have long since ceased to be neoterisms and are now accorded the sanction of the best writers. This defect has been remedied in the century edition, which in a revised and enlarged form, but one that retains the old thoroughness of discussion, has brought the volume up to date, filled the gaps and supplied a complete set of cross-references. "Crabb's" old friends will doubtless wish to renew their acquaintance with him, and the book may well look forward to another century of increased usefulness.

"Sea Plunder" (Lane, $1.30), by H. De Vere Stacpoole, will appeal to lovers of Robert Louis Stevenson's "Treasure Island." In this up-to-date story "pieces of eight" are not the treasure sought for, but the pirate crew of the Penguin seek rather the priceless Australian cable buried in coral one mile below the blue of the Pacific Ocean. The leading characters, Captain Blood and First Mate Harman, are lovable rogues who cherish in spite of their calling a peculiar honor-code of their own. ——"Louisberg Square" (Macmillan, $1.50), by Robert Cutler, is a rather commonplace love-story, too long drawn out. The refined Bostonians, of which this book is a record, are for the most part an aimless lot whose history is tedious reading. Some

Italians are introduced to be "uplifted," and some Irish to be derided.——Elaine Sterne's novel, "The Road to Ambition" (Britton, $1.35), bears the marks of a 'prentice hand. The central figure of the story is "Bill," a superhuman steel-puddler, who invents a new refining process, becomes a "gentleman" miraculously and then weds the lady of the land. Probabilities are repeatedly strained to the breaking point.

In "A Garden Rosary" (Houghton, Mifflin, $1.25), Agnes Edwards, in carefully chosen language, describes the flowers of her well-stocked garden, as, from April to November, they spring up, bloom and fade. The dainty book is full of happy similes. For instance: "The lemon verbena is like one of those rare and inconspicuous women whose life is made up of continual and silent willing sacrifice. Break a spray and it thrusts out another even more fragrant. Crush the leaves between your fingers and a heavenly perfume is your only rebuff. It lives by giving." As the year waned, the author's mother, who was also very fond of flowers, passed away, and the bereaved daughter goes to the garden for comfort, poor pagan that she is, but ends with the faint hope that "the same Power" which regulates the development of a rose perhaps orders the "course of every human life in the way most rightful and inevitable."

The May *Month* is a particularly interesting number. It begins with "The Death-Knell of Autocracy," Father Keating's examination of President Wilson's war message and the significance of America's entrance into the great conflict. "The Art of Bolstering" is the title of Father Sidney Smith's review of a Protestant pamphlet on the Primacy texts. In "A German Vindication of Belgium," Mr. Hilliard Atteridge cites the Cologne *Volkszeitung*, a Catholic paper, to disprove the "atrocities" alleged to have been commtted by Belgian civilians. Father Thurston has an erudite article on "Afflictions" or the use of genuflections for penitential purposes, and Hugh Anthony Allen contributes an excellent "Appreciation" of Joyce Kilmer's poetry, which "floats high above all the rest" now being written in this country, "white and beautiful, eager with fresh, unstinted loveliness." He quotes for special commendation "The Robe of Christ," the concluding stanzas of which are these:

I saw him through a thousand veils,
  And has not this sufficed?
Now, must I look on the Devil robed
  In the radiant Robe of Christ?

He comes, and his face is sad and mild,
  With thorns his head is crowned,
There are great bleeding wounds in his feet,
  And in each hand a wound.

How can I tell, who am a fool,
  If this be Christ or no?
These bleeding hands outstretched to me!
  Those eyes that loved me so!

I see the Robe—I look—I hope—
  I fear—but there is one
Who will direct my troubled mind;
  Christ's Mother knows her Son.

O Mother of Good Counsel, lend
  Intelligence to me!
Encompass me with wisdom,
  Thou Tower of Ivory!

"This is the man of lies," she says,
  "Disguised with fearful art;
He has the wounded hands and feet,
  But not the wounded heart."

Beside the Cross on Calvary
  She watched them as they diced.
She saw the Devil join the game
  And win the Robe of Christ.

BOOKS RECEIVED

Allyn & Bacon, New York:
American Government, with a Consideration of the Problems of Democracy. By Frank Abbott Magruder, Ph.D. $1.25.

D. Appleton & Co., New York:
An Introduction to Social Psychology. By Charles A. Ellwood. $2.00; Women and Work. By Helen Marie Bennett. $1.50.

Benziger Brothers, New York:
The Rest House. By Isabel C. Clarke. $1.35; The Story of the Acts of the Apostles. By Rev. Denis Lynch, S.J. $1.75.

Bobbs-Merrill Co., Indianapolis:
Robert Burns: How to Know Him. By William Allan Neilson. $1.50.

W. A. Butterfield, Boston:
"Mademoiselle Miss." Letters from an American Girl Serving with the Rank of Lieutenant in a French Army Hospital at the Front. $0.50; The Edith Cavell Nurse from Massachusetts. $0.60.

George H. Doran Co., New York:
Cecilia of the Pink Roses. By Katharine Haviland Taylor. $1.25; Thirty Cent Bread. How to Escape a Higher Cost of Living. By Alfred W. McCann. $0.50; "Speaking of Prussians." By Irvin S. Cobb. $0.50.

E. P. Dutton & Co., New York:
Chemical Discovery and Invention in the Twentieth Century. By Sir William A. Tilden. $3.50; Soldier Songs. By Patrick MacGill. $1.00; Behind the Thicket. By W. E. B. Henderson. $1.50.

Funk & Wagnalls Company, New York:
Conditions of Labor in American Industries. By W. Jett Lauck and Edgar Sydenstricker. $1.75.

M. H. Gill & Son, Ltd., Dublin:
Life of Saint Adamnan. Patron of Raphoe. By Very Rev. E. Canon Maguire, D.D. 3/—; The Guileless Saxon. An Ulster Comedy in Three Acts. By Louis J. Walsh, 1/—; The Maguires of Fermanagh. 3/6.

Ginn & Co., New York:
Sociology and Social Progress. Compiled by Thomas Nixon Carver; Selected Readings in Economics. By Charles J. Bullock.

Harper & Brothers, New York:
Literature in the Making. By Joyce Kilmer. $1.40.

D. C. Heath & Co., New York:
Early European History. By Hutton Webster, Ph.D.

Houghton, Mifflin Co., Boston:
One Year of Pierrot. With Illustrations by Lester G. Hornby. $1.50; A Garden Rosary. By Agnes Edwards. $1.25; To Mother: An Anthology of Mother Verse. With an Introduction by Kate Douglas Wiggin. $1.00; Si Briggs Talks. By Madeline Yale Wynne. $1.25.

Mitchell Kennerley, New York:
A Simple Study in Theosophy. By Michael J. Whitty. $1.25.

John Lane Co., New York:
The Wanderer on a Thousand Hills. By Edith Wherry. $1.40.

Little, Brown & Co., Boston:
Criminal Sociology. By Enrico Ferri. Translated by Joseph I. Kelly and John Lisle. $5.00; Mental Conflicts and Misconduct. By William Healy. $2.50; The Psychology of Special Abilities and Disabilities. By Augusta F. Bronner. $1.75.

Longmans, Green & Co., New York:
Arboreal Man. By F. Wood Jones, M.B., D.Sc. $2.40; A Mind That Found Itself. An Autobiography. By Clifford Whittingham Beers. $1.50; "Raymond"; A Rejoinder. By Paul Hookham. $0.36; *Sponsa Christi*. Meditations for Religious. By Mother St. Paul. $0.90; On Causation. With a Chapter on Belief. By Charles A. Mercier. $1.40; French Windows. By John Ayscough. $1.40; Verses. By E. Bridges. $0.50; Lyrical Poems. By Dorothy Plowman. $0.60.

Macmillan Company, New York:
My Reminiscences. By Rabindranath Tagore. $1.50; A Schoolmaster of the Great City. By Angelo Patri. $1.25; Lollingdon Downs and Other Poems. By John Masefield. $1.25; God the Invisible King. By H. G. Wells. $1.25; Alaska; the Great Country. By Ella Higginson. $2.50; The World at War. By Georg Brandes. Translated by Catherine D. Groth. $1.50.

John Murphy Co., Baltimore:
Character Sketches of the Rt. Rev. C. P. Maes, D.D. Written by the Sisters of Divine Providence. $1.00.

The Oxford Press, New York:
Epictetus. The Discourses and Manual Together with Fragments of His Writings. Translated with Introduction and Notes. By P. E. Matheson, M.A. Two Vols. $3.50.

The Pilgrim Press, Boston:
Truths That Save. By Frank H. Decker. $1.00.

The Pilgrim Publishing Co., Baraboo, Wis.:
The Poems of B. I. Durward. Illustrated Centenary Edition, 1917. With Life and Criticism on Poetry.

G. P. Putnam's Sons, New York:
The Hundredth Chance. By Ethel M. Dell. $1.50; The Rubbish Heap. By "Rita." $1.40; The Gun-Brand. By James B. Hendryx. $1.50.

The Queen's Work, St. Louis:
Aloysius Ignatius Fiter. Director of the Barcelona Sodality. By Father Raymund Ruiz Amado, S.J. $0.50.

Ritter & Co., Boston:
The "Emden." By Kapitanleutant Hellmuth von Mücke. $1.25.

Russell Sage Foundation, New York:
Social Diagnosis. By Mary E. Richmond.

St. Joseph's Catholic Press, Jaffna, British India:
Philosophical Saivaism or Saiva Siddhanta. By Revd. S. Gnana Prakasar, O.M.I. $0.75.

Charles Scribner's Sons, New York:
Anchorage. By Florence Olmstead. $1.35; Standards. By W. C. Brownell. $1.00.

Frederick A. Stokes, New York:
The Mysteries of the Flowers. By Herbert W. Faulkner. $2.00; The Russians, an Interpretation. By Richardson Wright. $1.50; A Munster Twilight. By Daniel Corkery. $1.00.

The University of Chicago Press, Chicago:
Standards of American Legislation. An Estimate of Restrictive and Constructive Factors. By Ernst Freund. $1.50.

Chas. L. Van Noppen, Greensboro, N. C.:
Vondel's Lucifer. Translated from the Dutch by Leonard Charles Van Noppen. Illustrated by John Aarts. $2.00.

The H. W. Wilson Co., White Plains, N. Y.:
Minimum Wage. By Mary Katharine Reely. $1.25.

EDUCATION

The Gary Plan, 1917 Model

ONE is quite justified in the prophecy that in the course of the year 2017, if the world whirls that long, some unhappy savant will reach a stage in the composition of his "History of Educational Experiments," where it will be necessary to write a chapter on "The Gary Plan in New York." My heart goes out in sincere pity to that man. If he is prudent, he will remark that its origin is buried in obscurity, and for once he may be right as well as prudent. But if he is a philosopher, trained to hunt answers for questions that have none, he will fall to work on the "what, whence and why," and thereby plunge himself into an uncharted sea of difficulties. For to frame replies that will satisfy an interested generation, the New York Montagues and Capulets, is almost like attempting to square the circle. Perhaps, however, the coming races will not be equally contentious.

A Baltimore Critic

IT is not a matter of difficulty to collect a bibliography on the Gary Plan, but after a study of the alleged authorities, one is tempted to the conclusion that the Plan is very much like Hamlet's cloud. A gentleman, writing in the Baltimore *American Citizen,* holds that "the primary purpose of the Gary Scheme (pat word!) is the compulsory teaching of the Romissh (I follow copy) religion in the public schools by papal priests." This pundit allows that the "Scheme" has "possibilities," which possibilities, however, are only "the excellent jam that conceals and makes palatable the poison-pill of papacy which is being so eagerly gulped by gullible Protestants." The persons who urge the gullible Protestants to gulp this concealing jam are not precisely persons, but "the busy little bees of the Vatican, never known to take a vacation, or to leave off their stingers." These bees, trained by the Vatican, to turn from their original vocation of making honey, to the manufacture of excellent jam, are the Jesuits. "The Jesuit," says this person, "is always on the job," and in the present matter, he takes the measure of his most astute ancestors.

> The originator of the Gary Plan is Wiliam A. Wirt, of Gary, Ind. He is a cousin of John Purroy Mitchel, gallant Knight of Columbus, and loyal follower of Loyola, and present Mayor of New York City. Mr. Wirt is now being paid $10,000 a year of public funds of the City of New York for this job of delivering thousands of Protestant children, bound and helpless, into the hands of Rome's diabolic priesthood.

Considering the trying nature of Mr. Wirt's "job," ten thousand dollars does not seem an excessive stipend. It may pay for the chains and twine necessary to bind these thousands of hardy little annual Protestants, but will leave only a small sum to recompense Mr. Wirt for his exhausting labor in catching them.

Friends and Enemies

TURNING from this gentleman, whom the judicious will consider obsessed, the existence of a growing conviction, both among teachers and parents, that the Gary Plan "won't work," must be admitted. It was brought to New York by a whirlwind of antagonistic interests, and the strife then engendered has never been wholly allayed. Not without some show of reason is it claimed, that Mr. Wirt's theories have never been given a fair test. Yet, as his opponents have not been slow to observe, no educational experiment has ever been planned on so vast a scale, or carried out with such small concern as to its probable cost. Constantly has it basked in the smile of authority, an authority hard pressed at times, but usually on the top of the heap. Writing in the New York *Globe* on January 10, Mr. T. W. Metcalfe, an able commentator on local educational affairs, found in the appointments then made to the School Board by the Mayor, "a determination of the city administration to force the extension of the Gary Plan, irrespective of the protests of the supervising and teaching staff."

This "forcing" on the one hand, and the official favor enjoyed by the followers of the administration, on the other, are no doubt responsible, in some degree, for the varying estimates of the Plan in New York. No teacher will accomplish much if compelled to follow methods which he honestly disapproves, nor, in this case, can his failure be attributed to the system of which he is part. We seem to be facing a situation in which the friends of the Plan believe it a success, while its opponents see in it nothing but the beginnings of educational anarchy. Mr. Angelo Patri, for instance, principal of the largest Gary School in New York, considers his establishment an ample justification of Mr. Wirt's sagacity. Other critics find this same school the final justification of the worst that has been urged against the Plan. No Solomon has yet appeared in New York to strike a fair balance between these opposing judgments.

An Official Rating

THE only official rating of the Plan is nearly two years old, and the Gary schools may now be better or worse than was then indicated. In March and June, 1915, examinations were ordered by the City Superintendent, Dr. William Maxwell, to determine if possible, the relative efficiency of the traditional type of school, the prevocational school, sometimes called the "Ettinger school," and the Gary school. Tests in arithmetic, geography, spelling, history and grammar were taken by more than ten thousand children. In his report to the Board of Education, dated January 16, 1916, Dr. Maxwell wrote: "The results show that of the three types, the traditional schools made the best showing, the prevocational schools stood second, and the Gary schools stood third," the averages being 51.1, 45.5 and 43.7 respectively. The following figures, compiled by Mr. B. R. Buckingham, then chief statistician to the Superintendent, were submitted:

	Arithmetic.	Spelling.	Geography.	History.	Grammar.	All subjects.
Gary	42.2	62.2	52.3	38	24	43.7
Prevocational	47.5	64.4	54.5	40.3	21	45.5
Traditional	51.4	77.6	57.3	43	26.3	51.1
All schools	47.9	64.8	55.2	41	23.1	46.4

In June, 1915, a similar series of examinations was given to discover the percentage of pupils who had improved since March. Again the Gary school failed to show any superiority over the traditional type.

	Arithmetic.	Spelling.	Geography.	History.	Grammar.	All subjects.
Gary	40.7	52.8	58	72.3	55.8	55.9
Prevocational	47.6	63.7	53.4	67.2	65.8	59.5
Traditional	54.3	63	57.7	63.2	62.9	60.2

The ratio of the increase from March to June was 14.32 for the traditional, 11.94 for the prevocational, and 8.17 for the Gary school. Thus the older schools "appear to even greater advantage," comments Mr. Buckingham, "due to the fact that, in general, their improvements were made from higher initial scores."

What the Figures Show

IT should be noted in fairness, however, that neither Mr. Buckingham nor Dr. Maxwell believes that these tests are in any sense final. Yet they represent a serious attempt to arrive at an evaluation of the Gary Plan, and are sufficient to throw doubt on the claims advanced not by Mr. Wirt, but by radicals

who have attached themselves to the schools. If the Gary Plan cannot turn out boys and girls as proficient in the fundamental branches, as the school of the older class, what it may have to offer in the way of manual training or "auditorium periods" is loss, not gain. The statistics gathered by Mr. Buckingham, if they do nothing else, at least bear out the contention incorporated in Dr. Maxwell's last report:

> The evidence afforded by this report is unfavorable to the defense. It shows that claims made have not, in the case of these particular schools, been substantiated. It makes clear the fact that, in matters regarded by the State as constituting essential parts of an elementary education, these schools have been unable to advance as many of their pupils within a given time as have the schools offering the regular course of study. It shows that the amount of improvement gained by each pupil does not equal the amount of improvement gained by each pupil of the regular schools. Extenuating circumstances may be urged, and rejoinders be made; but these facts will remain unchanged.

These "extenuating circumstances" have in fact, been urged, and an answer of considerable acumen was prepared by Mr. Howard Nudd of the Public Education Association. By refusing to accept examinations as a valid test, this rejoinder did not directly meet the facts alleged in the Buckingham report, but changed, rather, the ground of contention.

Present Status of the Plan

DATA on the present status of the Gary Plan in New York are not easily gathered, even on application to the Department's ever-willing Bureau of Reference and Research. On March 31 there were 798,235 children in 559 public schools in the city. Of these schools, seventeen, with an attendance of 40,852, are operating under Mr. Wirt's direction. The Research Bureau does not find "it possible to segregate from general budgetary appropriations for schools" the exact sums expended on the Gary schools, and hence the precise cost of the experiment is not known. "Independent of the budget, however, an appropriation has recently been requested for approximately $0,000,000 for new buildings and equipment, alteration and equipment of existing buildings, and additional sites, covering about forty-six schools." Oddly enough, the school authorities do not seem to know how many children are taking advantage of the religious instruction, sometimes possible under the Plan, or where these children go, or what training they receive, "when excused at the request of their parents from attendance at play or assembly periods." The Research Department informs me that since "no data are kept as to religious affiliation," the only means of ascertaining these facts would be "to take a census." I am in no position to accept the Department's suggestion, but, judging by two of the largest Gary schools in the city, I feel safe in saying that not one-half the Catholic children in these schools receive any religious instruction. The indifference of the school authorities, necessary under the law, coupled with their frequently repeated assertion that religious instruction has no essential connection with the Plan, shows how baseless are the fears of our brother of Baltimore, introduced in an opening paragraph, and of his followers.

The Suspended Judgment

THE best ground from which to view a circus poster, in order to take in with the wide angle of your eye, the *tout ensemble* of its mammoth expanse, is always across the street. The Gary Plan is something like that circus poster, and the critical public has not yet been able to cross the street. It is blocked by commentators and cranks. Perhaps, with our short vision focused on the lithographed clown, we have not been able to discern the beauteous equestriennes, the daring bareback riders, the marvelous fire-eaters, the death-defying acrobats, and the other attractions of the Greatest Show on Earth, depicted on the rest of the poster. The Gary Plan may or may not be a circus, consisting mainly of a $6,000,000 tent, one clown, and the New York *Tribune* for a "barker." One thing, however, is certain. It is not a Popish plot.

PAUL L. BLAKELY, S. J.

ECONOMICS

Economic Aspects of War Finance

THE unanimous action of Congress in the passage of the gigantic $7,000,000,000 bond issue is now a matter of history. The President's signature approved the greatest single government loan ever floated. Three billions of this fund will go to the Allies as a huge credit extension to be spent in this country. To Great Britain something like $200,000,000 has been tendered. Italy, France and Belgium have likewise been participants in the enormous fund of wealth America now extends to the Allies in the struggle for the supremacy of democracy. Furthermore, the partial issue of two-and-one-half per cent Treasury Certificates to the amount of $200,000,000 has already been oversubscribed by American financiers. This augurs well for the ready disposal of the remainder. The first instalment of the "Liberty Loan of 1917" is now being offered to the people of this nation. It is everywhere recognized that duty to our country prescribes in unmistakable terms that every citizen buy government bonds in proportion to his ability. The varied sizes of denominations will facilitate their purchase, and render it possible for the poor as well as the rich to invest in these government securities.

Immediate and Future Effects

I BELIEVE that nearly all economists recognize, as do members of Congress, that this large initial bond issue is politically expedient. It would not have been practicable to introduce at once tax methods sufficient to cover the expenditures of the first year of the war. Again, loans to England and France could most easily be raised only through bond issues. As Professor Sprague of Harvard aptly remarked, a bond issue is expedient to "grease" the war machinery; to which Professor Anderson, his colleague, appends the added desirability of bonds to "get up steam."

Furthermore, this enormous war credit must have had a very valuable and powerful psychological effect upon the warring nations, on the one hand encouraging the new and probably faltering democracy in Russia, and on the other, it is hoped, producing dire consternation among the Central Powers. A recent cartoon most appropriately pictures the American Eagle with the Stars and Stripes in one talon dropping a "three billion dollar bomb" upon the heads of the Imperial German Government, with the Kaiser and his counselors scampering in the wake of the explosion.

Nevertheless, economists cannot help feeling that a series of bond issues will prove most disastrous to the ultimate best interests of America. Taxation of socially inefficient production and consumption, incomes and excess profits should be made the primary source of war revenue in the future, while bonds should only be used in a supplementary way. In giving their unanimous indorsement to taxation, economists set forth two broad, confirmatory principles; the first is moral and the second is economic and financial.

Conscript Profits and Incomes

IN the first place: conscription of profits and incomes is just as equitable as conscription of bodies and lives. For war may be defined as a social enterprise fought for the social rights of the entire social body. If a man gives one hundred per cent of his body and life, there is no valid reason why every income receiver and every income-earner remaining at home should not give one hundred per cent of his earnings above an amount necessary to maintain a sufficient standard of living. The man who buys a bond receives a promise of repayment, together with

interest. The man who gives his life receives no such assurance. The Government cannot repay the life or limb the soldier in the trench may lose. If the patriotism of the man who remains at home, the farmer, the manufacturer, the worker, the income-receiver, is not sufficient to welcome any and all taxation above a living wage, needed in the prosecution of war, his lesser patriotism is thereby undeniably demonstrated.

In the second place, bond issues, no matter how raised, will cause inflation of the circulating medium, and consequently still higher price levels will prevail. Taxation will almost completely avoid all inflation. This may be discussed in detail.

Bond Issues and Rising Prices

BOND issues, under our system of deposit banking, will create purchasing power through the extension credit, where there was none before. This is virtually equivalent to a sudden increase in our supply of money, and inevitably leads to higher price levels. This is not mere theory, for the Allies' bond issues of the past two years have been an important contributing cause of the present high prices. While the intensity of demand (relativity of supply and demand) has aided to increase prices, and the present unpatriotic speculation and hysterical anxiety on the probable slight deficiency in food supply, are giving violent upward spurts to many commodities, the constantly expanding bank reserves and the consequent rapidly decreasing purchasing power are all contriving to elevate prices to levels never known before. Because of the quantitative relation of purchasing power to goods it is useless to deny that further bond issues will inevitably lead to still higher prices. Taxation, since it does not affect the amount of our circulating medium, will very largely prevent inflation.

With higher prices the expenses of the consuming public will increase in proportion to what they consume, and not according to their ability to pay. A higher price level will seriously decrease the already impaired purchasing power of the salaried and working classes. Those whose incomes are from such sources as land and capital, which supply the goods constantly rising in price under inflation, will benefit through enhanced war profits. The cost-of-living curve compiled by the New York *Times Annalist* stands at 275.9 for May 5, whereas a year ago the index number of the same was 168.2, taking the decade 1890-1899 as 100. This indicates an increase of sixty-four per cent in the last year alone. In the past four weeks the cost of living has mounted by 10.9 per cent. This means that a man with an average-sized family receiving an income of $1,640 is now no better off, economically, than he was last year at an income of $1,000. This is almost unbelievable, yet the index numbers in the above curve are accurately and scientifically drawn up and cover the average wholesale price of twenty-five food commodities selected and arranged to represent a theoretical family's food budget. Wages always lag behind wholesale prices on the rise. In fact, it is foolhardy to urge that wages in general have increased proportionately with rising prices.

Equitable Distribution Demanded

WHAT we want is an equitable distribution of the cost of the war among all classes of society. Taxation will distribute the burden with justice. It will tax those remaining at home; it will conscript the excess profits from war manufactures; it will put the burden upon all classes in the present generation. In contrast to this, further bond issues will but transfer the debt from certain classes within the nation in the present to certain other classes in the nation in future generations. If history serves as a reliable guide, the present purchasers of bond issues will receive interest from the Government, paid from the taxes of those returning from the war. The popular antagonism rife against the bondholders immediately following the Civil War must not be forgotten. Briefly, the masses doing the fighting in the present will largely bear the burden of repayment in the future, disproportionately to their ability to pay. Radical changes in our tax laws will, admittedly, somewhat relieve the injustice of this situation.

Taxation will increase war efficiency. Under further bond issues prices will rise. Even the Government will have to pay the higher prices for war equipment and food; this will lead to the more rapid exhaustion of bond issues already made, in turn requiring the issuance of additional bonds to constantly buy goods at constantly increasing prices. This cumulative geometrical progression can be avoided by taxation. In the words of the Committee appointed by the United States Chamber of Commerce to consider war finance: "War borrowing leads to extravagance; war taxation leads to economy." Finally, it will be easier to resume our normal civic life, enterprise and industry following the war if prices have not meanwhile suffered vertical inflation.

University of Minnesota. JOHN J. WAGNER.

NOTE AND COMMENT

A Catholic Dean in a Bolivian University

THE *Ceylon Catholic Messenger* mentions the appointment of one of the leading Catholic journalists and social workers of Madrid, Senor Don Rufino Blanco, for the important position of Dean of Philosophy and Letters at the Bolivian National University of La Paz. The Bolivian Government had petitioned the Spanish Minister to send them a man who should organize the entire course of philosophic studies in their great university. Senor Blanco was a professor at the Madrid Normal School and editor of the official Catholic organ *El Universo*. He is a foremost authority on matters of pedagogy.

> This appointment will go a long way in cementing Spanish-American relations, which all so eagerly desire; but it has been hailed with special enthusiasm by the Catholic press, for they know well that in the hands of such a man the philosophic and higher studies in the Republic which now at last turns for light and direction to the mother country, will receive a deep Catholic and orthodox impress, which must strongly tend to the progress of religion and order in Bolivia.

It is needless to say that the Spanish Minister who has made the appointment was not swayed by any "clerical" prepossessions.

Army Chaplains

THE circular concerning army chaplains, issued by order of Cardinal Farley, at New York, is of general interest. The document says:

> The President has been authorized by Congress to raise, by draft and by volunteer enlistments in the regular army and in the National Guard, a force of approximately 2,000,000 men. The Government provides a chaplain for each regiment on a war basis of 1,800 men. Consequently the new army will require more than 1,000 chaplains. The Catholic proportion, according to present arrangements with the War Department, is about 450 chaplains for the entire United States. Of this number New York will be required to furnish forty priests. All who are appointed chaplains in the new army will have the rank of First Lieutenants. Candidates must have the approval and recommendation of their ecclesiastical superiors, must be under forty years of age and in sound physical condition. The clergy of New York are hereby asked to volunteer for this service. Should an armed force be sent from this country to fight in France or elsewhere, it is certain that our priests would not permit our Catholic soldiers to go unattended. It is desirable therefore to have a list of those who are willing to serve, so that when the time comes, they will have official standing and recognition.

The applications are to be sent to his Eminence and formal application blanks, issued by the War Department, will then be mailed to all the approved candidates. When returned, these

applications will be forwarded with a letter of recommendation to the military authorities. Appointments will be made from this list, as the work of organization progresses.

Royal First Communion of Belgian Princess

THE First Communion of the little Princess Marie José, the only daughter of the royal house of Belgium, took place within the little strip of Belgian territory still held by the Belgian army, in which Queen Elizabeth had erected a temporary orphanage for destitute Belgian children. In the humble chapel of this refuge, and in company with some of the orphan children, the little Princess received her First Communion at the hands of the Bishop of the diocese. The small space was densely crowded with orphans, officers and poilus.

> On a prie-dieu in front of the altar knelt King Albert in uniform and the Queen in plain white coat and skirt. The little princess, in traditional white dress and veil, and wearing a gold medal, knelt a little in front. She looked very lovely and very simple on this beautiful day, and at the close of the Mass, after a pious thanksgiving, in which her royal parents, who had also received Holy Communion, joined, she came forth in sunshine to greet her companions of the hours of misfortune, the staff officers of her father's entourage, the ladies of the Queen's tiny household, and then busied herself the rest of the day with the orphans.

The little Princess had made the journey to Belgium from her English convent school that she might here, in her own native land, receive for the first time her Divine King in the Holy Sacrament. Her two brothers were both present at this event.

Award Offered for Catholic Historical Essay

AN earnest effort is being made by the United States Catholic Historical Society to interest Catholic students in research work along national and Catholic lines. For this purpose a circular has been addressed by the Society to the various Catholic colleges, offering a prize of $100 in gold for the best essay on any one of the following topics:

> (1) The Centenary of Illinois (December 30, 1918): Catholic Landmarks and Achievements, Past and Present, in the State. (2) Catholic Social Service as Illustrated by the Creightons of Omaha, the Mullanphies of St. Louis, Margaret Haughery of New Orleans, Carney of Boston, Heeney and the Parmentiers of New York, the Drexels of Philadelphia, and the Founders of Benevolent Institutions elsewhere. (3) The "Marcus Whitman Myth" and the Missionary History of Oregon.

The following are the conditions governing the contest:

> (1) Every contestant must be certified by the faculty as a student in a course in a Catholic college. (2) The MS., which must be typewritten, is to contain no fewer than 2,500 words and may not exceed 5,000 words. It must be received at the office of the United States Catholic Historical Society, 346 Convent Avenue, New York, before November 1, 1917. (3) The papers will be passed on by the Editing Committee of the Historical Society, and the final award will be made by a special committee composed of the Rev. R. H. Tierney, S.J., Editor of AMERICA; Dr. Condé B. Pallen, Managing Editor of the "Catholic Encyclopedia," and Thomas F. Woodlock, Esq.

The successful essay is to be published in the Society's *Records and Studies*. Thus an excellent opportunity is afforded the faculties of our Catholic colleges to encourage the important work of Catholic historical study.

Rogation Days

BISHOP McDONNELL, in a special pastoral letter, directed the attention of the clergy and people of the Brooklyn diocese to the recent Rogation Days and their application to our present conditions. This period of stress brings home to us more than ever the wisdom and forethought of the Church in instituting these days of universal supplication, intended to call down God's mercy upon a world that has greatly offended Him and to avert the merited punishment, which for nations and peoples is likely to find its expression in such disasters as are now overwhelming the earth. They are likewise instituted to obtain the bounty of an abundant harvest, which is always to be desired, but is most urgently needed now. After specifying the prayers to be recited, the episcopal letter continued:

> We order these prayers that the Lord, hearkening to the cries of His people, may in His mercy bless our fields and farms and grant us an abundant harvest, and bestow on our country, in His own good time, a happy ending of the war, and the blessing of an enduring peace. We beg you to exhort our people to be mindful of the words of the Sunday's Epistle, "Be ye doers of the word, not hearers only," that their faith may be reflected in their daily lives and their supplications be more acceptable to the Most High.

The Rogation Days of the Church are April 25, called Major; and the three days preceding the Feast of the Ascension, called Minor. The former dates back to the very earliest years of Christianity and was the date set by the pagans for special worship of their idols, in atonement for which the Christians sent up their own supplications to the Throne of the one true God and Father of all. The later Rogation Days were first introduced into the Catholic Church in the year 511, at Vienne, by St. Mamertus, though an even earlier origin has been assigned to them by some historians.

The Wonder-Worker of Padua

CLIENTS of St. Anthony will be delighted with the following beautiful episode from the life of the late Austrian Emperor Francis Joseph quoted by Father Hull in the Bombay *Examiner* and taken originally from the English *Universe*. The incident is said to have been related by the Emperor himself. The son of a poor woman had been condemned to death for some crime he had committed, and the mother in her great affliction went about seeking the signatures of all the influential people in her district to obtain a reprieve. The task was completed late in the evening before the day set for the execution, but when she presented herself, tired and footsore, at the palace gate the monarch had retired to rest.

> In her despair she went to the village church, and, after praying long and earnestly before the altar of St. Anthony of Padua, she placed the petition upon the altar and returned to her humble abode. In the morning, however, she ascertained that the Emperor had, during the night, signed the doomed man's reprieve. She got access to his Majesty, and he then told her that a monk from the neighboring monastery had, just before midnight, gained access to his chamber and presented the petition, which he signed. The poor woman, quite at a loss to understand to whom she was indebted, told the monarch her experiences, and he became as interested as herself. Ordering a horse to be saddled, the Emperor rode to the monastery and asked the Prior to explain how it was a monk had been sent to disturb him at such a late hour the previous night. The Prior assured the Emperor that no one from the monastery had either gone or been sent to the palace, and, to prove that what he said was true, he had all the monks called from their cells and brought before His Majesty, who interviewed each of them in turn, but failed to identify his mysterious visitor of the previous night. Before leaving, however, the Prior escorted his august guest over the building, when, on entering the chapel, the Emperor suddenly looked at a large oil painting over an altar, and, intently gazing at it, asked who it was, as it much resembled some one he had recently seen. The Prior said: "Your Majesty must be mistaken, for that monk left this monastery many years ago. It is St. Anthony of Padua." Then said the Emperor, "That is the monk who was my visitor last evening!"

This is but one of the countless little incidents woven like a flowery wreath about devotion to St. Anthony. The popular trust in his gentle intercession at the Throne of God is founded upon more than sentiment.

AMERICA

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A London Pilgrimage

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THE AMERICA PRESS NEW YORK CITY

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Who's Who

REV. FRANCIS JAMES FINN, S.J., who contributes "Laurie Blakely, an Old-Fashioned Journalist," to this issue of AMERICA, was born in St. Louis, October 4, 1859, educated in St. Louis University and Woodstock College, Woodstock, Md., author of some twelve or fifteen books for boys, including "Claude Lightfoot," "Harry Dee," "Tom Playfair"; contributor to *Benziger's Magazine,* the *Messenger,* AMERICA, etc., etc.

MRS. HANNA SHEEHY-SKEFFINGTON, author of "What Does Ireland Want?" in this issue of AMERICA, is the daughter of David Sheehy, M.P. for North Meath, born in Cork of an old County Limerick family. Rev. Eugene Sheehy, her uncle, is a priest famous for forty years in Irish National affairs, who was imprisoned in Land League days and was sent to attend Land League Conventions in America. Bishop O'Dwyer of Limerick, now the most popular man in Ireland, is a cousin. She was graduated from University College, Dublin (B.A.) and completed her studies in Belgium and Germany; met at college, Francis Skeffington, who was graduated about the same time; on their marriage he changed his name to Sheehy-Skeffington. The latter was a pacifist, greatly interested in labor, suffrage and economic problems and strongly in favor of national independence. During the insurrection of Easter Week, while working to keep order and to organize a volunteer police force, when the Dublin Metropolitan Police withdrew to their barracks, he was arrested by Captain Colthurst, marched around as a hostage and then shot without trial. A sister of Mrs. Skeffington was married to Thomas Kettle and another to Mr. Culhome. The three sisters were widowed within a year. After the insurrection, when Mr. Asquith came to Dublin, he tried, in a personal interview with Mrs. Skeffington, to get her to accept compensation for the death of her husband. She refused to accept his offer in any way and succeeded in eluding the officers of the Government and reaching this country with her son, Owen, seven years of age. She has appeared before the public over much of the country and told the story of conditions in Ireland, in a manner that has been most effective because of her extraordinary power of restraint, as well as her ability and power of exposition as a speaker. Because of her environment, her education and her personal experiences she is singularly well qualified to speak on present-day problems and conditions in Ireland. (*Communicated.*)



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Chronicle

The War.—During the past week in France there has been a lull in the fighting on the British front, the intermittent engagements which have taken place north of Bullecourt have not materially affected the battle line. In the Ailette Valley, the French have made repeated but unsuccessful attempts to advance on the Vauclerc Plateau, west of Craonne; further east they won a series of minor successes in the vicinity of Moronvilliers, where they have taken all except one of the crests of the Moronvilliers range, including the heights of Carnillet, Blond, Haut, San Nom, Casque and Teton. The victory is of importance in this sense that it gives the French possession of points of observation which dominate the territory north of their lines.

Bulletin, May 21, p.m.-May 28, a.m.

The most notable advance of the week has been that made by the Italians on the Carso Plateau, north of Triest. Shifting their offensive from the line between Tolmino and Goritz, as soon as they had secured the ground recently won, the Italians made a vigorous attack on a broad front from Castagnavizza to the Adriatic at a point a little northeast of Duino. Their offensive broke through the strong positions held by the Austrians throughout the line of attack, carried them beyond Boscomalo and Jamiano and resulted in the capture of Hill 92, east of Pietra Rossa, of Hills 77, 58 and 21, east and southeast of Monfalcone, and of the town of Bagni, a half-mile from the sea. Later they increased the gains by storming Hills 235 and 347, north of Jamiano, and by forcing back the Austrians to a line a mile and a half north of Duino; subsequent attacks gave them possession of Hill 220, southeast of Boscomalo, and of the heights between Flondar and Medeazza.

Although their most important gains were all made south of Goritz, they have also made progress north of the city, where they have advanced on the northwestern slopes of San Marco, on Monte Santo, and especially on the highest peak of the Vodice ridge where they have captured Hill 652. To offset this offensive the Austrians have taken the offensive in the Trentino, but without notable success.

Discussion by the conferees on the divergent elements of the Senate and House drafts of the Espionage bill has resulted in agreement on the export embargo and search-warrant sections and on the section penalizing interference with foreign commerce. No progress, however, has been made towards framing a censorship measure that has any clear likelihood of passing.

The Espionage Bill

Republicans in the House are practically unanimous in their determination to oppose the measure in any form should it again be referred to the House; in the Senate, although there is a possibility that three Senators who voted against the censorship section may vote for it, the majority are apparently more fixed in their opposition than before. The President in the hope of forcing its passage addressed a letter to Mr. Webb, Chairman of the House Judiciary Committee, in which he said in part:

> I have every confidence that the great majority of the newspapers of the country will observe a patriotic reticence about everything whose publication could be of injury, but in every country there are some persons in a position to do mischief in this field who cannot be relied upon and whose interests or desires will lead to actions on their part highly dangerous to the nation in the midst of war. I want to say again that it seems to me imperative that powers of this sort should be granted.

Attorney-General Gregory made an official declaration supporting the President's view, in which he said that the Department of Justice is still of the opinion that it is necessary to confer on the President authority to exercise censorship of the press along the lines indicated in the Gregory draft of the censorship section. Despite these communications opposition to the measure has grown rather than diminished. The conferees suggested the following tentative form of the censorship section:

> When the United States is at war the publishing wilfully of information with respect to the movement, numbers, equipment, description or disposition of any of the armed forces of the United States naval or military operations or with respect to any of the works intended for the fortifications or defense of any place, which information is or may be useful to the enemy, is hereby prohibited; and the President may from time to time by proclamation declare the character of such above described information, which is or may be useful to the enemy, and in any prosecution hereunder, the jury trying the case shall determine not only whether the defendant did wilfully publish such information as set out in the indictment, but also whether such information was of such character as was or might have been useful

to the enemy; provided that nothing in this section shall be construed to limit or restrict any discussion, comment or criticism of the acts or policies of the Government or its representatives or the publication of the same.

Whoever violates this section shall upon conviction thereof be punished by a fine of not more than $10,000 or by imprisonment for not more than five years or both.

A canvass of the Senate indicated that the majority of that body regarded this form of censorship as more reactionary and drastic and objectionable than the forms already rejected. Accordingly it was remodeled by the conferees so as to include merely censorship of information which *is* useful to the enemy, and to omit any reference to information which *may be* useful to the enemy.

Even in this modified form, the Senate appears to be irrevocably opposed to it. The attitude of the majority was thus expressed by Senator Reed of Missouri:

On this question of censorship I have not abated my former position in the slightest respect. In going into this war the position of America requires no such undemocratic restrictions upon the freedom of action of the American people. There is nothing in the political situation, the military situation or the geographical location of the United States of America which in any wise warrants restriction of the freedom of the press. America should take part in this war untrammeled, unshackled, unbound. America is in the war to fight with the instrumentalities of a free people enlisted on the side of the freedom of all the peoples. She should not be expected to do her best with her limbs fettered or her ears sealed, or her eyes blindfolded or her mouth gagged. The Government of the United States can trust the people of the United States, and the press of the United States is the voice of the people of America. I have seen nothing in the past few days to make evident to any one that the reiteration of the pleading for the gagging of the American press is making the slightest headway.

From present indications it would appear that the passage of the Espionage bill will be delayed until the censorship section is omitted.

The War Revenue Bill

The War Revenue bill on May 23 after two weeks of discussion finally passed the House by a vote of 329 to 76. It carries with it the authorization of the House to levy additional taxes on the country to the extent of $1,870,000,000, and has thus added $70,000,000 to the sum asked for by the Ways and Means Committee. Before the final vote was taken, a motion to recommit the bill to the Committee for further revision failed to pass, although 161 votes were cast for it. The bill in the form in which it received the approval of the House is practically the same as that reported by the Ways and Means Committee. The important changes are the amendment proposed by Mr. Lenroot which increases the income-tax schedule by the sum of $60,000,000, and the amendment proposed by the Ways and Means Committee which slightly reduces the tax on second-class mail matter, contained in the original draft of the bill, and substitutes for it the parcel-post rate.

After having passed the House, the bill was taken up by the Senate Committee on Finance, and from the results of the deliberations of that body, already published, it is clear that the bill will undergo drastic revision before it comes before the Senate. The Committee, it is said, regards the House bill as unscientific in many of its provisions and likely to injure business in a very serious way. The gross sum to be raised by the Revenue War bill will be considerably reduced, although the amount of the reduction has not yet been decided. The Committee has refused to incorporate in the Senate draft of the bill the retroactive tax on 1916 incomes and the surtaxes provided for in the Lenroot amendment, also the five-per-cent tax on manufacturers' gross sales. It is said that the increased second-class mail rates also are to be eliminated, and that for the House's schedule for excess-profits taxes on profits of over eight per cent on invested capital there will be substituted an excess-profits tax based on average profits for a period of years, not more than five.

Registration on June 5

Instructions published by the Government make it clear that *every male resident,* except those specifically excluded in the President's proclamation, if he be between the ages of twenty-one and thirty-one, must register on June 5, and on that day alone, in person, by letter or by agent. The only exceptions are:

Persons in the military or naval service of the United States, which includes all officers and enlisted men of the regular army, the regular army reserve, the officers' reserve corps, the enlisted reserve corps, the National Guard and National Guard reserve, recognized by the Militia Bureau of the War Department; the navy, the marine corps, the coast guard and the naval militia, the naval reserve force, the marine corps reserve and the national naval volunteers, recognized by the Navy Department.

The obligation of registration, failure to comply with which is a misdemeanor liable to punishment of one year's imprisonment, applies to all residents between the ages specified, not only to citizens but to all aliens, whether they belong to a friendly or enemy nation; to those already enlisted in the war under a foreign flag but now on furlough in the United States; and to all those who have a claim to exemption according to the provisions of the Army bill or who believe that they have a claim to exemption on grounds not included in the Army bill. According to the Memorandum issued by the War Department, "Registration is distinct from draft. No matter what just claim you have for exemption, you must register." One of the twelve questions on the registration blank is as follows: "Do you claim exemption from draft? Specify grounds." The New York *American,* which has been officially designated as a guide for war registration, gives the following directions for answering this question:

Because you claim exemption from draft, it by no means follows that you are exempt. For the information of the War Department you should make a claim now if you intend to prosecute it. Some persons will be exempted on account of their occupations or offices, some on account of the fact that they have relatives dependent upon them for support. Your answer

touching these things will be important in supporting the claim you now intend to make in your answer to the present questions. Be sure, therefore, that the grounds you now state are in conformity with your answers to questions 7 and 8. In stating grounds you claim as exempting you, use one of the following terms: If you claim to be an executive, legislative, or judicial officer of the State or nation, name your office and say whether it is an office of the State or nation. If you claim to be a member of a religious sect whose creed forbids its members to participate in war in any form, simply name the sect. If you are employed in the transmission of the United States mails or as artificer or workman in an armory, arsenal or navy yard of the United States, or if you are a mariner employed in the sea service of any citizen or merchant within the United States, so state. If you are a felon or otherwise morally deficient and desire to claim exemption on that ground, state your ground briefly. If you claim physical disability, state that briefly. If you claim exemption on any other ground, state your ground briefly.

Registration will consist in answering twelve questions put to the person registering by the Registrar, who will duly record them in ink on a card provided for the purpose: (1) Name in full? Age in years? (2) Home address? (3) Date of birth? (4) Are you a natural-born citizen; a naturalized citizen; an alien; or have you declared your intention to become a citizen (specify which)? (5) Where were you born? (6) If not a citizen, of what country are you a citizen or subject? (7) What is your present trade, occupation or office? (8) By whom employed? Where employed? (9) Have you a father, mother, wife, child under twelve, or a sister or brother under twelve solely dependent upon you for support (specify which)? (10) Married or single (which)? Race (specify which)? (11) What military service have you had? Rank? Branch? Years? Nation or State? (12) Do you claim exemption from draft? Specify grounds.

France.—The question of the resumption of diplomatic relations between the French Republic and the Vatican has again been discussed in a way that has caused something like a ripple of excitement in political circles. Catholics are not the only ones to deplore the absence of an official representative of France with the Holy See. The number of Protestants, anti-clericals and free-thinkers who recognize the political blunder made by the Government in ignoring the existence of the Pope is rapidly increasing. Recently the *Journal des Débats* and *L'Oeuvre* published three articles written by two stanch Republicans, who have never been suspected of "clericalism," M. Pichon, formerly Minister of Foreign Affairs, and M. Lazare Weiller. Both publicists boldly demand that official diplomatic relations with the Vatican be resumed. They discuss the question from a purely "national" point of view, and maintain that France's long abstention from a diplomatic "center of the very highest order" has been extremely prejudicial to the real interests of the country. The Vatican, they write, is at all times something like a general clearing-house where the best interests of the world are studied and fostered. It is much more so now, in the crisis of the great war. Viewing the problems which France will have to settle after the struggle, especially in the East, where formerly the Holy See had officially conferred upon France the guardianship of the Christian missions, the writers hold that it will be absolutely necessary that France should have a representative with the Holy Father. To the objection that the Italian Government might oppose the plan, Mr. Weiller answers that Italy has always allowed her allies the greatest liberty in this respect, and that even were it to object, which he does not think probable, France should nevertheless take a step so conducive to her welfare.

The Government and the Vatican

Ireland.—On May 21 it was announced by Premier Lloyd George in the House of Commons that the Government proposed to summon immediately a convention of representative Irishmen in Ireland to frame and then submit to the British Parliament a constitution for the future government of Ireland. The Chairman of this convention, the Premier announced, would be nominated by the Crown.

The Proposed Convention

According to the statement of the Premier, if a substantial agreeement is reached regarding the character and scope of the Constitution, the Government will take the necessary steps to enable the Imperial Parliament to give legislative effect thereto. The convention, he said, would be representative of the local governing bodies, the churches, the trade unions, the commercial and industrial interests. It would be held behind closed doors and would include delegates from the Sinn Feiners, the two Nationalist parties, the Ulster Unionists and the Southern Unionists. The representatives would be chosen by the respective bodies. Proposals for the settlement of the Irish question, added the Premier, had hitherto emanated from the British Government and so far had not met with success. The Government proposed that Ireland should now try her own hand at framing a plan. This method had succeeded, he declared, in Canada, Australia and South Africa, and he could not help thinking that what had succeeded there could be achieved in Ireland. The Premier made it clear that the parties entering the convention would be pledged to no conclusion, but every man who participated would be pledged to do his best to settle the controversy. No proposal would be shut out from consideration. If some substantial agreement should be reached as to the character and scope of the Constitution to be framed for the future government of Ireland within the Empire, the Government would accept the responsibility for taking the necessary steps to make it possible to give legislative effect to the conclusions of the convention.

Mr. John Redmond, the Nationalist leader, said in reply that for the first time in her history Ireland had been

asked virtually to settle a problem for herself, and that he felt sure that all sections of Irishmen realized it was their duty to "come in." Four unsuccessful attempts, said Mr. Redmond, had been made by three successive governments to reach a settlement, but the present proposal was entirely novel. Ireland was being asked herself to draft her Constitution. That proposal carried with it the implied obligation that Great Britain would be only too glad to accept the decisions arrived at. He added that they must not shrink from a compromise and if they would attain a substantial agreement it would be worth all the heart-burnings and postponements of the last thirty or forty years. He agreed with the Premier that the convention should be absolutely free and representative of all classes and sections of the country, the county councils, trade unions, the churches, the teaching profession, the Irish peers, and the different political parties. He was willing to agree to a limited representation of the Irish Nationalist party, an equally large representation of the Ulster party, and a generous representation of Sinn Feiners.

While warning the Government that there would be grave difficulties in the selection of the members of the convention, Mr. William O'Brien, leader of the Independent Nationalists, expressed satisfaction at the move, because it showed that the Government had begun to find out that the only way to deal with the Irish difficulty was by conference, conciliation and consent. Sir John Lonsdale, Secretary and whip of the Irish Unionist party, asserted that it was not a compromise that the Nationalists wanted, but a surrender on the part of Ulster. Ulster, he said, would not be coerced into Home Rule by Parliament. He added, however, that the Ulster party would submit the proposal to the people of Ulster and recommend its careful consideration. Mr. Asquith heartily commended the Government's proposal. Sir Edward Carson, leader of the Irish Unionists, said that he found no reason to modify his belief that the best solution of the Irish difficulty lay in the maintenance of the Union, but gave his support to the plan, under the condition that all the delegates should enter the convention perfectly free, without stipulated conditions; otherwise he would not be a party to it. While the proposed convention has been well accepted by both divisions of the Nationalist party and by the Southern Unionists, the Sinn Feiners unanimously resolved on May 24 to decline to participate in any conference unless the following conditions were fulfilled: That the terms referring the question to the conference leave it free to decree the complete independence of Ireland; that the English Government publicly pledge itself to the United States and the powers of Europe to ratify the decision of the majority of the conference; that the convention consist of none but persons freely elected by the adult suffrage of Ireland; that "prisoner-of-war treatment" be accorded the Irish prisoners arrested during the recent revolution.

Mexico.—There is little news from Mexico these days: Carranza, the apostle of liberty in thought and action, is in the saddle and the censorship is so rigid that practically the only items which escape the vigilant eyes of the officials, concern the virtues of the First Chief. On March 15, a few days after the Mexican elections, the *Diario de la Marina* of Havana printed this interesting story:

Marvelous Mexico

For the benefit of those who labor under the impression that there is nothing but slaughter, misery and a return to barbarism (in Mexico), it will be well to call attention to the portentous elections which were held in that country on Sunday, the eleventh of this month (March). The voting booths closed at six in the evening of Sunday and by eight o'clock that same day the votes had been counted and the whole world had been informed that the election was unanimous for the First Chief, who had obtained considerably more than 1,500,000 votes. It must be borne in mind that twenty-four of the twenty-seven Mexican States are aflame with revolt, that the railways are destroyed, so much so that there is scarcely any traffic between Vera Cruz and Mexico City, that the telegraph wires are cut and the postal service paralyzed, that eighty-five per cent of the population is illiterate, that for the last two years constitutionalism has not existed and an anarchical military despotism has taken its place, that the period for the electoral contest was exceedingly short, all this must be kept in mind, then it will become evident that an amazing result has been attained and it amounts to this: fifteen per cent of the whole population went to the ballot, a proportion rarely obtained in the most advanced counries.

Wonderful beyond compare must be an electoral system so simple and so perfect that only a few minutes are needed for counting and recording the votes in a country eighteen times larger than Cuba and having no means of communication. No less wonderful must be the devotion the Mexican people professes for its leader and apostle Don Venustiano Carranza. We need nothing else to show how much more advanced Mexico is than the United States, to mention no other country. In the United States a fortnight after the elections the exact result was still in doubt, while in Cuba even now it is impossible to affirm anything with certainty after four months and a half. In Cuba and the United States, despite the unprecedented prosperity of both, opinions differed widely regarding the two candidates, whereas in Mexico, the surpassing and unheard-of qualities of Don Venustiano drew the people into an unanimity witnessed only during the "nefarious" dictatorship of General Diaz. All this nevertheless is as nothing compared to the incident I am about to relate and to submit for the consideration and study of politicians and rulers of America, as they may learn therefrom what true democracy means and how to solve the most abstruse problems of suffrage in countries which like Mexico are blessed with numerous apostles active in militant politics. This is the stupendous case. In the city of Havana lives a friend of Don Venustiano Carranza. He is a Mexican citizen and a good merchant with a place of business not many doors removed from the *Diario de la Marina.* This man has had his trunks packed for some time to be in readiness to leave for Mexico, to take his seat in Carranza's coming Congress. This gentleman got ready to depart plenty of time ahead, because for the last three months he has carried in his pocket his nomination as Congressman voted at the election on April 11. To be elected long before the elections! There is one of the prodigies of freedom-giving, people-redeeming revolutions!

These same facts can be related of others besides Congressmen.

The Emancipation of the Spirit

J. D. Tibbits

FEW historical events have undergone more radical changes, in the view of the modern world, than the Protestant Reformation. It is now generally understood except by those professionally interested, that whatever motives lay behind this movement, they were distinctly secular rather than religious. Its effect upon art and literature, as well as upon civilization in general, has been found, to say the least, not specially favorable; and there is more than a growing suspicion that its economic effects have been even worse. There are many, however, who still look upon it and upon its leaders with considerable pride; for whatever may have been its failures, it has yet scored, in their opinion one very important success. To use their own expression, it has, "emancipated the human spirit," and to that emancipation much subsequent material progress, and practically all theological progress must be traced.

Now this very idea of emancipation, though not a little vague, appeals to a great multitude of people, chiefly for the reason that it suggests deliverance from authority, and hence freedom from restraint. With the significance of this effect of the Reformation on secular matters I am not at all concerned; but as regards theology it means nothing less than the transference of all external authority to ourselves. By virtue of it, therefore, each man becomes the measure of his own religion; and the difference between religious truth and religious error, finally turns out to be the difference between favorable and unfavorable impressions.

All this was not a little obscured in the older Protestantism, which for many years sought to misplace the authority it had overthrown. It remained for the so-called new theology of our own day to bring it into high relief, and to attempt the curious experiment of formulating a scheme of Christianity wholly and unreservedly subjective.

This attempt would be of little interest to anyone other than to the new theologians themselves were it not for the claim so persistently made by them that it represents the last word of rationalism in religion. It is to test this rationalism that I propose to offer three illustrations, drawn from their own writers, of the methods the new theologians employ in dealing with the problem. These illustrations are not arbitrarily chosen, for to the problem, as they propound it, there are three principal avenues of approach. The first has regard to the person of Christ, the second to the primitive Church, the third to the Christian message. It must be understood that the professed aim of these new theologians is to go back to the most primitive facts, as regards all three, and thus to pierce through the mists of corruption which they believe have encircled the Church of all ages. In doing this they use, as do all Christians, the historical sources which remain to us; but they supplement these sources with a so-called "science" of criticism quite their own. My illustrations will show how this is done; and though they will be brief, they will be none the less typical of the method employed by the entire school.

The approach to the personality of Christ is well illustrated by the late Dr. James D. Martineau, in his learned work entitled "Seat of Authority in Religion." He is applying himself to the somewhat difficult task of separating what he conceives to be the respectively true and false elements in the Gospels. His method is summed up in three rules of interpretation. It will be sufficient for my purpose to quote the third.

> Acts and words ascribed to Jesus which plainly transcend the moral level of the narrators, authenticate themselves as His; while such as are out of character with His spirit, but congruous with theirs, must be referred to inaccurate tradition.

Now we have only to bear in mind the very claim of Dr. Martineau, that the Gospels are anonymous human products of comparatively late date, and we can see at once the impossibility of separating, with any approach to certitude, the personality of Christ from the personality of the narrator. Were there an admittedly original work of Christ, and another, say, of St. Matthew, it would be comparatively easy to recognize the traces of each, which might appear in a third. Dr. Martineau's own views of the Scriptures vitiate his method. His rule of interpretation is a rule for finding himself rather than Christ, and all the erudition with which he enriches his bulky volume is simply an amplification of his original error. As a method of justifying his impressions it is curiously interesting; that he should transcend these impressions is made impossible by the very conditions which he himself imposes. The value of his rule lies in the fact that it is a complete illustration of the workings of an emancipated theology. The personality of Christ is measured by the personality of the theologian.

A typical example of the manner in which the thinkers of this school approach the problem of primitive Christianity, is supplied by Professor A. C. McGiffert in his work entitled "The Apostolic Age." The professor is maintaining the somewhat gratuitous theory that the Apostles occupied no official position in the early Church. "They apparently held," he says, "no official position in the Church of Jerusalem, and were not regarded as in any way entrusted with its government or empowered to exercise authority within it." Later on, when confronted with the account in the Acts of the Apostles about the

sending of St. Peter and St. John into Samaria, he remarks:

> That Peter and John actually visited Samaria, there is no occasion to doubt, but the idea that they were sent from Jerusalem by the apostles as an official delegation to organize the Samaritans into a church, or to give their Christianity the sanction of their approval, and thus complete the work of Philip, betrays the conception of a later age.

Now whatever the motives of the Apostles may have been, in sending, as recorded in the eighth chapter of the Acts, St. Peter and St. John into Samaria, is quite beside the point, but the ascription of the obvious meaning of a text to the conception of a later age, simply because it fails to accord with his own preconceptions, shows conclusively the extent to which Dr. McGiffert is prepared to read himself into history. He admits in the first paragraph above quoted that, "It is not easy to discover just what significance attached to the Apostles in these early days." How then, it might be asked, can he distinguish between earlier and later conceptions if, as he himself admits, the sources are almost, if not wholly silent, as to those which were earlier? In order to make a valid distinction we should surely have a standard of each; and in the absence of such standards the distinction is clearly invalid. As a revelation of Dr. McGiffert's viewpoint it is interesting enough; and it is even more interesting as bearing testimony to the method of emancipated historians. The facts of history are to be measured by their prepossessions.

The conception of the message of Christ, according to the new theology, is concisely illustrated by an article contributed to the *Outlook* some three years ago by Dr. Lyman Abbott, upon which I then commented in these pages. The doctor was publishing a series of "Letters to Unknown Friends." One of these unknown friends wrote as follows:

> The carpenter applies his square, the mason his plumb bob, the mariner his compass, each to the problem in hand, and confidently relies on the result. Where is the touchstone that I can apply when I find myself in sincere doubt whether a certain article of faith is in accordance with truth or error?

To this the editor replied in part:

> There is no absolute criterion, no carpenter's square, no plumb bob, no compass by which the result we have reached will be exactly and absolutely determined. Truth is infinite, man is finite, and we can never reach a final conclusion.

This somewhat startling theory, denying at once not only the power of man to receive but also the power of God to impart a revelation of definite truth, raises at once the question as to what the real value of religion is. Dr. Abbott apparently finds it in the impetus which it gives to speculation, and of that view he offers this illustration:

> A boy with an adding-machine can get an exact result more certainly than he can get it by doing the sum in addition himself. But by doing the sum in addition himself he gets a capacity to think mathematically, which the adding-machine can never confer upon him.

If one were to take Dr. Abbott seriously and subject his view of religion to even a cursory analysis, it would be found that the conception of the Christian message therein contained is simply a scheme for the encouragement of speculation. Now no one denies that speculation is valuable in its place; but most men who speculate do so in the hope of gaining results. But results, in the doctor's own views, are what we can never reach. The process, and not the product, is the important thing; and it was to encourage the process, while subtracting all possibility of arriving at the product, that Christ lived and died. This is the conception of religion which is put forward by the new theologians in the name of reason. Those who reject it are called "reactionaries," and the religious bodies whom it has failed to affect are somewhat contemptuously called "stationary." If this is "progress," there is at least some reason in standing still. If it is "emancipation," there is some virtue in bondage. It is little wonder that Mr. Sunday is called upon to rescue a declining Protestantism from a rationalism which is as misnamed as it is misplaced.

"What Does Ireland Want?"

HANNA SHEEHY-SKEFFINGTON, M.A.

IN his article under the above title in AMERICA for April 28, Mr. Shane Leslie pleads for colonial Home Rule, "a workaday gift of autonomy based on the free dominions in the Empire," as the ideal solution for Ireland, setting aside as "extreme" the other schemes, an Irish republic on the one hand, and coercion on the other. He is an able exponent of the case for moderation. While admiring his great qualities and admitting that his scheme has possibilities—it is better than coercion—may I be permitted to put the case for Ireland's independence? I have the advantage of a more recent and intimate knowledge of present conditions in Ireland, impossible to one who knows of the Irish rising and its sequel only through foreign sources.

Ireland, like Russia, is a country of surprises. In '48, after the abortive rising, Charles Gavan Duffy left Ireland "a corpse on the dissection table," yet in '67 there was a resurrection in the Fenian movement. W. B. Yeats declared in our own day: "Romantic Ireland's dead and gone. 'Tis with O'Leary in his grave," he sang, referring to the death of the great Fenian veteran. A fortnight before the uprising last Easter, George Bernard Shaw wrote, deprecating Irish Nationalism, saying with a cynical shrug, that no one bothered nowadays about a

"little green pocket-handkerchief" of a country. Yet, almost before the type was dry, the Irish Volunteers had seized Dublin, hoisted the Irish tricolor over Dublin Castle and managed to hold the capital for a week; and it took 40,000 British soldiers to dislodge them. As a result of the uprising, Ireland, even Belfast, is now governed by martial law under a military governor with an army of occupation estimated as three times the size of the Canadian standing army. Moreover, Great Britain has considered the rising of such magnitude that, exclusive of military murders, she found it necessary to execute sixteen Volunteer leaders, to condemn to penal servitude 136 men and one woman, to deport about 6,000 men and several hundred women. If all these steps were necessary for the "defense of the Realm," it is clear that one must not minimize the strength and power of the Irish Republican party, or pass over as negligible the arguments in favor of the Separatist solution. It was the tragic mistake of Mr. Redmond and the Irish party to ignore this important factor in Ireland; a disaster to constitutionalism has been the result.

Mr. Leslie deprecates revenge. True, "Vengeance belongeth to the Lord." It is regrettable that the principle is not regarded as practical politics by all governments, for if it were, we should all be at peace. Logical Irishmen do not see why the wrongs of Belgium should alone be worth dying for, and why the doctrines of liberty for small nations should stop short at the Irish Sea. Mr. Leslie also says that "Republics are for countries like Russia and France which have discovered the art of putting up successful revolutions." In other words he favors the principle of revolution. One must remember, however, first, that Russia and France finally succeeded in establishing republics after repeated failures and, secondly, that, judged by the standard of success, Belgium, Serbia, Rumania and Poland, nay, even Alsace, have forfeited their right to independence, for they all have been overcome by greater force, yet the world is in arms for their right to independence.

Laying aside, therefore, mere word-weaving and sophistry there remain logically but two solutions of Ireland's grievance, government by force, the present solution, or government by consent within or without the British Empire. There are supporters of all three solutions and it would be idle and futile to wait until there is perfect agreement among all, for that will never be. In the end that party will triumph that can enforce by arms or by methods of peaceful persuasion its special panacea.

The first method, government by militarism is that favored by the ascendancy or Tory party. It was employed by Mr. Arthur Balfour during his régime in Ireland in the eighties when his method during riots and evictions was crystallized in the famous telegram sent to the police of Mitchelstown: "Don't hesitate to shoot." That method was employed last Easter to put down the Irish Volunteers and it is the method by which Ireland is now governed. It has the merit of logic and extreme simplicity and has always commended itself on that account to the military caste. Its rule of government is: "Shoot—after a trial, if you must, but shoot, anyhow—imprison, deport all inconvenient critics, buy the others. Make a solitude and call it peace."

As to government by consent within the Empire, it is the solution favored by Mr. Leslie and by supporters of the Irish party. The difficulty with the present generation in Ireland is that the scheme is now *passé*. To mention Home Rule in Ireland at a Nationalist gathering is to be greeted with derisive laughter. The Home Rule act now on the statute book is recognized by the Irish party itself as inadequate and unsatisfactory. It is unacceptable to the people of Ireland, for it creates an Irish parliament entirely subservient to Great Britain. By its provisions we are unable to levy taxes, to impose a protective tariff. We have no control over customs or excise, over our police, army or navy, and Great Britain maintains her right of final veto on measures passed by the Irish Parliament. Yet, even this restricted and purely local government measure Great Britain, bullied by Sir Edward Carson's swash-buckling threats of "civil war" in Ulster, refused to pass into law. And now the Irish party itself tacitly rejects the act and asks for more, realizing that England's difficulty is Ireland's opportunity. But even colonial Home Rule, based on the government of Canada and Australia will not satisfy modern Ireland. Gladstone wisely declared that "No government, however good, can be a substitute for self-government." Thirty years ago Ireland might have accepted a Home Rule parliament under England as an instalment, though even then Parnell wisely said that it could not be regarded as a final solution, for "No man can set bounds upon the onward march of a nation."

In times of peaceful development and natural slow evolution toward better government such a solution might have worked happily. But a war that is changing the entire map of Europe, leaving its altering mark on all the Governments of the world and shaking empires and dynasties out of their ruts, will not leave Ireland unchanged. When the fate of other small nations is being decided, the fate of Ireland too must be considered. Ireland from being a national problem is now international, and it is unlikely that America, entering this war as she states "for the democratization of Europe," will jeopardize her own honor and the future peace of the world by closing her ears to the voice of Ireland pleading among the small nations for her independence. Hence it becomes important for America to know what Ireland wants so that there be no mistake about the final settlement. It is the policy of Great Britain to regard Ireland's case as a "domestic" grievance, and accordingly some attempt at a patched-up "settlement" will likely be put forward. Such a solution even on the lines of "colonial Home Rule" will not, however, satisfy the Irish people. Their demand at the Peace Conference will be for com-

plete and absolute independence. There can be no tinkering with a demand based on the principle of nationhood; anything that falls short of this is neither freedom nor true democracy.

The Irish Separatist or Republican party is not a party of "dynamiters" relying upon "outrages" and methods of terrorism to enforce their views. The only "outrages" committed during the Irish Rising of Easter week were those perpetrated by the British militarists, the only assassins those of Irish editors, of unarmed civilians and disarmed prisoners were the so-called upholders of "law and order."

Ireland recognizes that complete independence is the only policy that will give her self-respect and abiding peace, that any system that unites her even by the slightest thread to the "predominant partner" will never be administered for her own good, where interests clash, but only for the good of the Empire whose subject she remains. She will continue to be but a pawn in the game, a land exploited for imperial ambitions, plunged into wars with which she has no interest or sympathy, a victim of secret diplomacy and entangling alliances, taxed for the upkeep of imperial armies and navies whose protection is problematical at best, an alien province misgoverned by absentees. This is the grim reality behind the glowing vision of colonial or other Home Rule. The "dreamers and visionaries" are not those who died for an Irish republic, nor those who live now for it, but those who fondly fancy that the lion can lie down in peace with the lamb, that the British Empire will ever give Ireland a free and equal status within its boundary. So far is it from being true that "Ireland wants less than any other small nationality in Europe today," no self-respecting Irishman or woman would see her sink beneath the level of any other small nation. Ireland has a stronger claim racially, geographically, historically to independent nationhood than Belgium, Serbia or even Poland. She will not sell her birthright for colonial Home Rule.

Laurie J. Blakely, an Old-Fashioned Journalist

FRANCIS J. FINN, S.J.

ON an intensely warm evening in mid-June some years ago, I was one of a large audience, assembled in the Emery Auditorium, Cincinnati, for the commencement exercises of St. Xavier College. Presently there was a solemn procession, and the stage became a thing of caps and gowns. Very soon, all eyes were fixed upon one figure in that imposing assembly. He was the Macgregor of the crowd. No matter where he was, that was the place of prominence. Academic dress could not lessen his individuality. A mane of long white hair, flowing mustaches, a brilliant eye, striking features, cheeks which the rose might envy, all combined to present a typical Southern gentleman.

"Who is he?" came the question from the uninitiated.

"Why, that's Laurie J. Blakely," was the answer.

True to appearance and true to type, Laurie J. Blakely was every inch a gentleman, a Southerner, and, what concerns us most, every inch a Catholic. Also he was a knight, this old-fashioned journalist, who for many years as editor of several secular newspapers, had defended the cause of truth and righteousness. "His pen was never employed in battle but for the right," wrote the editor of the *Commercial Tribune,* on January 26, 1917. "He believed fully in the old adage that the pen is mightier than the sword, and back of his pen was the power of character."

Laurie J. Blakely was born in Brooke County, Virginia, on March 4, 1844, and died in Covington, Kentucky, on January 25, of the present year. His father was an English convert; on his mother's side, he traced six generations of American ancestors, four of which were Catholic. Shortly after the outbreak of "the war between the States," as he always called it, he entered the army of his beloved Southland. He had hoped to follow his older brother to Georgetown University, but the call of his State was the call of duty. "He was but a lad," writes a friend, "but so impressed was he with the pathos of that last scene of all, the surrender of Lee, that he dipped his pen in his heart, and wrote a description for the old Richmond *Enquirer.* The touching word-picture was widely copied, and Forney of Philadelphia editorial fame, picked the young writer as a coming man in the field of letters." After the war, the young man went to Kentucky, studied law, and was admitted to the bar of his adopted State; but in 1873 he laid aside the gown for the pen. For forty years, with a few intermissions, when chosen by his fellow-citizens to serve them in office, first as president of the city council, afterwards as prosecuting attorney, this old-fashioned journalist wrote in the pages of the Louisville *Courier-Journal* and *Times,* the Covington *Commonwealth,* and later, of the Cincinnati *Commercial Tribune,* a message of truth and tolerance, founded on sterling Catholic principles.

Pen and voice! With Laurie J. Blakely, they were rare gifts, all the more effective from the fact that both were transfigured with a living, practical Catholic faith. He was the most fascinating conversationalist I have ever met. I make some profession of using the pen myself, but often have I been transfixed on seeing him put thoughts on paper with an ease, a precision, and a finish born of no slight literary gift and of long practice. Poetry, editorials, news items, fiction; it was all one to him. "Full of the traditions of the South," writes a friend, Mary Cabell Richardson, "had his path been easier, he would have been to Kentucky what Scott was to his beloved Highlands." That this old-fashioned editor did not leave the proof of his real literary gifts in permanent form, will always be regretted by those who knew him, and by none more than by the present writer.

But that he did not, is due to many reasons, some self-chosen, others, the freaks of fortune. He always seemed wedded to lost causes, always aligning himself with the weaker side, providing that side could allege justice. These are not short and easy paths to fame and financial independence. He published but one volume, a series of literary essays, and that was for private circulation. Some years ago, much of what he had written in various newspapers and magazines was arranged for book form. A few days later, the publishing house burnt to the ground. With it went at least one book for which the world would have been better. It was always delightful, and inspiring too, to witness the vehemence with which he would recount the wrongs and misfortunes of others. Of his own, he rarely spoke and the present occasion found no exception.

It was impossible to conceive of this old-fashioned journalist striving to strike a nice balance between conscience and profit. More than once had his brilliancy won him invitations to wider fields. But they were fields which he could not enter, he thought, except through the sacrifice of principle. He was the poorest financier I have ever known. In personal matters, fifty dollars, or five, or fifty cents, were all about the same. But on paper, he was a financial expert. Given a pen, he could handle millions, and with equal ease show the futile expenditures of a small town, or the extravagances of a municipality. Unworldly to a degree, this old-fashioned journalist, trained in the school of Prentice, Watterson, Breckinridge, and Murat Halstead, knew well the value of faith, of love, of ideals, and for them he fought to the end. But of money, in his personal affairs, he knew nothing.

His journalistic life was fitly rounded out when in 1912, he was made Dean of the newly-founded School of Journalism of St. Xavier College. "He looked on journalism as a great and noble profession," writes the then Rector, Rev. F. Heiermann, S.J., "burdened with high responsibilities, but a power in the realm of truth, making for clear thinking and clean living. In this high ideal, he himself set the example. No one who had come in contact with him, could ever forget him. His character had something of the courteous, gentle, but independent and uncompromising chivalry of old. He was a knight without fear and without reproach. His success may not always have appeared before the world, but his life was a blessing and an inspiration to all who knew him."

Poor himself, as men count wealth, he always found something to give to those poorer than himself. The first message that came to the members of his bereaved family was from a workingman, quite unknown to them. "When I was a copy boy on the old *Commercial,*" he wrote, "I'd often gone hungry, if he had not paid for my meals." He loved the poor, the oppressed, the afflicted, and, caring nothing for personal advantage, could fight their battles without flinching. Being what he was, it was impossible that he should leave anything of this world's goods to his children. But he bequeathed them a nobler heritage. "He left us," writes his son, now Commonwealth's Attorney in Covington, "nothing but his good name, his example of unselfishness, of love of God, of devotion to duty."

To have done this, and to have upheld for forty years, in a non-Catholic environment, the principles of Catholic thought and action, is to have lived a life worth living.

A London Pilgrimage

A. Hilliard Atteridge

FOR some six-hundred years, from the twelfth century to the latter part of the eighteenth, the chief place of public execution at London was Tyburn gallows. It took its name from the Ty brook or "burn," one of the many streams that ran down from the high ground in the north of London to join the Thames, a brook which has long since been covered in and is now an underground drain. The site is now far within the western boundary of London, but in those old days it stood out among the fields, at the point where the Great Northwestern road, once the Roman "Watling Street" connecting London with Chester, and now the Edgware Road, branched off from the great road to Oxford and Bath. The cross-road is close to the north-eastern corner of Hyde Park, in old times a royal deer-forest. In 1783, as London extended westward and fine houses were being built in the neighborhood, the gallows was removed; its site is now marked by a bronze plate let into the wood pavement of the broad street at the corner of Edgware Road and Oxford Street. Under the old criminal law of England, every felony was a capital offence, and Alfred Marks, the historian of Tyburn, estimates that at least 50,000 executions must have taken place at Tyburn during 600 fateful, dismal years.

The gallows was triangular, three upright supports linked together by three cross-beams, each long enough for six executions, and there are records of eighteen criminals having been hung together on the "Triple Tree," as the gallows of Tyburn used to be called. Many of the victims were Catholics of penal days, amongst them no fewer than 105 beatified martyrs, priests and lay-folk. The first of these were Blessed Richard Reynolds and Blessed John Hale of Isleworth, and the

three Carthusian friars martyred on May 4, 1535, and the last was the Blessed Oliver Plunket, Archbishop of Armagh, killed July 1, 1681. Under Henry VIII, the martyrs suffered for their loyalty to the Holy See. Under Elizabeth and in the subsequent reigns they died for their devotion to the Holy Mass and the Sacrament of the Altar; for it had been declared high treason to receive Holy Orders, to offer or assist at Holy Mass, or to shelter a priest. It is these martyrdoms that have made the site of Tyburn a place of pilgrimage and the representation of the triple gallows the honored symbol, worn by the members of a Catholic confraternity. On the day of execution the martyrs were dragged from their prison at the Tower or Newgate to the gallows at Tyburn on a hurdle, over the streets and roads. This journey was the prelude of their sufferings. When the sentence was fully carried out, the victim was cut down whilst still living, and hacked to pieces by the executioner. In some cases, the crowd protested and the victim was allowed to hang until he was dead before being cut to pieces. This horrible method of execution, though it had fallen into desuetude, was removed from the statute book only within the last century.

For the last five years London Catholics have adopted the custom of making an annual pilgrimage in the form of a solemn procession along the line of streets from Newgate to Tyburn, the *Via Dolorosa* of the English martyrs. It takes place on the Sunday before their annual feast on May 4, usually the last Sunday of April. This year after an unusually long winter, the day of the procession was bright with sunshine. In a changeful climate, one cannot always count upon such good fortune, and two years ago, the procession was carried out under showers of cold rain, but nevertheless, hundreds walked bareheaded over the miles of route, and knelt in the mud during the closing service at Tyburn. London Catholic processions are generally bright with color, banners are displayed, there are surpliced choirs, white-veiled ranks of the Children of Mary and priests in their vestments. The Tyburn procession has a more somber aspect. There are no banners, a crucifix is carried at its head, with an escort of surpliced altar boys, who give the only point of color to the long array. The men walk in front, the women follow, with a few nuns in their habits at the head, the rosary is recited, other prayers are said and hymns sung. The starting point is at Newgate. The old prison has been removed long ago, and its site is occupied by a stately modern building, the central criminal court of London. Close by in a side street the procession is marshaled, Father Philip Fletcher, the founder of the Guild of Ransom for the conversion of England, acting as its chief marshal, and leading the way beside the crucifix. A few policemen accompany the procession, but their duty is simply to divert the traffic and keep the way clear over the miles of route. There is no question of protecting the processionists, for the non-Catholic public shows itself friendly and respectful. On the way, there is a halt to pay a brief visit to three churches near the line of route. It happens that each of these has a remarkable place in the history of the Catholic revival in England. The first of them, St. Eltheldreda's church in Holborn, was built in old Catholic times by the Bishops of Ely as the chapel of their London residence. It is a gem of Catholic architecture, and is the only pre-Reformation church in London that has been restored to Catholic worship. It has a link with the story of the martyrs. For some time in Elizabeth's reign the old palace of the Bishops of Ely was rented by the Spanish Ambassador, and the church used as his chapel, and we read that on the day when a martyr was going to Tyburn, the Blessed Sacrament was exposed in the chapel and the Catholics prayed before it, and some of them went out to greet the martyrs as they passed by on the hurdles. The second church visited is St. Anselm's, close to the line of route in Kingsway. It represents an earlier church under the same dedication, which stood a little further off, and was removed to this new site when the Kingsway road was opened some years ago. The older church was the first church built in London after the Reformation, in the days of Charles II. The third church visited is St. Patrick's in Soho Square, which stands on the site of an earlier church, the first to be publicly opened in London after the first Catholic Relief Act, in the reign of George III, allowed the public opening of Catholic churches.

The procession closes with a striking ceremony. About 300 yards west of the site of Tyburn, one of the large houses looking out upon the Park, has been some years a convent, "Tyburn Convent," founded in memory of the martyrs, a house in which there is unceasing prayer day and night for the conversion of England. Its existence is the fulfilment of a daring prediction made by one of the martyrs, as he stood beneath the gallows. "You think," he said, "that you are destroying the old Faith by our deaths, but here some day there will again be a house of prayer instead of the gallows." As the convent is reached, the long lines of men at the head of the procession halt and face inwards, and the women move into the space thus enclosed, the crowd forming a dense mass on the north side of the broad highway, while the police divert all the traffic to the south side. Some of the priests and the choir, which has headed the procession, pass into the convent. Its chapel occupies the first story, which has a broad balcony, the windows are open, and at a signal given from the balcony, the crowd knows the Benediction service has begun, and all kneel. The Benediction hymns are sung, and the great crowd joins also in the responses. Then there is a pause, and one can hear clearly the ringing of the bell at the altar and then comes the public Benediction. Lights shine on the balcony and the officiating priest appears bearing the Blessed Sacrament and gives the Benediction to the crowd. As he returns to the chapel, the people rise and

sing the *Laudate* and the English hymn, "Faith of Our Fathers," and then disperse.

This year there were over 1,000 people, and the open-air Benediction was a striking sight, though those who were present two years ago, said it was even more impressive on that occasion to see 1,000 men and women kneeling in the mud under the driving rain. At Tyburn, there is always a crowd looking on, respectful enough in their attitude, but mostly puzzled at what it all means. As the crowd breaks up, some of these on-lookers ask friendly questions and learn something of the Catholic associations of the place.

I notice on these occasions, along the line of route, how very generally men take off their hats as the crucifix is carried past them at the head of the procession. In Holborn this year all who witnessed it were struck by the action of a soldier in uniform. An omnibus passed the procession and as it came abreast of the crucifix, an Australian soldier on top of it sprang to his feet, came to the position of "attention" brought his hand to his hat in salute, and stood thus until the last of the processionists had passed.

Paternal Care of Young

RICHARD A. MUTTKOWSKI, PH.D.

OCCASIONALLY it is good for the so-called lord of creation to realize that he plays a relatively unimportant part in the animal world, that he occupies his position by tolerance and not through merit. At least this is true of man's fellow-creatures; for the animal male, like his human brother, has a bad reputation among the females of his kind. The female is distrustful of him and banishes him, and if he ventures too near she destroys him. Too often her distrust is well founded, for frequently he manifests a very unpaternal inclination for cannibalism and makes way with his offspring, if an opportunity presents itself.

As a rule the male prefers to hunt and to rest, rather than to participate in the care of the young; or at most he will consent to divide their nurture with the female. Such is the case in birds and mammals: the male provides a good deal of the food, and among the birds may even replace the female for brief periods of brooding. The male ostrich, kiwi and emu take over entirely the brooding of the eggs. The female deposits her eggs in the hot desert sand, the heat of which is sufficient to incubate them; but in the cool night the male returns to sit on them.

Paternal devotion is not uncommon in fish and some surprising instances are known. Thus certain catfish, and I might note certain species of frogs, incubate their eggs by carrying them in the mouth, and it is generally the male that carries them. In the dogfish and stickleback of our fresh waters the male shares the construction of the nest with the female; but after spawning he alone remains to guard the nest and its contents and to herd and protect the young after hatching. An interesting case of alternate incubation occurs in the butterfish where the parents alternately wrap themselves around the eggs until the hatching is completed.

Several remarkable methods of paternal incubation are found in the *amphibia*. The midwife toad, known also as the obstetric toad, winds long strings of eggs around his hind legs and retires with them to a burrow. For about three weeks he sallies forth nightly to wash and aërate the eggs. In Darwin's frog of Chile the male utilizes his vocal sacs to incubate the eggs. After the female has deposited the eggs, about twelve to fifteen in number, the male pushes them through the slits by means of which the sacs open into the mouth. On each side the pouch spreads under the loose skin of the body and in this pouch the eggs remain, going through their entire developmental stages, until the young frogs emerge.

In gregarious animals such as the horse, buffalo, and cattle, there is usually one polygamous male, the leader or head of the family. The devotion of this leader is proverbial; he leads his band through the vicissitudes of weather, of enemies familiar and strange, aiding the females to care for the young and in general caring for the whole band, a relatively high development of family life.

Instances might be multiplied. For each class of animals furnishes some example of paternal devotion, a devotion which is in marked contrast to the cannibalistic opportunism of so many animal males. Much might be said of the paternal devotion of the tumble-bugs and other insects, of many gulls, terns, horn-bills, and other birds, of fish, reptiles, of various mammals up to the chimpanzee that watches at the foot of the nest, but the instances given are sufficient. At best they can only show that paternal devotion is not usual, but unusual among animals. For the male prefers to hunt and fight and to leave the actual care of the young to his mate.

Some notoriety-seeking sociologist has uttered the slur: "Woman is a parasite in the human state in that she neither produces nor provides." This graceless doctrine has made its way into many schools and unthinking teachers seem to take joy in repeating it. It is pitiful to hear "serious-minded" girls say: "I shall not marry. I don't want to be a parasite." If one asks, "Why a parasite?" the answer is given, "Dependency makes us so." There we have it. A mother's dependency is made a reproach. For dependency is interpreted as parasitism, and from such a standpoint motherhood must naturally seem degrading. Ethically, such a principle is not even fit for a jungle code, biologically, it is untrue. For in that woman becomes a mother she is all that the crude word producer signifies and more. A man may produce food and wealth, but woman gives men to the world. Which is the nobler task? The innate reverence of all peoples for motherhood indicates their sane appreciation of the true relations, for people do not honor what they despise. And a human parasite is despicable. True, there is a woman parasite, the married woman that shirks her duty.

These thoughts occurred to me as I wrote of fish and frog, of male devotion and incubation, and I wondered whether paternal care of young would be classed as parasitism or as productivity. Now the efficient principle of the family is mutuality. When the burden of incubation and nurture is shared by the male, is this action an evidence of parasitism? Or if taken over entirely by the male, does he become completely a parasite? No sane person would think so. But the human family differs in the fact that mutuality is shared by all its members. For here the parents help each other and their children; and in turn the older children must share in the care of the younger ones. There are isolated cases of devotion among offspring of animals, such as young flamingoes feeding each other, but selfishness is the rule. In that each member of the human family helps the other, he is a provider; in that paternal care of young may replace maternal care, paternity ranks higher than material productivity; in that motherhood achieves human productivity and combines with it sacrifice of self the mother ranks highest of all. That is the position accorded motherhood even by the barbarian. But it required an ultra-modern apostle of "civilization" to suggest a level with the parasite. Such "progress" is singular, indeed, and reminds one of the expression of the boy anent a crab, "When he goes forward, he goes backward."

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

A Correction

To the Editor of AMERICA:

I note a slight error in the quotation from the Manly Report in the article on Economics in AMERICA for May 12, page 123, where it is stated that "approximately one-fifth earn less than $6.00 and nearly one-half earn less than $6.00 a week." The first figure should read "$4.00."

New York. J. W.

Catholics and Civic Interests

To the Editor of AMERICA:

Under the pressure of the national crisis many matters call for attention that ordinarily would attract little notice. In common with many friends among the Catholic laity living in New York, I believe that it would be interesting to discuss why Catholics, who are exhorted from pulpit and platform to profess their faith on every occasion compatible with dignity, are not more encouraged to enlist under the Catholic name in those local civic bodies that engage attention from time to time, and that need, to give them emphasis, the patronage of well-organized institutions, such as churches, clubs, merchants' associations, etc.

As I conceive it, the whole field for the exercise of an enlightened citizenship, entirely removed from partizanship and politics, is almost arid of Catholic support as Catholic. A few parishes in the city, but only a few, serve as shining exceptions. Why are they so few? It has not always been so. May it not be that to our neglect of these matters is to be traced the decline in influence of the Catholic body in New York? Never were we of so little account in public affairs. Is it that we lack encouragement or intelligent direction? Is there no vision? Or are we too tightly bound by parochial timidity to venture out into currents of life away from the familiar anchorages of church and rectory? The existing condition is not the fault of indifference on the part of the Catholic laity. They wonder at it, and are often forced because of it into an apologetic rôle that is very distasteful.

Now I do not want to be understood as suggesting that Catholics should make of themselves a faction in public life. Nothing is further from my thought. What I would wish to have discussed is why Catholics, as Catholics, habitually hold aloof from participation in local civic movements that have for their object to promote a good that everybody approves, movements that are best aided by the support of organized bodies. Are not precious opportunities lost by this aloofness?

Brooklyn, N. Y. STEPHEN I. HANNIGAN.

Relief for Children

To the Editor of AMERICA:

The summer will soon be upon us, with its heat and the sufferings of the poor. Can we not do something to alleviate the hardships of our Catholic mothers and children in the crowded tenement districts? What an agony is theirs during the long, stifling months of intolerable days! In some cities the orphans, thank God, have their homes by the seaside, or in the mountains, but what of the thousands of mothers and children in the sweltering tenements who never get a whiff of the salt sea or a breeze from the mountain top? Their quarters are hot, narrow, dusty and stifling, and our schools are closed and the gates of the large playgrounds attached to them are bolted and barred. Can we not have these comparatively cool schools thrown open to the mothers and children? Can we not unbar the gates and let the little ones play and breathe fresh air in the large and often shady playgrounds? No one doubts the sympathy of the priests or the zeal of our people. Surely some means can be devised to alleviate the sufferings of the poor.

The public schools are open. Their playgrounds are at the use of the little ones, and devoted men and women give their time and energy for the good of mothers and children during the summer. Instruction in hygiene in comparatively cool classrooms is afforded the mothers, and amusements provided for the children. Can we not be equally zealous for the relief and welfare of our Catholic mothers and their children? Some slight beginning has been made in a few places. Can the movement not become universal? Can we not make our schoolrooms and playgrounds ring with the merry laughter of thousands of children who otherwise would pant and faint in tenements? Shall we wait until many of our little ones have been attracted to proselyting playgrounds and camps? Shall we hesitate till those faithful mothers who resist the allurements and tempting offers of the "soupers," pray to God to give them strength to fight temptation that, yielded to, may mean nothing less than the sacrifice of the faith of their little ones? Surely we can count upon the sympathy and interest of the priests and the zeal of our people to take some action at once in a movement that cannot fail of doing untold good, both in body and soul, to our Catholic mothers and children. Catholic mothers with their hard earnings have helped to build the schools, from which, in most cases, they now seem to be excluded.

Medford, Mass. HENRY WHALEN.

"What About Ireland?"

To the Editor of AMERICA:

I have the firm conviction that, in thanking you for the editorial article with the above title, in your issue of May 12, I am not alone in my deep sense of appreciation for the noble stand taken by the writer in vindicating Ireland's right to freedom, but I am confident I express the thanks, not only of the Irish race, but of all who stand for human rights, in their highest and best sense. Such an editorial, coming from so high and conservative a journal as AMERICA, which stands for the preservation of society on a sound, moral basis, will find a responsive echo throughout the length and breadth of this land.

Its appearance at a most critical moment, when the envoys of the Entente are seeking aid from this Republic, adds significance to its every word. Assuredly, from President Wilson down to the humblest citizen, the conviction that becomes rooted in the minds of all lovers of freedom is that two supreme motives actuated the entrance of this nation into Europe's maelstrom of slaughter: freedom for oppressed races and peace without conquest.

Oakland, Cal. THOMAS F. MARSHALL.

The Red Cross and Catholic Sisters

To the Editor of AMERICA:

With the approbation of the Archbishop I have organized in the Diocese of Cincinnati a Catholic Women's Association, affiliated to the local branch of the National League for Woman's Service. Its object is "to work for our country in its hour of need." We are working in the League, Catholics and non-Catholics together. The Protestants number about 1,000, and I have secured a membership of 17,125 Catholics, with more coming in. Our association is composed of the societies of churches, academies and the religious communities. We are engaged in sewing, knitting and agriculture.

The Sisters of the Good Shepherd are making hundreds of shirts for the army. We work for the Red Cross without being necessarily paying members, as the League cooperates with the Red Cross. There are no membership dues in either the Catholic Association or the League, and a voluntary contribution of ten cents from each member is all that the League asks, to help establish a sinking fund. This detail is important to many members who earn their livelihood.

In all this work there is one branch of our Catholic association not "available" for service, viz.: 780 Sisters of Charity and 117 Sisters of Mercy, making nearly 1,000 hospital nurses. What an amazing *exclusion* in time of war! During the four years of our Civil War, before the Red Cross came into existence, the Catholic Religious Orders were the main dependence of the Sanitary Commission. The regulations of the Medical Board of the Red Cross, which monopolizes all service for army and navy hospital attendance, make it impossible for any Religious Orders to become Red Cross nurses. Every nurse must not only "qualify," but every detail of her *costume* is minutely decreed! In the French *Croix Rouge* the Religious Orders are hospital nurses, and also are at the front, and some of them, for special acts of heroism, have been decorated with the *Légion d'Honneur*.

When the President and Mr. Taft made eloquent speeches this week at the dedication of a great building given by the Red Cross in memory of "the women of our Civil War," they spoke of these women especially as having *alleviated* the *suffering* incident to the war. Surely they meant our Catholic Sisters, who were foremost in the work, although they did not mention them by name. Is it possible that in the present emergency, the greatest our nation has ever known, this gentle army of mercy is to be completely ignored because of the requirements of the Medical Board selected by the Red Cross, not one of whom is a Catholic? Is it just to ask Catholics for money when they have no adequate representation?

Cincinnati. MRS. BELLAMY STORER,
President of the Catholic Women's Association.

"Let Them Get Acquainted"

To the Editor of AMERICA:

Some just criticisms of the communications to AMERICA concerning the editorial "Let Them Get Acquainted" have come to my ears, to the effect that these letters point out a deficiency but offer no remedy.

It is certainly a matter for congratulation that many of our young people not only read AMERICA, but read it thoughtfully enough to discuss its articles. To such appreciative readers I would like to state a remedy for our lack of warm, Catholic, social intercourse and cooperation among Catholic students and their friends, a remedy which seems to me practical and easily applied. I would suggest the formation in our colleges and universities, whether for young women or young men, of a society, called "A League for the Promotion of Catholic Ideals in Social Intercourse." Where young men are concerned, they should get in touch with the alumnæ associations of the women's colleges in their vicinity and ask the members thereof to be an auxiliary to advise them and to act as matrons and patronesses at their social affairs, which might easily include a promenade concert and tea, a properly conducted afternoon dance with refreshments, or a lawn party—all within the college precincts.

These leaguers should also become acquainted with all Catholic public social affairs around them and see that they are well advertised in the college. In other amusements they could make known the best and warn against the dangerous, post such notices as the white list of plays, the appeals for censorship of the "movies," etc. Let us not be afraid, let us get together; we have to use new ways according to the times and the country, but this friendly intercourse is truly Catholic, and no matter where or in what country it diminishes or fails, the cause must be looked for elsewhere than in Catholicism.

Amongst our young women such a league could see to it (1) that all their social functions undertaken for charities, etc., are well advertised at the Catholic men's colleges. Heaven knows undesirable affairs advertise themselves well and hold out almost irresistible allurements. (2) They should also provide some entertainment during the year for the collegians; these affairs could be chaperoned by ladies interested in the college and should be made remarkable for real and up-to-date festivity, but widely divorced from the vulgarity and pagan luxury that characterize most of the social functions of the day.

At this very season there is work for such a league. There are many smaller social affairs under way, but, above all, there is the Catholic Summer School of America, an ideal Catholic colony, where comradeship and every form of outdoor and indoor enjoyment, intellectual, social and athletic, religious and secular, is to be found. Why not a campaign in our Catholic colleges to make this delightful place well known and well patronized? Why not cottages taken for the season by a combination of students as a social center or even a camping ground under homelike supervision? What Catholic college will be the first to have its pennant float over such a summer home and its name emblazoned on the doorplate? By all means, "Let Them Get Acquainted."

Brooklyn, N. Y. (MRS.) A. FIELD-MCNALLY.

Evangelizing Suggestions from the East Side

To the Editor of AMERICA:

Having for long read, marked and inwardly digested, not without internal combustion, the trenchant observations of various scribes and one or two Pharisees whose good fortune it has been to spend a holiday in the religion-ridden countries of South America, I came suddenly to the conclusion, one bright afternoon, that if a person applied his hustling and poetically liberal methods of computation and analysis to the city of New York, for instance, strange conclusions might result.

Accordingly, I journeyed by the most direct route possible in a carelessly orientated city, and came to a region where the senses are persistently assailed, the East Side. It is the truth that I saw two men horribly intoxicated; two others enthusiastically destroying each other's countenance; a woman shamelessly conveying a tin vessel of liquor from a corner saloon, and hordes of sallow children stridently exercising their limbs and their vocabularies in the gutters. Nothing was there but signs, sounds and smells of general degradation. And then I discovered what, I feel sure, must be the cause of it all, a grimy little church tucked away in a corner, exteriorly depressing, interiorly dark. The church's title contained the word "evangelical," and its pastor, whom I happened to detect in the act of emptying the poor box, was a well-fed looking person. Is there need to point out the obvious deduction?

I might add that the elevated trains clattering swiftly by suggested the avenue of escape for the helots of this congested area, particularly as I understand the shareholders of the railway are, in part, the ground landlords of the tenements. Hence their unity of influence is quite clear, and one can only wonder why the ignorant inhabitants do not profit by such beneficence.

If you or your readers fail to perceive the logic of my conclusions I can only reply that you should, and, following the educated example of the editors of our leading intellectual secular publications, I decline to enter into any controversy.

Jersey City, N. J. J. B. K.

AMERICA

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Sister Teresa Vincent

UNDER the soaring arches of New York's great Cathedral, she lay. The peace of God crowned her as an aureole; after the long day of toil, she was at rest. Prelates and priests and people gathered to honor a simple, holy woman; one who had always regarded herself as the servant of all, but consecrated in a particular manner, to the care of the lambs of Christ's flock.

For fifty-seven years, Sister Teresa Vincent had worn the garb of a Sister of Charity. Nearly fifty years ago, along with two of her religious Sisters, she came to New York, to devote herself to the rescue of the tenderest and most helpless of all outcasts, the babies abandoned, through shame or heartless cruelty, in the streets of a great city. Without one penny of endowment, they had in abundance the rich inheritance of faith in God, love of Him, and of all His suffering children. God, who has promised the joys of Heaven for a cup of cold water given in His Name, prospered the work. The house on the edge of the slums, which first saw their zealous work, soon gave way to the magnificent establishment, the New York Foundling Hospital, the first institute of its kind in the United States. Since 1869, more than one hundred thousand infants have been blessed with the loving ministrations of this shrine of charity.

Long will her name be repeated, with a prayer for her dear soul, in thousands of happy homes, made by the boys and girls who, humanly speaking, owe their very lives to the love of Sister Teresa. None will miss her more than the toddlers of the Hospital, who found in her the tenderness of a mother's heart, whose woes grew lighter, poor little waifs, at the touch of her gentle hand. Like our Blessed Saviour, whose love for the poor she so faithfully imitated, she lived to feel the ingratitude of those whom she had befriended, and to know that the favor of the great which she never courted, but merely accepted for her charges, falls away in the day of persecution.

But her works do follow her, and the grateful love of a world to which she exhibited an example of heroic self-sacrifice, as rare in these days of self-seeking, as it is needed. She will have intercessors in Heaven: most powerful will be the prayers of those little ones, the springtide blossoms of our race, who, baptized through her zeal, went before her in their innocence, to be as flowers before the Face of God. In those heavenly courts, as the Church sings of the Holy Innocents, the toys of their child-like play are crowns and palms. Surely they will pause for a moment in their play before their Heavenly Mother, to take her with them to storm the very throne of God, in intercession for Sister Teresa, who befriended them in the day of their great need. They will be waiting for her, whose name they first heard in Heaven, and will claim her for their own.

> Then as you search with unaccustomed glance
> The ranks of Paradise for my countenance,
>
> . . . . . .
>
> Pass the crystalline sea, the Lampads seven:
> Look for me in the nurseries of Heaven.

For she who on earth so loved the little lost lambs will turn to them in their chosen place. May we, too, one day look for her, "in the nurseries of Heaven."

The Food Administrator

POPULAR dislike is more often directed against an unsuitable name, than against the measure unfortunately misnamed. Recognizing this bit of "mob psychology," Mr. H. C. Hoover has wisely protested the use of such terms as "food controller" and "food dictator." He prefers to be known for what he is, "a food administrator." Opinions may be divided on the extent of power with which this new officer should be invested, but that he is a necessity in time of war, even for the richest country on earth, is perfectly clear. There is small danger that his activities will prove unduly repressive or tyrannical. As the President has stated, the powers asked are by no means dictatorial. "They are intended to benefit and assist the farmer, and all those who play a legitimate part in the preparation, distribution and marketing of foodstuffs." The advantage to the consumer of gently, but firmly, tilting the food-pirate from the end of his own plank, is obvious.

Further, if Mr. Hoover can impress upon the country the need of checking our enormous waste, he will confer a benefit that will outlast the war. In his recently published little volume, "Thirty-Cent Bread," Mr. Alfred W. McCann, a recognized authority on foodstuffs, makes the alarming prophecy that "Without

regulation we shall have bread cards and soup kitchens within a year." With regulation, "We can have all the food we need for home use, and export two hundred billion pounds to our allies." Quoting the Department of Agriculture, Mr. McCann points out that fifty per cent of all the vegetables and fruits produced in the United States, "never reaches the consumer. They rot on the ground." Because we fancy the appearance of "patent white flour," we pay a higher price for an inferior product, and throw away about thirty-eight per cent of the wheat brought to the mill. Most of us suffer "a loss of twenty-five per cent in the peeling and preparation of the potato," a humble vegetable which Germany has studied during the war, with astonishing results.

Other data cited by Mr. McCann illustrate the wilful waste which, if not checked at once, will bring us to woful want. In food, as in our exploitation of the country's natural resources, we have been more than prodigal. War, as Mr. McCann suggests, may make us "look within," and follow the example of other countries in encouraging ideals of economy.

The Minister's Face

THE starry emblem of a country truly dedicated to liberty, strained and tugged in the freshening breeze. Under its mobile shadow, a foreign Minister of Justice, pleaded for American aid, that *"justice might be done the nations of the earth."* He was eloquent, his cause was popular; the whole city had gathered to do him and his fellow-envoys honor. "But look," remarked a bystander, "his is the saddest face I have ever looked upon." "*. . . that through peace founded on justice, freedom may once more reign,*" the Minister was saying, and a mighty roar of applause came up from the crowd that packed the Square.

"The saddest face I have ever looked upon." Well might it be. He stood beneath a banner that had always welcomed the oppressed of all nations to true freedom. Did his mind go back over the years, to recall the great things he had done, that "freedom might reign?" For he had served his country well, some had said; at least, he had risen from lowliness to eminence. As a boy, a religious community had rescued him from dire want. These men, dedicated to God, had fed him, clothed him, housed him, educated him. They gave him a father's care, lavished on him a father's love. Did he remember that? Perhaps, for memory plays strange tricks when emotions are stirred. Did he remember too, that years later he used the gifts, born of their bounty, to turn these men out of house and home, that "freedom might reign"? Thus strangely is liberty worshiped. He and his political confreres had sent them into exile too, in the name of liberty; for these men wished to teach the law of God, and liberty forbade that. One might blaspheme God, on the public streets, even in the nation's parliament; liberty allowed that, protected the outrage. But one might not teach little children to know, love and serve God. That was slavery, unworthy a free man, a free country.

"The saddest face I have ever looked upon." Well might it be. For other memories rose up as the Square rocked with applause. "*. . .we ask your aid in the great conflict for the ideals of liberty . . .*" There were virginal souls too, in that once happy land, well worthy to touch the kindred virginal souls of children, to put their pure embrace about their fallen sisters, to soothe the bed of agony with a love that was like the love poured forth on Calvary. But that love, so manifested, was incompatible with liberty. And so he had closed and sold their schools, their homes, their hospitals, in the name of that freedom for which he was now pleading. Of the proceeds, some went to the Government's coffers. The rest, wrung from establishments built by pure hands and sustained by pure hearts, bought jewels to deck the leprous necks of harlots. And as for the good women, who asked only to be allowed to minister to Christ in the poor, the sick, the helpless, them he turned adrift. For such a vile thing is liberty, in the minds and the nations that sell Christ, hoping as did Judas, to find in the bargain, happiness.

"The saddest face I have ever looked upon." Vengeance is mine, saith the Lord, and I will repay it. Ill does it become any mortal to assess guilt and assign punishment. M. Viviani has come and gone; the cause of international comity can suffer no hurt by this reference to past history. But even as in memory of the First Word on Calvary we forgive the illimitable wrong, so we cannot forget that the broken voices of the poor who are oppressed, and the sobs of consecrated virgins thrown back upon a contaminated world, rise above the plaudits of parliaments and peoples, a piercing cry that moves the eternal God to eternal vengeance.

"Unproductive" Monks

SPEAKING in his recent book, "French Windows," of those ultra-modern Catholics, who think that monks are "out of date" nowadays, John Ayscough well remarks: "If God is out of date, . . . then monks are out of date too. Their reasonableness depends on His existence, and the reality of His claims. They are just for God. They do not fly to philanthropy to excuse themselves." That thorough knowledge of God and His claims which most men fly from, monks hunger after. In order to learn as much about Him as possible, they become specialists in prayer and make the practice of contemplation their life-work. As the world, however, considers such an occupation "unproductive" and therefore useless, scant patience is had with men who, as the phrase runs, "do nothing but pray."

"It is true that I 'do nothing but pray,'" the monk might serenely answer his scornful critics. "But I observe that for the past three years you have been doing

practically nothing but killing one another and seem, moreover, to be quite unable to stop doing so. Perhaps my occupation is the more productive of the two after all. The peace which your artillery apparently is not able to give the world, my prayers and penances may hasten, for the fervent intercession of the just man is strong with God, and I am devoting my life, as you know, to the attainment of high proficiency in prayer."

The monk could appeal, moreover, to history to prove that even from a more material point of view he has by no means been "unproductive." And as for our own day, when the importance of agriculture is realized as never before, the highly necessary farmer, when tempted to discontent with his laborious, humdrum life, can behold the monks silently working in their fields and reflect, with John Ayscough:

> "There are husbandmen like me. Their life of toil in furrow and farmstead is mine. They see no variation but that of the seasons, no more than I: monotony of labor is their lot, as it is mine: looking downward, then, as I delve, can I not be seeing Heaven as they, and growing hourly more at home (like them) with my one neighbor God?" As he trudges homeward through the misty dusk, and hears their bell ring out on the frosty air, must he not say, "I to my hard-earned frugal meal, to my hearth, and to my rest: they, empty-bellied, to their prayer and praise, their brief hard repose, and then their vigil with the Great Sentinel of all," and must he not join his dumb heart in praise with theirs? Must not his empty fields seem less lonely?

Even if monks did no more for the world than to be models for it of patient frugal industry, the reason for their existence would be amply sufficient. But besides that, the true monk by thinking of God always, and working for Him alone, makes up for the multitudes of men who work only for themselves and never think of God at all.

Censorship and Censorship

CENSORSHIP is not a popular word in this country, nor is censorship a practice which appeals to the ordinary citizen. Yet he suffers it to an extent hardly equaled in those European countries which his wisdom regards as "retrograde," mainly, perhaps, because he feels that a conflict with a censorship which commands influence through its investments in stocks and bonds, is always a losing fight. But there are two sorts of censorship. One is quiet and efficient: the other, while not always noisy, is frequently as much to the purpose as a discord in a symphony.

The variety that is quiet and efficient has adopted the methods of Bret Harte's heathen Chinee, but is oftener able to carry them to a successful conclusion than was that unhappy Celestial. It can lay the ban upon the college, for instance, by holding out a price for the institution's opinions. No doubt these words state but crudely the very subtle and devious performance, in which on the one side there is no mention of "control," nor on the other, any reference to a detail so vulgar and commercial as a price. An expectant college, with mouth agape for the Midas-fruit, receives an intimation, politely conveying the sad fact that the Syndicate does not contemplate the extension of aid to schools, let us say, of a "sectarian" type. History asserts that more than one such expectant college, not noted, perhaps, for constructive work in scholarship, has had wit enough to take the hint. Wisdom, of course, counsels that the happy event be chronicled as an "endowment." Truth would seem to regard the transaction as a "censorship," a quiet "censorship," but very efficient.

The other sort of censorship, to cite a ready example, is that exhibited by a self-styled national board which attempts to review moving-pictures. This board certainly has its standards, but they are not such as can be accepted by any parent with even a rudimentary sense of responsibility to his children. An examination of a series of films "passed" by this board leads to the conclusion that they were "passed" by those members who were suffering from impaired eyesight. As an aid to parents in selecting amusement for their children, these "censors" are about as useful as a wide-meshed sieve to a one-armed man adrift in a leaky boat.

Yes, we have plenty of censorship in this country, but most of it is of the wrong kind. No wonder that both the word and the idea are unpopular.

The Fruit of War

DURING the week the editor's mail-bag has been heavy with sad letters about the great war. Fathers and mothers and sisters have dwelt in hot, burning language on the evils attendant upon the conflict. Alas, their words are true: millions of men are dead, others are hopelessly broken in body and spirit, vice reigns and the pall of sorrow lies heavy on innumerable hearts. The world is a valley of dry bones, where the dismal notes of the raven mock joy and peace. But this is only part of the vision; a glance upward would have revealed an all-wise Providence still directing the destiny of man, waiting for the moment of triumph to show to bewildered creatures His mercy and wisdom. Death and vice and sorrow are following the black chariot, so too are life and virtue and joy. Many have been cast down, many more have been lifted up. For a time materialism was in the full tide of victory, but each day its black waters run lower, and soon the tide will turn and flow onward to the abyss, whence it will never escape in full strength. Spirits will then be free, the people will come into their heritage of liberty, they will no longer be pawns in the game, the State will serve them in just measure, they will be exalted with new life, never more to break the bitter bread of a thraldom which ends in carnage and chaos. But for this many must die and many must weep, but none must or may sin. Death and sorrow loosen bonds, crime makes them stronger.

Literature

SCHOLASTIC PHILOSOPHY

FATHER ERNEST HULL, in his excellent brochure on "Fortifying the Layman," contends that the disinclination and even positive adversion to reflection on religious questions so widely prevalent among educated laymen is traceable, partially at least, to atrophy of the religious faculty; and by this he means the loss of a taste for and appreciation of religion. He finds the cause of the disease in the absence of religious food for the mind: a faculty unexercised, like a limb or muscle unused, sooner or later becomes inoperative and practically incapable of putting forth an effort. Further analysis reveals that a large measure of responsibility for this state of mind must be charged against modern education; for modern education is unquestionably one-sided. The acquisitive faculties are developed to the neglect of the contemplative and reflective powers of the soul. Hence it is that novelty alone appeals to the modern mind. The truths of religion are the same today as they were generations ago. In this sense they are old. The fact that though old they are ever new can be discerned only by the reflective; but it is precisely in matters closely bound up with or bordering on religion, as Father Hull points out, that the power to reflect long and patiently has become atrophied in the modern mind.

This apparent incapacity to concentrate the mind for an appreciable length of time on questions that do not rise above the objects of the senses or are removed from the daily needs of the body, may account to some extent for the unwillingness manifested by many an otherwise trained mind to interest itself in the larger, more lasting and far more deeply personal discussions of philosophy; in those problems that must surely press themselves from time to time on the attention of men and clamor for a definite and soul-satisfying solution. We refer to questions such as those touching on the ability or inability of the mind to attain absolute truth; the origin and purpose of the things that lie about us, their relations towards us and our attitude towards them; above all, our own origin and destiny, for on the answer, right or wrong, to this question must depend the view we take on the further problems involving our rights, and more especially our duties towards ourselves, our neighbor, the State, and our God. Yet we must confess that modern philosophy, as the phrase is popularly understood, is eminently unsatisfactory. Its terminology is indefinite, cloudy, and protean in its changes; its starting-point only too often is an open, though unwarrantable, admission of scepticism or materialism; its conclusions almost invariably run counter to the deep-seated convictions of the human race. Small wonder that men should long since have come to regard mataphysics and even logic as the weird pastimes of a weird section of the "high-brows."

Any attempt, then, to make the "common-sense" philosophy of Aristotle and Aquinas better known is surely deserving of commendation. When this attempt is made by one whose intellectual attainments and scholarly methods fit him admirably for the task, the work done is doubly welcome. But when the writer is one who combines in himself not only the special gifts that are most imperatively demanded for success, but a striking personality as well and an evident loftiness of character, and whose high office makes him a central figure in the Church whose cause and whose philosophy he champions, then indeed we are more than justified in rejoicing at the fruits of his labor. For his words are sure to receive a hearing where a hundred other voices would fall on listless ears. Cardinal Mercier needs no introduction, nor need we speak here of the splendid work he achieved as founder of the Higher Institute of Philosophy in the University of Louvain. All this is sufficiently known to those who are conversant with the history of neo-scholasticism.

"A Manual of Scholastic Philosophy. By Cardinal Mercier. Authorized Translation by T. L. Parker, M.A., and S. A. Parker, O.S.B., M.A. With Preface by P. Coffey, Ph.D. Vol. I; Cosmology, Psychology, Epistemology, General Metaphysics" (B. Herder, $3.50), which is the complete title of the volume under review, is a translation of the *"Traité élémentaire de philosophie,"* itself an abridgement of the larger *"Cours de philosophie,"* six volumes of which have already appeared. In this first part of the English version the reader who is anxious to learn how scholasticism faces modern problems and what solutions it has to offer, will find his desire fully gratified. If he has heard, as no doubt he has, that between scholasticism and the accredited teachings of modern science there lies an unbridgeable chasm, he will probably be surprised to discover that the charge is utterly baseless; that on the contrary, scholasticism eagerly embraces all such conclusions, supremely confident that truth cannot gainsay truth; that its proudest boast is that, unlike other systems of philosophy, it starts with facts and throughout rigorously insists that an explanation which does not square with the facts is by the same token hopelessly discredited.

That scholasticism should be slow to accept any and every theory that is proposed, or even to accord it instant consideration, must appear to the judicious a sure sign of temperance and maturity. Novelty in itself is not, particularly in the realm of the intellect, a guaranty of stability, much less of unquestionable credentials; and when, as not infrequently happens, the very stanchest and presumably the best-informed defenders of the new theory disagree on points that they themselves consider of radical importance, it is only prudent to wait until the specialists have come to some sort of an agreement before one endeavors to determine the philosophical bearings of the much-heralded doctrine. The history of scholastic philosophy is a vindication of its attitude toward scientific theories that have so often sprung up and died within a few years of their birth.

In this volume the reader will see, too, for himself that the fine distinctions which scholasticism draws between things and concepts that to the uncritical eye and mind are alike, distinctions which it has long been the amusement of cheap rhetoricians to deride, constitute in reality one of its chief glories; that the purpose of scholastic distinctions is to make men think, as Socrates aimed at doing, and as all genuine science proposes for its object. Again, he will rise from the perusal and study—intensive study, we hope—of Cardinal Mercier's work with the conviction that scholasticism is a well-knit system of thought where part fits in with part, where the teachings of psychology do not conflict with those of epistemology or with the fundamental principles established in metaphysics. Finally, he cannot fail to be impressed by the exactness of its terminology. A year or so ago a writer in a non-Catholic weekly, in the course of a review of Father Day's "Catholic Democracy, Individualism and Socialism," called attention to this very point. "Writers of our day," he said, "might with profit learn something from the old scholastics in this respect. However intricate their argument, however fine their distinctions might be, they left no reasonable ground for misapprehension of their meaning."

To those who are already acquainted with the teachings of scholasticism we recommend the masterly refutation of mechanism, and the section of metaphysics dealing with "The Causes of Being." The stress laid on the doctrine of final causes finds its justification, if any were needed, in the theological conception of the universe that scholasticism emphasizes and which alone can explain the order that is everywhere so strikingly manifest.

In view of the general excellence of the work it seems a pity that the author, or at least the translators with the author's

sanction, should have failed to make it quite clear that in many points of relatively minor and secondary importance, opposite views are as widely received among scholastic philosophers as those which he himself favors; and that in many, if not in the majority, of these questions the mind of St. Thomas is not so apparent as to leave no room for reasonable doubt. As it is, the impression left on the mind of the non-Catholic reader will, we fear, be a strengthened conviction that once a recognized exponent of scholasticism has spoken, all discussion among the followers of that system is at an end. Yet in obviously debatable questions where the arguments for either side may justly claim a greater or lesser degree of evidential value though they do not wholly satisfy the mind, and where, moreover, these arguments appeal to many an ardent and enthusiastic champion of scholasticism, the rule holds: "*Tantum valet auctoritas quantum valent argumenta.*" This acknowledged freedom of opinion in matters less immediately connected with the fundamental and outstanding questions of philosophy is, to the initiated, one of the most striking characteristics of scholasticism, and is in marked contrast to the tendency of a host of non-scholastic philosophers who under the shadow of some well-known name doubtless believe themselves immune from criticism.

Many, too, will doubt the wisdom of abandoning the traditional order of the treatises; they will remain convinced that pedagogically it is much more advisable to begin with logic and epistemology than to endeavor to explain to beginners the difficult treatises of cosmology and psychology. However, it would perhaps be ungracious to dwell much upon these differences of opinion; we prefer to congratulate his Eminence, if we may, on having done a good and, we trust, a lasting work.

JAMES A. CAHILL, S.J.

IRELAND

Beside your bitter waters rise
  The Mystic Rose, the Holy Tree,
Immortal courage in your eyes,
  And pain and liberty.

The stricken arms, the cloven shields,
  The trampled plumes, the shattered drum,
The swords of your lost battle-fields
  To hopeless battles come.

And though your shattered remnants know
  Their shameful rout, their fallen kings,
Yet shall the strong, victorious foe
  Not understand these things:

The broken ranks that never break,
  The merry road your rabble trod,
The awful laughter they shall take
  Before the throne of God.

THEODORE MAYNARD.

REVIEWS

French Windows. By JOHN AYSCOUGH. New York: Longmans, Green & Co. $1.40.

The Rest-House. By ISABEL C. CLARKE. New York: Benziger Bros. $1.35.

These two books ought to make less defensible than ever the "wish-bone Catholic's" old jeremiad: "But Catholic authors' stories are so sadly lacking in interest and artistry that I never read them." And that jaundiced dictum will be further neutralized by the verdict of those who followed John Ayscough's war-papers as they appeared in the *Month*, and became absorbed in Miss Clarke's novel while it ran in *Extension*. The sixteen "French Windows" through which Mgr. Bickerstaffe-Drew looked last year while an army chaplain at the front "opened into that splendid and gracious thing, the heart of the French people." But he also tells, it should be added, what he saw in the hearts of English, Scotch, Irish and German soldiers, not all of whom were Catholics either. The author attests, moreover, that "every episode and every character" in the book "is drawn from reality and life: nothing is imaginary." Many of the incidents in the volume are so intimate and sacred that no one but a priest could describe them, and there are pages that may leave the reader's eyes wet: the author's account, for instance, of a young German Catholic soldier's happy passing, or the last words of a dying Presbyterian Scot, who said:

> Ye gave a wee Christ upon the Cross to yon Catholic fellow. Have ye, Father, e'en one for me? . . . I've been a wilful laddy, and His words have been dour and dismal talk to me, . . . and I went aye my ain gait, that wasna His, and I liked laughing-talk and merry things, and noo I know what suffering is, and I can understand better. . . . Father, ye'll mind to ask Him mak' me His ain laddie. Ma mither gave me, willing, to the war, as *His* gave Him, willing, to the death: ye'll write to her and pray for her?

The book is also full of the author's characteristic touches of humor and felicities of expression. His description, for example, of the *Aumônier's* astonishment at the "humility" of the English and that sage remark about this wonderful "Catholic Church of ours—that makes even her children who try not to be good, so good in spite of themselves."

In "The Rest House" Miss Clarke tells with remarkable spiritual insight how the attraction a young English girl felt for the Blessed Sacrament drew her, notwithstanding the great sacrifices she had to make, into the Catholic Church. Yet the book is not at all "preachy," the heroine's romance is artistically brought to its proper conclusion, and the story's characters for the most part are well drawn and consistent, as, of course, they ought to be. Yet when it is recalled how many of the men and women in our best-sellers are little better than lifeless puppets, this able Catholic novelist's real portraits deserve their meed of praise. If those who read with enjoyment "French Windows" and "The Rest House" should then be tempted to finish these two authors' other excellent books, that might start a little missionary movement for the better appreciation of today's Catholic literature. W. D.

Melodious Vocal Exercises. By L. CAMILIERI. New York: The Devin-Adair Company. $1.50.

This is one of the few practical manuals that have been dedicated to choral music in a century. Text-books devoted to the theory of chorus-training abound, but there has always been the need for just such a book as Mr. Camilieri has now supplied. Although the chorus is the greatest vehicle of musical expression, because it is an orchestra of human instruments, it has forfeited its sovereignty within the last fifty years, to individual virtuosity, to the pageantry of opera, and to the *ensembles* of mechanical instruments. But the inspired thoughts of music are intended for exposition by the chorus. Giovanni da Palestrina and John Sebastian Bach, history's masters of composition, bequeathed their most valuable legacy, not to solcists, not to orchestras, but to choirs of human voices.

The twentieth century is not interested in choral music. And for two good reasons: first, because the average choral conductor is interested less in his chorus than in some other phase of musical activity; second, because the average chorus sings either altogether badly or with mere correctness. Choruses over which metronomic baton-wavers preside will not find much that is of value to them either in Mr. Camilieri's manual or in any manual of music. But where the conductor is a genuine choral musician the author's book can contribute splendid results.

The manual gives an excellent epitome of the principles of notation. It will help choristers to read music. But its compelling recommendation is a well-graded series of vocal exercises which offer opportunity of developing unified tone-qualities in the four sections of a chorus. Vocal exercises are frequently unmusical, but those provided by Mr. Camilieri are melodic and most attractively harmonized. A quarter of an hour spent at each rehearsal, in the careful employment of the "Melodious Vocal Exercises," will net the vocal fluency and the sureness of technique which by their absence have long made choral societies conspicuously ineffective. W. J. F.

Mental Conflicts and Misconduct. By WILLIAM HEALY, M.D. Boston: Little, Brown & Co. $2.50.

On Causation, with a Chapter on Belief. By CHARLES A. MERCIER, M.D., F.R.C.P. New York: Longmans, Green & Co. $1.40.

Dr. Healy's book is, essentially, a study of juvenile delinquency, based upon psychoanalysis. For this term Dr. Healy substitutes "mental analysis," which he defines: "A method of using the memory to penetrate into the former experiences of mental life." Juvenile delinquency, he holds, may frequently be traced to certain experiences which the individual, because of moral or social reasons, strives to dissociate from his mental content. The effort is rarely if ever completely successful, and the result is a "repression," which, in turn, connotes a "complex." By "complex" Dr. Healy understands with Freud, "a constellation of mental elements, permeated with a vigorous emotional tone; a system or association of ideas grouped about an emotional core or center. . . . Being possessed of an emotional tone, it has energy-producing powers; by reason of this it may be, and often is, a great determiner of thoughts and actions." In "repression" one or more of these "elements," broken off from its "constellation," floats about in "the subconscious mind," as unsuspected, after a time, and as dangerous as a submarine. For the "emotional energy" with which it is charged may and usually does attempt to escape "along undesirable channels." The effort to check this escape is characterized by Dr. Healy as "mental conflict." The struggle, apparently, is not between good and evil, but between two evils. As presented in Dr. Healy's cases, forty selected from 147, discovered in a clinic of 2,000 children, the "repression" is almost invariably connected with matters of sex-experience.

Valuable as is this book to the qualified student, it must be admitted that Dr. Healy has failed to establish his main thesis. Finding evidence of "repression" in forty delinquent children, he has not proved that the "repression" bore, in his own words, "a causal relation" to the delinquency. He has merely shown that the two phenomena existed in the same individual. Farther than this his data will not bear him. It would be a grave mistake, however, to consider Dr. Healy's work, as some have done, mere theorizing. In his insistence on a careful study of the individual he has pointed out a path which may yet lead to useful discoveries in the field "of the hidden factors of conduct." Whether that path can be smoothed by psychoanalytic methods is at least open to doubt. In the words of Dr. Mercier, "In the first place, the universal repression of sexual passion is a mere assertion. Secondly, granting the universal repression, there is no evidence that this repression can produce mental disorder. Not one of the nine or twelve methods . . . has ever been applied to show that it has or can have any causal influence in producing mental disorder." Dr. Mercier, excellent in his destructive criticism of Hume, Mill, Welton, Pearson and Russell, is not always happy in his own ideas of causation, or in their presentation. But he has here stated a rule of logic, the observance of which would have made Dr. Healy's latest work a far more valuable contribution to the psychology of adolescence. P. L. B.

BOOKS AND AUTHORS

Clifton Johnson, that industrious maker of books which show Americans the antiquities and beauties of their own native land, has now prepared "New England: a Human Interest Geographical Reader" (Macmillan, $1.00.) He leisurely rambles from Connecticut to Maine and gathers on the way a pleasant variety of biographical, literary and historical data which he connects with the houses, villages and towns he visits. He also dwells upon the many industrial activities of New Englanders and describes the landscape beauties of the region. But of Catholic landmarks, institutions or traditions, as far as the author is concerned, there is none. Clark University, for instance, is mentioned, but Holy Cross College, which is said to be in the same town, Mr. Johnson unfortunately missed seeing. The book is well illustrated.

A book of interest and considerable value to the student of social economics is "The Minimum Cost of Living" (Macmillan, $1.00), by Winifred Stuart Gibbs. This study of 150 families in New York City was not undertaken to fit in with a preconceived theory. Miss Gibbs is content to supply a mass of well-coordinated detail, allowing the careful student to draw his own conclusions. Many of the estimates will, of course, call for revision in view of the daily increasing cost of living. — In "The Immigrant and the Community" (Century, $1.25), Miss Grace Abbott discusses the problem of preparing the immigrant to take his place in American life. The book is sketchy rather than thorough, while its plea for "internationalism," to which an entire chapter is devoted, may easily be misinterpreted in these stirring days. Nor does Miss Abbott seem to understand the importance of religion as a power for social righteousness. Religious indifferentism is a poor preparation for American citizenship.

The State Constitution of New Jersey, Article I, Section 4, makes the following provision: "No religious test shall be required as a qualification for any office or public trust; and no person shall be denied the enjoyment of any civil right merely on account of his religious principles." But not all the School Boards and Superintendents of Schools in that State seem to be aware of that important provision's existence. This is clear from a series of letters on "Religious Bigotry in Action," which Mr. Stephen N. Horgan publishes in the current *Catholic Mind*. For the provision apparently can become a dead letter when a Catholic applies for the post of teacher in New Jersey's public schools. The second paper in the number is Archbishop Moeller's pastoral on "Catholics and the War," and the third article is Mary Butler's reflections on "Modesty in Dress," a paper which even some of our Catholic women, it is whispered, could read with profit.

"The Will to Win, a Call to American Boys and Girls" (Kenedy, $0.50), by E. Boyd Barrett, S.J., is a little book with an important purpose, for the author aims to tell our young people what is meant by will-power, to show its necessity and to give practical hints and methods for acquiring it. Father Barrett advises his young readers to

> Keep alive within your heart a love for what is fair and good and great. Look around at the works of nature; observe and study a little the beauty of flowers, of mountains, and of the sea. Read good books and the stories of great men. Furnish your mind with the marvels of science. Open your heart to the call of great causes—the cause of the poor and oppressed above all. Take an interest in big problems and keep yourself away from the sordid and petty pursuits of evil doers.

Our country is no doubt forging ahead to a position in the van of nations, and her future rests on the boy and girl of

today. They can make America great if they will it. A nation is great when its individuals are so. An individual is great when each of his acts is so. Our littlest acts are great when they are guided by principle, and "you can conquer the world through failure if you are true to your principles." This is the kind of winning the book asks for and teaches. Boys and girls who become interested in this little work the author would refer to his larger book, "Strength of Will," which was praised in our issue of April 22, 1916.

In "The Hundredth Chance" (Putnam, $1.50) Ethel M. Dell has written a strong novel, which points a good moral by the questionable means now so much in vogue. The machinery of the plot is the detestable "triangle," as it has been called. Circumstances hurry an unhappy girl into a loveless marriage. A good but ill-suited and tactless husband and a former suitor, rejected because unworthy, but still loved, combine to wring the soul of the wife with gloom and temptation. An unnatural mother urges her to fling propriety and morality to the winds. She resists and finally achieves legitimate happiness. The book is depressing, the atmosphere is unwholesome, and better editing would have excised several very offensive passages.——It is not clear just what W. E. B. Henderson would be at in his recent novel, "Behind the Thicket" (Dutton, $1.50). He introduces the reader to several very modern and disreputable men and women and his precious "hero" seems to be an ancient Greek faun who imprudently drifts into the twentieth century and is slain by Dionysus.——"The Wanderer on a Thousand Hills" (Lane, $1.40), by Edith Wherry, is a story about a Chinese girl who makes an unfortunate marriage, and after a gruesome experience is left a childless widow. So she adopts a little boy she finds and trains him to be the first scholar of China. But at the height of his triumph he discovers his English parentage; she loses him, and the book ends with his becoming a wanderer. The story is filled with descriptions of Chinese customs, but it is not pleasant reading.——"The Shadow of the North" (Appleton, $1.35), by Joseph A. Altsheler, is a commonplace story of the French and Indian Wars written for American youths under the auspices of the Boy Scouts.——The anonymously written "One Year of Pierrot" (Houghton, Mifflin, $1.50), a charming story of motherhood which was praised in these columns on the book's first appearance last year, has now come out in a new edition, illustrated with excellent pictures by Lester G. Hornby. Part of the profits arising from the story's sale will be used to aid the orphans of France.

"Speaking of Prussians——" (Doran, $0.50), "Mademoiselle Miss" (Butterfield, $0.50), and "The Edith Cavell Nurse from Massachusetts" (Butterfield, $0.60) are little books on the war. In the first, Irvin S. Cobb, who witnessed the invasion of Belgium in the fall of 1914, shows "What war means in its effects upon the civilian populace of a country caught unawares and in a measure unprepared," especially when the invaders are Prussians. In his striking, effective way the author then urges his fellow-countrymen to make such a state of things impossible here. The second volume is a series of letters written home by an American woman who is nursing the wounded in France. There are lifelike descriptions of a routine day in an army hospital at the front, the astonishing gaiety of the patients is shown, and their consoling death-beds are vividly pictured. For instance:

> The last day our faithful priest confessed him—he knew just enough French for that—and it was moonlight when he went, one of us kneeling either side. After Extreme Unction he pressed my hand; and suddenly a marvelous change passed over his face as if it had grown white and luminous. "Mama," he murmured, "Louis," then fainter and sweeter—"*O mon bon Dieu*," and it was over, and nothing remained but a radiating smile.

A wounded Havre lad gallantly called "Mademoiselle Miss" "Lieutenant of the Life Guards." The third book contains a short account of another American woman's experience as a nurse with the British Expeditionary Force in France, but most of the volume is filled with the story of Edith Cavell's imprisonment, trial and execution. The proceeds from the sale of the two latter books will be devoted to the relief of those wounded in France.

A picture will fix a static scene. But as the anniversaries come round a priest must often wish he had something more than the mere photographic record of the day of his ordination. This "something more" will be found in "Our Anniversaries" (Herder, $0.35), which Father Joseph V. Nevins, S.S., has adapted from the French of Abbé Graduel. It is a little book of meditations designed for the priest's birthday and for the other red letter days of his life up to ordination. The meditations are short, but full of meat, and will carry the man back in prayer to the thoughts and emotions, that could not be fixed on a photographic plate, of those bygone days.——"The Chief Evils of the Times," by the Rev. H. Nagelschmitt, and "The Love of God and of the Neighbor," by the Rev. J. V. Schubert, are two recent publications of J. F. Wagner, Inc., New York. They are evidently intended to serve as homiletic helps for priests upon whose time the routine work of ecclesiastical administration makes heavy demands. The first is a course of seven sermons for Lent. Each of these sermons is a warning against some disposition of mind or heart easily observable in modern life as an influence working against the rights of God and the spiritual interests of mankind. Father Schubert's work is a series of suggestive outlines for instructions to children on the Ten Commandments. It ought to prove serviceable to those who are charged with the duty of forming in the young a right spirit with regard to the Divine laws that regulate man's relations with God and with his neighbor.

Among the finer lyrics in "To Mother" (Houghton Mifflin, $1.00) an excellent "anthology of mother verse," are two poems on Our Lady: "*Regina Coeli*," by Coventry Patmore, and "Christ the Mendicant," by Father Tabb:

> Say, did his sisters wonder what could Joseph see
> In a mild, silent little Maid like thee?
> And was it awful in that narrow house,
> With God for Babe and Spouse?
> Nay, like thy simple, female sort, each one
> Apt to find Him in Husband and in Son,
> Nothing to thee came strange in this.
> Thy wonder was but wondrous bliss:
>
> Wondrous, for, though
> True virgin lives not but does know,
> (Howbeit none ever yet confess'd)
> That God lies really in her breast,
> Of thine He made His special nest
> And so
> All mothers worship little feet,
> And kiss the very ground they've trod;
> But, ah, thy little Baby sweet
> Who was indeed thy God!

> A Stranger, to His own
> He came; and one alone
> Who knew not sin,
> His lowliness believed,
> And in her soul conceived
> To let Him in.
>
> He naked was, and she
> Of her humanity
> A garment wove:
> He hungered; and she gave,
> What most His heart did crave,
> A Mother's love.

ECONOMICS

Shifting War Burdens on Posterity

IN the preceding issue of AMERICA I contrasted some of the moral and economic aspects of bonds and taxes. Proponents of extensive government loans urge that bonds be issued so that "posterity may help bear the burden and pay its share of the cost of keeping 'the world safe for democracy.'" True, posterity should pay its rightful share, but the fact is that posterity cannot relieve the nation of any appreciable portion of the present cost. Only if our Government could float loans outside of the United States to finance this war, which is highly improbable, could some of the burden be shifted to posterity. A few classes within the nation might lend the Government, with a promise of repayment by other classes in the future, but the nation as a nation cannot transfer the burden to posterity.

A WEAKENED POSTERITY

THE facts are that we have a given amount of labor power, capital, goods and land, which contribute to current production; and current production must furnish war equipment and food. A 1930 shell cannot be shot in 1917. Munitions, food, clothing, and practically all that is necessary for war must be produced as we fight. They must be paid for by somebody during the war period, unless the Government is to seize them without payment. Industries of peace must thus be diverted into industries of war. As a nation we must curtail consumption of the less necessary commodities, and of luxuries, and turn a large part of the forces which have been used in their production to military purposes. It is evident that current income must provide the goods of war, and that the burden of war financed at home cannot be put off on posterity.

Indeed, generations yet unborn most certainly will suffer from this war in at least two ways, irrespective of whether bonds or taxes are employed in war finance. First, theirs will be an impaired heritage, if the conflict lasts any appreciable time. Secondly, in this case, upon them will devolve the well nigh interminable payment of pensions. It is patent that if a father sustains loss of life or limb, the burden is put upon his children, in the sense that they will not receive as great an inheritance as they otherwise would have received. Again, all munitions, arms, and other materials consumed in this war mean the utter destruction of an equivalent amount of capital goods, that is, goods to be used in further production of wealth, which otherwise would have been our bequest to posterity. Posterity is then just so much poorer, inasmuch as it cannot in any way escape these dire consequences.

OUR DUTY TO THE PRESENT

ON the other hand, this Government is still paying liberal pensions to Civil War veterans or their widows, and for some time will continue to pay large sums to Spanish-American War veterans. What pension funds will amount to in the future, if the present war assumes the ominous proportions that now seem probable, no one can foretell. But this much is certain, a pension fund will saddle upon posterity such financial obligations in the way of payments, that future generations will perforce adequately make grateful return for the liberty, safety and democracy guaranteed it by the present generation.

Although it might be argued that the payment of pensions is but equivalent to the transfer of funds in the future from certain classes to others, thereby technically imposing no burden, still pensions are burdensome in at least three respects. The receipt of pensions is likely to minimize the motives for production in the recipients, thus decreasing the total possible production of wealth, the social dividend. Again, the administration of pension funds is an added cost and, finally, levies of taxes for pensions will unduly swell the opposition toward taxes for other purposes. In the sense that is usually meant, posterity cannot bear the present burden. Munitions not yet created and men not yet born cannot be hurled against the enemy's lines. If we can finance the expenditures of war at all, we can do it on a cash taxation basis. Borrowing at home creates neither men nor munitions. The nation as a whole simply cannot put off the burden.

Admitting, for the sake of controversy, the fallacious contention that the burden can be shifted to posterity, would it be feasible to continue further bond issues, with their consequent higher price levels, just to give the vast majority in the future the privilege of paying interest and repaying principal to a comparatively select minority, who will be the holders of the greater number of the bonds? Again, is it expedient to tax ourselves in the present through higher prices, simply to give posterity the chance to pay taxes in the future?

SOME PROPOSED TAXATION

FROM these considerations and others on the advantages of the tax policy, previously developed in the discussion of the morality and economics of war finance, the writer presents for serious deliberation the extreme desirability of taxation measures. Congress already is contemplating the incorporation into a fiscal policy, to a greater or lesser degree, of several proposals: (1) Drastic taxes on socially inefficient production, and on consumption of things we do not need. Saving in consumption must be made popular in order to conserve the national social income, and direct the combined efforts of America toward the production of the necessities of life and war, striving to bring the present war issue to a speedy and successful termination. All national hysteria, however, must be guarded against. "Waste is bad, but an undiscriminating economy is worse." (2) A material lowering of the present personal income tax exemption: progressive taxes on all incomes in excess of $1,000 or $1,200, of perhaps ten per cent, with a sharper progression in rates, up to ninety per cent if necessary, on all incomes of $100,000 to $200,000 and over. (3) A material increase, during the war, of the corporation income tax rates and excess profits rates. (4) A tax which will take substantially all of the special war profits above six per cent or eight per cent on capital stock.

THE OPINION OF EXPERTS

OVER three hundred economists and political scientists, including Fisher, Carver, Durand, Hart, Commons, Sprague, Young and Gray, have subscribed to a "Memorial of American Economists to Congress Regarding War Finance," prepared by the University of Minnesota, Department of Economics. It is therein urged that in the future taxation be made the major source of war revenue. Furthermore, President Wilson in his War Message to Congress on April 2 said:

> It (the war) will involve also, of course, the granting of adequate credits to the Government, sustained, I hope, so far as they can equitably be sustained by the present generation, by well-conceived taxation. I say sustained so far as may be equitable by taxation, because it seems to me that it would be most unwise to base the credits which will now be necessary entirely on money borrowed. It is our duty, I most respectfully urge, to protect our people so far as we may against the very serious hardships and evils which would be likely to arise out of the inflation which would be produced by vast loans.

Justice demands the tax policy. The man who goes to the trench cannot be paid back the life or limb he may lose. The purchaser of bonds is not only guaranteed the repayment of the principal but likewise receives interest for the use of his money. That the soldier or sailor who gives himself to his country should, if he be so fortunate as to return, be taxed to

pay interest and repay principal to bondholders, who have given only money, and made only a trifling sacrifice is the crassest form of injustice. Our army and navy will fight loyally in any case, but their spirit will be the more indomitable if they feel that every man who stays at home is serving his country to the utmost of his ability. The question of taxes versus bonds is thus not merely one of economics, it is one of right against wrong.

University of Minnesota. JOHN J. WAGNER.

EDUCATION

The Coming Crusade

IT is dangerous to speak in superlatives. Yet it is no exaggeration to say that one of the most important events in our Catholic educational life is the appeal recently sent out by the new Mission Crusade Bureau to the students of our academies, colleges, seminaries and universities. A series of questions was proposed, inviting a reply by mail, while the inauguration of a vigorous crusade in the interest of home and foreign missions was confidently promised for the next scholastic year. The Bureau itself is in charge of a committee of students at the mission center of Techny, Illinois, and is merely provisional in its nature. It is immaterial by whom the impetus is given. If the faculties and pupils of our Catholic institutions of higher learning will give to this appeal the response it merits, the publication of this invitation can become epoch-making for the Church. These are large words, but lest the language used may appear excessive it will be well to give a brief glance at the results of a similar appeal made some decades ago to the Protestant students of the public and denominational institutions of the United States and Canada.

STUDENT VOLUNTEER MOVEMENT

THE Protestant Student Volunteer movement goes back for its antecedents to a series of lectures delivered at Cambridge by the revivalist Moody in 1882. A handful of students, prominent in university life, then enlisted for the Chinese missions. The spark thus enkindled quickly spread the fire of missionary enthusiasm through the universities of England. Soon the blazing torch, lit at these flames, was handed across the seas, and a four weeks' missionary conference of American and Canadian students was held in 1885, which led to the most far-reaching consequences. Among the hundred students who there enrolled for missionary service was the well-known propagandist John R. Mott. In that conference, too, was adopted the slogan, "The evangelization of the world in this generation," a watchword intensely expressive of student enthusiasm and the unbounded hope and optimism of youth. (AMERICA, Vol. XII, p. 192.)

The movement thus organized did not presume to send out missionaries in its own name, but became a country-wide recruiting agency, whose stations were established in American and Canadian educational institutions of every kind. Its military nature gave to it a special appeal and its call for the evangelization of the entire world during the student's own lifetime was like a clarion note summoning to a charge on the results of which the fate of all mankind was to depend. The recruits won for the movement were in due course submitted to the properly authorized mission boards and societies.

"The movement is well officered and is conducted in hearty cooperation with the mission boards," reads the report of the Home Department of the American Board of Commissioners for Foreign Missions made in 1914. "Its services were never more appreciated than in the past year. This organization, through the activities of its New York office and the visits of its traveling secretaries, is, under God, producing a steady stream of missionary volunteers."

Thirty years after the first conference of American and Canadian students, held in 1885, the Student Volunteer Movement had extended to 1,500 educational institutions of every class in the two countries, and in less than thirty years had actually placed in the mission field 6,490 students, and had girdled the globe with its army of volunteers. According to the records in the movement's office on December 31, 1915, the following assignments of students recruited by it had been made up to that date: Africa, 682; Arabia, 26; Central America, 41; China, 1,972; India, Burma and Ceylon, 1,273; Japan and Korea, 808; Latin and Greek countries of Europe, 31; Mexico, 170; Oceanica, 67; Persia, 57; Philippine Islands, 180; Siam, Laos and Straits settlements, 118; South America, 405; Turkish Empire, 237; West Indies, 188; other countries, 235.

It is then no exaggeration to say that sending a similar mission message to our Catholic students at this critical moment is perhaps the most important single event that has come to pass in our American Catholic college life, provided our faculties and students will give to it the proper response. If the Protestant students could enroll 6,490 active mission volunteers in thirty years, how many more should our Catholic Student Volunteer movement be able to furnish within the same space of time? The answer depends upon the zeal of the presidents, faculties and students of our Catholic institutions of higher learning. Who can measure the result which such an army of tens of thousands of additional workers will mean to the propagation of the Faith? Why should not Catholic students too propose to themselves the conversion of the entire world within the lifetime of their own generation, so far as under God's Providence may be possible?

ORGANIZING THE ARMY

THE most effective work of the Protestant Student Volunteer Movement is done through its secretaries who from their central office in New York travel among the educational institutions of all kinds in Canada and the United States, and thus constantly keep the missionary zeal aglow or fan it into new ardor in the mission circles organized everywhere. Conferences and conventions, regularly held in different parts of these two countries, are another important factor. In the institutions themselves, whether public or private, the work is carried on, as the General Secretary writes, through promotion of missionary intelligence, by means of voluntary classes for the study of foreign missions; through distribution of mission literature suitable to the students; through meetings of various kinds in educational institutions of all grades; through enlisting students to contribute generously toward the support of foreign missions; and through the work and influence of individual Student Volunteers, and the Student Volunteer bands in different institutions. The students' offerings to the cause are liberal. For the year 1914-15 they amounted to $218,652, not including the sums given by the students to their individual churches. Yet the significance of these gifts "lies not so much in the amount reported as in the educational value of the process of securing contributions."

PROMOTING THE HOME APOSTOLATE

WORTHY of particular attention in this connection is the fact that the work of our Catholic home apostolate and vocations to the priesthood and the Religious Orders will doubtless increase according to the measure of generosity with which the cause is espoused. The reason is evident, for there is nothing that brings home more forcibly and continually the value of a human soul and the nobility therefore of using every energy in order to promote the eternal salvation of souls, than insistence upon the mission idea. Students whose minds are filled with such thoughts will be apostles in whatever circumstances they may

thereafter be placed. Protestants have in their own way experienced the tremendous influence of the mission idea upon their own communicants. "Among the influences which are making towards the development of the spiritual and religious life of students, and directing this life towards the evangelization of the world," writes a Protestant professor of theology, "none is comparable in importance to the organization known as the Student Volunteer Movement for Foreign Missions."

As a practical illustration, the General Secretary cites a letter of a Student Volunteer, who during a single vacation brought together the ministers of his small town for concerted efforts, and became instrumental in founding an organization for girls and another for boys, together with similar organizations for married men and women, besides accomplishing other work in reclaiming men who had drifted into vice. The group of girls organized two other groups, and one of their number, who volunteered for foreign missions, returned to college and began a similar work there. So the ripples spread. "If I knew," writes another Student Volunteer, "which (mission) Board would give me the hardest place, the place for which there are fewest workers, then I would know which Board is *my* Mission Board, for I long to go to the place where no one else wants to go and do the work which is most neglected." If the Student Volunteer movement can produce such results in Protestant students what should not its effect be among Catholic students, with the certainty of their convictions and the strength of the Sacraments to support them?

Scope of the Movement

IT must not be thought that such students only as intend to volunteer for the home or foreign missions are to join the mission circles. In the Student Volunteer movement four purposes are mentioned which would naturally suggest themselves likewise to a Catholic student missionary movement when thoroughly organized. The first is to awaken and maintain intelligent and active interest in the foreign missions on the part of all Christian students in the United States and Canada. The second is to enroll qualified student volunteers to meet the demands of the missionary boards; this would find its own application in our Catholic colleges and academies. The third is to aid not only such mission students, but likewise to cooperate in the promotion of missionary interests in the home churches. The last is to encourage all members who may later belong to the home clergy or laity to continue, as long as they live, to further missionary enterprise by their intelligent advocacy, generous offerings and fervent prayers.

The Catholic Mission Crusade Bureau makes its first appeal to our Catholic students with the declaration that its exclusive aim is "to promote the mission interests of the Catholic Church in general, and not of any particular society or congregation." Its purpose is the propagation of the Faith both at home and abroad. In the next place, although the Bureau is at present located at Techny, Illinois, whither all communications are to be addressed, it is "merely a provisional institution" intended to serve as a temporary central agency. "As soon as the movement is well under way, it will gracefully retire to make way for one of a more permanent character." There is consequently no possible reason why every Catholic academy, college and university, whether for boys or girls, should not heartily enter into cooperation with it at once. Protestant students have given us an example which we must not be content merely to emulate, but we must surpass them. A momentous opportunity is offered; a world-crusade has been declared. Wars and rumors of wars, as the Bureau rightly says, should not divert our attention. "Though the world should totter on its foundation we cannot lose sight of the cause of Christ." Here is the spirit that wins. Catholic students cannot refuse to answer the summons and join in the one great cry: "God wills it!"

JOSEPH HUSSLEIN, S.J.

NOTE AND COMMENT

The Onward March of Prohibition

THE *American Wine Press* calls the attention of its readers to the fact that after July 1, 1917, the shipping of alcoholic beverages in interstate commerce will be forbidden in the following States: Maine, Virginia, West Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, Tennessee, Arkansas, Oklahoma, Kansas, North Dakota, Iowa, Colorado, Nebraska, Idaho, Oregon, Washington, Arizona, and South Dakota. Prohibition has furthermore been adopted and will go into effect in Utah, August 1, 1917; Indiana, April 2, 1918; Michigan, April 30, 1918; New Hampshire, May 1, 1918; Montana, December 31, 1919; Alaska, January 1, 1918, and District of Columbia, November 1, 1917. In contrast with our own regulations the review states that the French Government has so far requisitioned during the present year 200,000,000 gallons of French wines and 40,000,000 gallons of Algerian wines as an allowance for its soldiers, "whose efficiency and health are second to none."

Worse Than a Lost Battle

THE San Francisco *Bulletin* strongly combats the suspension of labor legislation owing to the war. The suggestion in particular has been made that the laws forbidding the employment of children under sixteen years in the mines be set aside under present circumstances. Most of the existing labor laws, the *Bulletin* replies, rest on sound sociological and biological knowledge and were enacted because prevailing conditions were deteriorating the human race:

> For "efficiency" during a few years children and mothers of children were being crippled for life. Boys under 16 years have been kept out of the mines because it was shown that work underground at any early age prevented them from growing up into strong and healthy men. If this restriction should be lifted a certain number of boys who would ordinarily reach healthy manhood during the next decade, will have their lives shortened or their future usefulness seriously impaired. If the restrictions upon the working conditions of women are lifted the birth-rate will decline, the death-rate among babies will increase, and the health of the next generation will be somewhat poorer. For the sake of a slight addition to the national productivity now the welfare of twenty years hence would be sacrificed. If this sacrifice were necessary to present national survival it might cheerfully be made, in the same spirit in which young men go to the firing line, but until the conspicuous consumption of luxuries and vanities has been greatly cut down it is unnecessary and would be a wicked folly.

The suspension of every really humane law, as the paper rightly says, is as bad as a lost battle. It may even be far worse in its consequences.

Medieval Culture

IN one of the lectures on Gothic art, delivered by Mr. Ralph Adams Cram before the Art Institute, of Chicago, two years ago, and just now published, he pays the following enthusiastic tribute to the culture of the Middle Ages:

> The Middle Ages form a period of notably high culture but of comparatively undeveloped civilization. That this distinction is possible is proved by many eras of history, and it must be recognized if we are correctly to understand and estimate this particular period. Culture is made up of three elements—philosophy, religion and art; civilization

is measured by the degree to which a people has diverged from barbarism in motives, manners, and customs. Greece was a center of supreme culture, but her civilization was of no high order; Rome was superbly civilized, but in philosophy, religion, and art she fell immeasurably below the Greece she had destroyed. During the Middle Ages there was little ground gained in the recovery of the civilization that had disappeared, together with culture itself, during the Dark Ages. Manners at first were rude and direct, civil government rudimentary, industry carried on by very primitive methods, material efficiency almost unknown, and yet philosophy rose to transcendent heights, religion, both in theology and in action, was vital, commanding, loftily beautiful, and of a nature that endures forever, while art, in whatever category, rose out of the nothingness of the tenth to the dizzy heights of the thirteenth century, where it forms a goal of emulation thus far unattainable by succeeding generations. Civilization is an excellent means to an end, if that end be character or culture, but if it is unfruitful of either, or if it produces only the Dead Sea fruit of *Kultur,* it is no more than the tree that bringeth forth evil fruit, and it is cut down and cast into the fire. Culture, on the other hand, does not necessarily follow from civilization, nor does it always have issue in civilization or in that human character which is the object of life itself. Sometimes it casts its glamour over very evil conditions indeed, as in Greece and Byzantium, just as civilization blinds us to equally evil conditions in the later Renaissance and in the nineteenth and twentieth centuries, when true culture is at a lower ebb than at any time for 600 years. But the medieval period was not of this nature, and then, whatever we may say of efficient civilization, the culture of philosophy, religion and art did produce character of the highest, while in itself it finds few rivals in the preceding centuries or in those that have followed.

No sadder and clearer indication of the world's utter lack of true culture in this year of grace, 1917, need be sought than this dreadful war in which nearly all the so-called "civilized" nations are now engaged. It is hard to imagine such a state of things in the "dark" and "uncivilized" thirteenth century.

Resolutions of the Central Verein

A SPECIAL war-meeting was recently held by the Executive Board of the German Catholic Central Verein, representing more than 1,700 charitable, benevolent and fraternal societies. "Love of one's country," says the first of the patriotic resolutions drawn up by the Board, "is natural to man. Ennobled and fostered by the spirit of Christianity it produces the fairest fruits." Upon the apostolic admonition, "Let every soul be subject to higher power," the society bases the pledge of its unswerving fidelity: "We know therefore what duty demands of us, what we owe to our country, the United States, and we are ready to act accordingly." In our national crisis is given the greatest opportunity of utilizing for the common welfare all the leagues and branches of the organization.

> The present crisis demands of us extraordinary efforts. Times of war test not only the physical but still more the moral fiber of a nation. They test the people's sense of social duty and its faculty for organized effort. It becomes therefore our duty to increase and intensify all of those activities, heretofore carried on, which may tend to assist and strengthen the moral, physical and material preparedness of our country; and to initiate such new endeavors as may seem necessary. We must not remain indifferent or inactive, we must demonstrate to our people how to meet the difficulties arising from war. Instruction and organization, ever the watchword of the Central Verein, must be insisted upon even more than formerly.

The Executive Board calls particular attention to the need of meeting at once the moral dangers to which a nation is exposed in time of war, of bringing all the powers of the organization into cooperation with the municipal, State and national authorities, and of helping to solve the difficulties of the time by legislation and individual initiative. One of its principal functions will be "to act as conciliator and arbitrator between the various nationalities making up our population." More than ever, says the Executive Board, are the meetings and work of the Central Verein to be insisted upon as of national importance.

The Great Lady and the True Lady

RUTH SHEPHARD PHELPS in the *North American Review* discusses Mrs. Putnam's definition of a lady as distinguished from other women by the number of things she may not do. It is "the hierarchic lady of the social order" that is set before us; the lady whom society makes and can unmake, and who forfeits her social privileges if she transgresses society's rules. "At her best she is a precious thing. She is elegance, she is grace; she is rarity and costliness; she is ornament, decoration, sometimes even she is beauty; and at her fairest she seems worth all she may have cost to anybody." Her opposite, who has sprung up outside the walled garden of society, is "a person." But there is a vast gulf between the *true* lady and the merely great lady.

> The true lady resembles the great lady in being distinguished by the things she may not do; the difference is in her sanction. Those are things she will not let herself do, her inhibition comes from within; the other's from without. She blooms upon every level, in every parterre, she and her opposite, and we may often find them the children of one mother.
>
> We can best understand many things by looking first at what they are not; and the lady is not a martyr, nor an "egoette," nor a curmudgeon, nor a cat. She never makes scenes, and her feelings are never hurt; she never sets you right, never condescends to score, never puts you in the wrong, but quietly creeps into the wrong herself; she is unselfish, but willing, with a superhuman touch of unselfishness, not to appear so; she can give over woman's most cherished attitude, forego the martyr's crown, and seem to be always doing what she likes. She is able and willing, in short, to do entirely without credit and to be paid with an uncomprehending love; willing to be misunderstood! Indeed her virtues are for the most part so difficult and uncongenial to unregenerate feminine nature, that we can only wonder and admire on reflecting how many women have succeeded in being ladies at all.
>
> We are not asking a new version of an old question—The Lady or the Christian?—for either without the other is a lame and imperfect being. The lady may in her softness be facile, and fail at some crisis for lack of iron in her. The Christian, on the other hand, who is imperfectly a lady, is capable of keeping for her nearest and dearest a self so unbeautiful that not one person of her acquaintance would recognize it as a portrait of her. So we must have them both; and this is not one of life's true dilemmas, for we can have them. The Christian must provide the motive, in love of someone or something other than herself; while it is the lady who must see that the sacrifice is performed in a way to make no one uncomfortable. She must suffer as a Christian, but smile as a lady; to smile as a Christian would make her a martyr and spoil the picture.

The distinction between the true Christian woman and the true lady does not exist in fact, but is merely assumed to explain in their completeness the functions of the Christian lady, which are inseparably blended. It is because she is a Christian that she can smile in making her unnamed sacrifices, and it is because she is a true Christian that she does not call attention to them. That smile moreover is not a mere glint of sunshine upon icy waters, for deep down in the depths of her heart there is an even brighter radiance and a peace whereof the world knows not. She is giving her woman's love in return for a love that is Divine.

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Luther and the State

Joseph Husslein

A Heroine of Charity: Sister Teresa Vincent

Paul L. Blakely

"How Far That Little Candle Throws His Beams"

Joseph Francis Wickham

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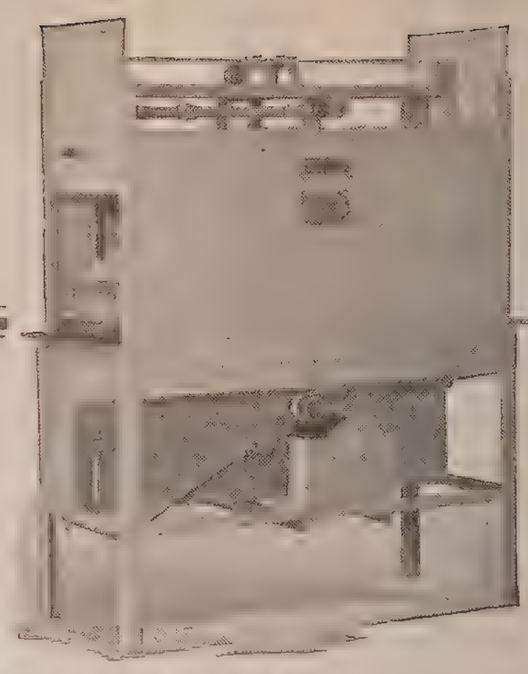
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Who's Who

VERY REV. SIGOURNEY WEBSTER FAY, who contributes "The O'Connellite View of Ireland" to this issue of AMERICA, was born in Philadelphia, Pa., June 16, 1875; educated at the University of Pennsylvania and the Episcopalian Divinity School, Philadelphia; ordained minister 1902; served as Professor of Dogmatic and Moral Theology at Nashotah Seminary, Wisconsin; received into the Catholic Church, June 8, 1908; ordained priest, June 21, 1910; Instructor in Liturgy at the Catholic University, Washington; Headmaster, Newman School, Hackensack, N. J.

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Issue for June 8, 1917

Religious Bigotry in Action

Catholics and the War

Modesty in Dress

THE necessity of keeping a vigilant eye open for anti-Catholic legislation and intolerant officialism is shown by the experience of a public-school teacher in New Jersey, related in this issue of the CATHOLIC MIND. The other articles on "Catholics and the War" and "Modesty in Dress" make the number an especially timely and important one.

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JUNE 9, 1917

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Chronicle

Home News.—In an open letter to his clergy, Cardinal Gibbons indorsed the Liberty Loan, and asked that parishioners be urged to subscribe to it. After explaining the nature of this loan and its purpose, "that the present aims and objects of our country shall be fully financed and our national interests safeguarded," the Cardinal called for a generous subscription as the best evidence of unswerving devotion to the cause of our country. He concluded with the following strong appeal:

Catholic Prelates and the Liberty Loan

> I would therefore impress upon the clergy of the archdiocese that they do all in their power to further the work, to the end that these bonds may be fully subscribed. I would suggest that on next Sunday, June 3, you urge your people to subscribe to the loan. The seriousness of the situation cannot be overestimated. It is something of personal interest coming home to each one of us. Let it not be said that we were weighed in the balance and found wanting.

A similar message was sent by Cardinal Farley to the priests of his archdiocese to be read at all the Masses. Attention was called in it to the duties connected with Registration Day, and, as a further spur to patriotism, he added:

> The percentage of Catholics already enlisted in the volunteer units and in training in the Officers' Reserve Corps shows that our young men of military age are imbued with the same ardent and devoted patriotism which has distinguished their Catholic ancestry in the military annals of our country. On Tuesday next not only will the youth of the country be enrolled, but the quality of our patriotism will be tested.

He finally asked the people to attend the rallies to be held previous to registration, "in order to catch up more fully and fulfil more devotedly the high and solemn duties before us."

In the same spirit Archbishop Mundelein pledged himself to take a large block of Liberty bonds, and urged each parish to follow his own example. Should any parish be too poor to invest even $100, he said, it was to borrow the amount, and he would later buy the bonds at the price paid if it was found necessary to dispose of them. He thus expressed his motive:

> The purpose of our action is to show to the people of Chicago, and especially our Catholic people, that the Church feels it a positive duty at this time to aid the nation in every way it possibly can in return for the peace and liberty that the Church has always enjoyed in the United States. We will lend every aid, every encouragement, and every assistance to our country at this time when our country needs us.

At a conference which took place at Cathedral Hall every congregation was pledged to support the Liberty Loan.

The War.—No important results have been achieved during the past week on any of the war fronts. Fighting in France has been on a comparatively small scale, although the Germans made a number of unsuccessful attempts to retake the ground recently lost in the vicinity of Laffaux and the Craonne plateau; their attacks have been especially violent against the heights of the Moronvilliers ridge. In the region of the Isonzo the Italians have been making vigorous but unavailing efforts to dislodge the Austrians from their positions on Monte Santo and the Vodice ridge, and have had in turn to repel a number of assaults on their own lines, especially at Hills 126, 174, 592 and 652, and on San Giovanni. Activity on a small scale has been reported in Macedonia, and an intermittent offensive on the part of the Russians near Smorgon.

Bulletin, May 21, p.m.-June 4, a.m.

The censorship section has been dropped from the Espionage bill. Having been already definitely rejected by the Senate, the substitute offered for the Gard House amendment needed only to be voted out by the House to disappear from the bill. On May 31 it was finally rejected by the House by a vote of 184 to 144, and the conferees were ordered to eliminate it from the bill altogether. It will not come up before Congress again unless it is offered in a separate bill or is incorporated into some other bill. To the very end the Administration endeavored to pass this legislation, but it is said that no further efforts will be made to force its passage, largely because the riots in Cleveland and Chicago had rendered it advisable to get the other provisions of the Espionage bill on the statutes as soon as possible in order to enable the Executive Department to

The Censorship Measure

deal effectively with similar situations, should they recur.

The Senate Financial Committee is disposed to view with apprehension the intrusion of the tariff question into the war legislation. The horizontal advance of tariff rates provided for in the House bill by the imposition of a ten per cent ad valorem tax on every item of the existing statute, in so far as it affects raw materials, will probably be eliminated; in so far as it affects other articles on the list it will probably undergo a good deal of revision, if it is not thrown out altogether.

The War Revenue Bill

The Committee has decided to substitute stamp taxes in the Senate bill for the taxes imposed by the House on manufacturers' gross sales; it has also dispensed with the House tax on pianos, organs and other musical instruments not operated mechanically, but retains the tax on instruments operated mechanically. Taxes on jewelry, chewing gum and moying-picture films were also struck out, and a tentative substitute was accepted, which was left vague as to details, providing for taxes on confectionery.

The Senate Financial Committee favors taxes on club-dues, admission to places of amusement, including motion-pictures that charge an admission of over twenty-five cents, on yachts and pleasure-boats, on athletic goods, perfumery, cosmetics, patent medicines, soft drinks, and an ad valorem tax on motor-cars to be levied on owners. With the exception of some modifications of the tax on cigars, the Senate Committee has retained the House schedule for internal revenue taxes on tobacco and tobacco products. An import tax on coffee, tea and cocoa, an excise tax on sugar, and a tax on parcel-post packages, have been written into the Senate plan; but the tax on express packages has been reduced, also that on passenger and Pullman tickets, and on munitions.

The question of mail-rates affecting newspapers and periodicals has not yet been definitely decided, although the Committee has rejected the House provisions for taxing second-class matter. One of the suggestions discussed was proposed by Senator Hardwick, which provided for the retention of the rate of one cent per pound on the "portion of the publication devoted to reading-matter other than advertising," and for a sliding scale of increased taxation on the advertising sections as follows: "Until June 30, 1918, three cents a pound; July 1, 1918 to June 30, 1919, six cents a pound; July 1, 1919, and thereafter, eight cents a pound." To this proposal there was strong opposition on the ground that such a tax was confiscatory, more drastic and unfair than any tax yet proposed. By it $20,000,000 would be raised in the first year and a larger amount in subsequent years. The Committee are now at work on a proposal which may satisfy the demands of the Post Office Department and not prove an unequal burden on publishers. Senator Simmons, Chairman of the Senate Financial Committee, informed representatives of publishers that they would certainly have to bear their share of the war-tax, and that a second-class mail-tax of some kind was almost certain to be imposed. The publishers signified their readiness to bear a portion of the burden, but declared almost unanimously that they preferred a tax on advertising, as the mail-tax would be ruinous.

The Secretary of the Treasury insists that a gross levy of not less than $1,800,000,000 should be made, but from present indications it would appear that the total of the Senate Revenue bill will not reach a higher figure than $1,500,000,000.

On May 28 the House adopted without opposition an amendment to the Army and Navy Deficiency bill, as already passed by the House. The amendment, which was offered by Mr. Fitzgerald, Chairman of the Appropriations Committee, was in substance the same as the Senate measure and authorizes the appropriation of $750,000,000 to be expended in building merchant ships. This raises the appropriation for the army and navy to a sum exceeding $3,400,000,000. The other amendments made by the Senate to the House bill were rejected. As a consequence the bill has been referred to a conference of both Houses. The amendment relating to shipping introduced by Mr. Fitzgerald confers on the President authorization:

The Army and Navy Deficiency Bill

(1) To order from any person such ships as he may deem necessary for the national defense. (2) To modify, cancel, requisition or suspend the performance of any contract made for any purpose which requires labor that might be used for shipbuilding. (This is the provision Representative Lenroot attacked). (3) To requisition the output of any factory or to take over any factory required for shipbuilding. (4) To acquire any vessel owned by an American citizen or corporation, along with its equipment. (5) To acquire any dock, wharf, warehouse or fueling, loading, discharging, terminal or other facilities.

The House measure omits all reference to General Goethals, although the Senate draft of the Deficiency bill explicitly names him as the one on whom the President may confer power to carry out the shipbuilding program. It was stated authoritatively in the House that such mention was unnecessary, as there was no serious friction between the Shipping Board and the manager of the Board's Emergency Fleet Corporation. The General, it was said, is to be given a free hand in all that concerns shipbuilding; the Board will exercise all the other functions provided for it by law.

On May 28 the House passed the Food Census bill without a record vote. It provides for an appropriation of $14,770,000 to be expended in a survey of the general food situation, in distributing seeds to farmers, and in stimulating food production. This is the first of the two Administration food bills introduced in the House by Mr. Lever, Chairman of the House Agricultural Committee.

The Food Census Bills

After it had passed the House, Senator Gore, Chair-

man of the Senate Agricultural Committee, asked that the House Food bill with its amendments be substituted in the Senate for the bill already submitted to that body. His request was granted. The Senate passed without a record vote an amendment to the bill which makes hoarding, storage or destruction of food, fuel or other necessities of life with a view to limiting supplies or affecting prices, a felony punishable by imprisonment in the penitentiary for not less than six months nor more than three years. An exception was made in favor of farmers and others with respect to products of land cultivated by them. Another amendment was added by the Senate restricting trading in futures with the purpose of unduly or unreasonably raising or enhancing the price of wheat or other food cereals to the injury of the people of the United States and providing for the punishment of such offenses by a fine of $500 or imprisonment for not more than one year, or both. A third amendment curtails the power given to the Secretary of Agriculture for the investigation of food resources. Other amendments were also made, by one of which the appropriation voted by the House was cut down to $11,000,000. The bill was finally passed by the Senate without a record vote; but as there are some differences between the House and Senate measures, it has been referred to a conference of members of both houses.

The Agricultural Committee of the House has already concluded its hearings on the second Administration Food bill and is now engaged in perfecting it. Complete control of the machinery of food supply and distribution, measures for preventing hoarding, speculation and monopoly, standardization of products, the fixing of minimum and maximum prices, the regulation of grain used for the manufacture of whisky and beer, and the complete prohibition of grain for such purposes should the President deem such prohibition advisable, are some of the measures which are contemplated in the bill; authorization for the Government to take over and operate in extreme cases storage plants, warehouses, elevators, packing-concerns, factories and mines will also be provided for in the bill.

Socialists' Peace Conference

The Austrian and German delegates to the Socialist conference to be held at Stockholm are reported to have drawn up a peace program containing the following articles: (1) No annexations. (2) No indemnities. (3) The south Slavic lands and Austro-Hungarian crown lands to remain in the Dual Monarchy. (4) Finland and Russian Poland to be independent States. Galicia to have autonomy under Austrian sovereignty. (5) Restoration of freedom of commerce on land and sea. (6) Return to the maritime principle established by the Paris Peace Treaty of 1856 and the restriction of mechanical means which may be employed in maritime and air warfare." The delegates oppose the annexation of Belgium and favor Serbia's independence.

Provost-Marshal-General Crowder is engaged in working out regulations to govern exemptions from selective conscription. The details have not yet been published, but it is said that first the quota of men will be drawn for each section, probably by the jury-wheel system; then all claims to exemption will be taken up, individually and not by classes, under the direction of local exemption boards, of which there will be one for each county, and one for each group of 30,000 in cities. These boards, it is said, will be composed entirely of civilians, named by local authorities and approved by the President, and their work will be supplemented by boards of review which are to be established on the basis of one or more for each Federal judicial district. The Department of Justice has issued an official warning that interference with enforcement of the registration will be dealt with severely according to the provisions of the law.

Other Items

On May 28 the Brazilian Chamber passed the first reading of the Government measure, revoking the decree of neutrality in the war between the United States and Germany which passed the Brazilian Chamber April 25, 1917. The measure, which was drawn up by the Committee on Foreign Relations, authorizes President Braz to take the steps necessary for carrying the bill into effect.

The Prince of Udine and the other members of the Italian War Mission were welcomed in the Senate on May 31, when the Prince delivered the message of Italy to the United States. Although the object of the visit is said to be mainly concerned with acquainting the American people with Italian ideals and purposes, economic questions are also a part of its work. The delegates signified in a conference with the Treasury Department that Italy was in favor of creating in union with France and Great Britain a single agency for the purchase of supplies. Another loan of $100,000,000 is being negotiated. The War Mission will visit a number of cities before returning to Italy.

France.—The country has generously provided for the material and social welfare of her war orphans. These children are to become the wards of the nation. They will receive an education such as their parents would have given them had they lived. Whether remaining in the home of their mother, or boarding with some family, in a school or college, learning a trade or tilling the land, they are to get such a training as will fit them for their walk of life. Every opportunity for the development of their character and their intellectual faculties will be put in their way. "Every career, even the very highest," exclaimed M. Bourgeois in the Senate, "shall be opened to the wards of the nation." As the number of these wards will run into the hundreds of thousands the task before the nation is a formidable one.

Catholics and the War-Orphans Bill

To cope with the work a new organization has been

created. There is a central bureau in Paris, attached to the Ministry of Public Instruction and administered by a council consisting of senators, of the mayors of large towns, leaders in the social and economic questions of the day, and Government officials. Besides this there are bureaus in the departments presided over by the Prefects. These will apply the law to the various districts, appoint delegates in every parish, and, wherever it may seem advisable, select a guardian who shall be responsible for each ward of the nation.

The whole scheme is comprehensive, practical and worked out with minutest care down to the least detail. At first sight, it seems to be a splendid piece of legislation. And but for one omission it is. When the bill was brought before the Senate, it was pointed out that in the whole elaborate plan there was no room for religious education or instruction. The bureaus which have the practical working out of the scheme are entirely under the control of the Minister of Public Instruction, of advisers and officials either downright radicals or anti-clerical. The same may be said of the department bureaus. The whole machinery is practically State-controlled. There are a few representatives of the private charity organization on the committees, but these are lost in the number of Government officials. No bishops have been called to take a place in the central bureau, no curés to take part in the deliberation of the department councils or to act as delegates.

After long debate the bill was modified and in the council of the central and departmental bureaus, a sufficient number of private members, representatives of commercial organizations and of charitable works was introduced to balance the official members. The guardians were replaced by a board of advisers to act only in behalf of children deprived of all relatives, and it was specially stipulated that no preference should be given to State schools. These are distinct gains. But the proposals of Catholic Senators that the new organization should be amalgamated with the *Secours National,* or should be attached to the Ministry of Justice, which has less of a partisan and political character than the Ministry of Instruction, were both negatived.

Russia.—Unwilling to wait till the Constituent Assembly meets and takes up the land question, the peasants in their own way are summarily settling it themselves.

Peasants Seizing Lands

It is reported that in many parts of Russia the ownership of land is being taken over by the communal authorities, generally without compensation or for a merely nominal rent, and in some districts the peasants have confiscated the proprietors' horses, plows and seed. There has been some incendiarism but no murder, and in most cases the confiscation has proceeded quietly. In Minsk, however, the agrarian disorders threaten the total ruin of agriculture. Anarchy prevails in many districts of Bessarabia and in the Pskov region a general confiscation of land has taken place. Local governments have been issuing proclamations in an effort to prevent the spread of the movement, but it appears to be advancing.

News came from Petrograd on May 29 that the country is facing an economic situation that, in the opinion of the Socialist ministers, can be met only by bringing the war to a close. Workers in the munitions factories are demanding wages that are greater than the managers' profits. Though wages have been increased from 100 to 150 per cent, the prices of the output have not advanced. The factories are in virtual control of workmen's committees and are threatened with a shortage of material, yet the owners do not dare close the works owing to their fear of the employees, none of whom may be dismissed without the consent of the committees. There is no way of enforcing discipline, and idleness is prevalent.

An Economic Crisis

On May 30, M. Pieschehonoff, the Food Minister, explained the economic state of the country to a congress of officers' delegates from the front. The army required, he said, 18,000,000 *poods* (a *pood* being thirty-six pounds) of wheat every week. But that amount is not being supplied; indeed, one week only 5,000,000 *poods* arrived. Other cereals, especially oats, were also scarce, because the peasants are demanding raw material and iron implements in return for their grain. The munition factories, the Food Minister continued, are in great need of iron. They have on hand only 3,000,000 *poods* of iron, whereas 30,000,000 are required. He declared that unless the people, particularly the peasants, are prepared to make great sacrifices, Russia is on the eve of a catastrophe.

On June 1, the Workmen's and Soldiers' Delegates voted to take control of Kronstadt, the large fortress that defends Petrograd. The local Kronstadt branch of the Delegates announced that it does not recognize the Provisional Government, and that all the Government's representatives have been removed from the fortress. On June 2 a few score armed anarchists, accompanied by soldiers and sailors, marched through the main streets of Petrograd carrying black banners, inscribed "Down with Authority," "Down with Capitalists," "Long Live the Social Revolution and the Commune." Labor troubles continue. The Donetz miners demand a minimum wage of $127 a month, and 6,000 Petrograd clerks have struck for double wages, starting from the beginning of the war. That sum would amount to $5,000 to $10,000 for each clerk. Many stores then closed. Minister of War Keronsky's orders to punish desertion with penal servitude are reported to have caused serious rioting at Kiev, where some 15,000 absentee soldiers organized a demonstration. Minister of Commerce Konovoloff has resigned on account of differences with the Minister of Labor regarding economic measures.

Turmoil in Petrograd

Our Censor and Mexico

EBER COLE BYAM

QUITE recently the New York *Outlook,* in announcing the appointment of Mr. George Creel as executive chairman of the newly-created Committee on Public Information, spoke of him as "an ardent defender of Secretary Daniels and a strong supporter of Mr. Wilson," who "ought to be able, sympathetically, to present the aims and policies of the Administration." Naturally, such a notice drew attention to the man who is to control "public information" for some time to come, and people began to ask for the credentials of the chairman of this all-important committee.

While this discussion was under way my eyes fell upon Mr. Creel's book, "Wilson and the Issues," and as I opened the volume, the following statement from the chapter on Mexico fell under my gaze: "In a country of 15,000,000, 10,000 own every inch of the land." That is very definite and final, but is it true? In 1910, the State of Chiapas, one of the twenty-seven States of Mexico, with a population of 436,817, numbered over 10,000 registered land-owners whose properties were assessed in excess of $200. The assessment rate was very low, and those assessed at less than this amount were not listed and paid no tax. Their number included members of the native tribes, who form quite three-fourths of the population of the State and practically all the land-owners.

In addition to the land owned by individuals, there are in this State several million acres of public land which was available for purchase at four pesos *per hectarea.* The price was payable, one-half to the State in cash, and the remainder to the Federal Government in bonds of the interior debt, worth about $0.75. This meant a price of 1.42 pesos per acre (about $0.70 gold).

In addition to the public land mentioned, practically every town and village possesses an *ejido,* or commons, where a farm may be had free by a process similar to the Homestead Law of the United States. These lands are without equal for fertility and enjoy a well-distributed and ample rainfall. They are at an altitude providing a comfortable and healthful climate, and all tropical products can be grown, because frost is unknown. If these acres could be set down within the borders of the United States, and still retain their fertility and climate, they would quickly sell for over $1,000 each.

The State of Chiapas is one of the southern States of Mexico. In size it is some ten per cent larger than West Virginia, and is less densely populated than the State of Washington. Its soil is a marvel of richness and its climate is ideal. The central highlands of Mexico, comprising some 30 per cent of the total area of the country and containing about 70 per cent of its inhabitants, are about as densely populated as the American Middle West. It is not to be expected that, in this region, there can be found any more public land than there is in Illinois. There are some large properties there, just as in Illinois, but there also are a multitude of small holdings. *The Indian villages in all this region still hold their communal fields.*

The Mexican Indian is distinctively a land-owner. In fact, his classification as an Indian in the census is determined by his residence in an Indian village possessing communal fields. On this basis the population of Mexico is given as 38 per cent Indian. As there are hosts of small land-owners, not so classified, it may be safely said that *Mexico has a greater proportion of small land-owners than any other country in the civilized world.*

The large "landed estates," so often referred to as an example of "land monopoly" in Mexico, owe their existence to desert conditions that have produced similar properties in the southwestern United States. There are large properties in the central highlands of Mexico, just as there are large properties in the Middle Western United States, and for similar reasons. In the United States there has been a tendency to increase the size of the average farm, while in Mexico the contrary has been the case. Several instances can be cited, off-hand, in support of this statement. For example, the *hacienda* of De Lencero, once the property of Santa Anna, has been divided into some dozen parts. A *hacienda,* named San Bartolo, near Morelia, in Michoacan, has been divided into fifteen parts. Another property in Michoacan has been divided into ten parts; another into twelve, and still another into fifty parts. Practically all these divisions occurred during the rule of Diaz. *There has been no lack of land in Mexico, nor any impediment to its acquisition.*

Having utterly misstated the land problem, Mr. Creel proceeds to say: "Lack of public schools doomed generation after generation to ignorance and illiteracy." This is strange, indeed. Reference to the records will show that a steady increase in the number of schools and school attendance in Mexico caused a steady decrease in the rate of illiteracy. The estimate for 1890 was 80 per cent; in 1900 it was given as 75.3 per cent, and in 1910 it had been lowered to 70.7 per cent. These figures take on a meaning little helpful to Mr. Creel when compared with conditions obtaining in the United States. In twelve southern States of the American Union, the illiteracy-rate runs from 13 per cent to 29 per cent. The American negro is 30 per cent illiterate, and the American Indian 45 per cent illiterate. And this in spite of a host of well-meaning busy-bodies working for their wel-

fare, with the resources of the wealthiest nation on earth at their disposal. If Mexico had devoted the same amount per capita to the education of its 5,700,000 Indians as is appropriated in the United States for its 300,000 Indians, it would have absorbed every penny of its revenues, Federal, State and municipal, and, if it had equaled the United States in results, there still would be 45 per cent illiterate.

The States of the Mexican Union appropriated from a fourth to a third of their incomes to education, and the Federal Government devoted 6 per cent to a like purpose. The Mexican State of Yucatan spent more per capita on education than is spent by any one of seven different southern States of the American Union.

The number of schools in 1910 in Mexico is given at 11,940, with an average daily attendance of 800,000. This means an enrollment of practically 1,200,000. The private and parochial schools numbered approximately 3,000, with an enrollment of upward of 300,000. The total of 1,500,000 represents 40 per cent of the children of school age. When this is compared with the 51.15 per cent for the State of Louisiana, it will be seen that Mexico did not do so badly, after all.

But Mr. Creel is still writing. Labor is now his theme. Of this he affirms: "The toilers of the nation were serfs, compelled to labor all their lives under laws that legitimized slavery and oppression; and from birth to death the great mass of Mexican people bowed under the weight of a vast hopelessness, a paralyzing despair." It it impossible to reconcile this harrowing picture with the fact that wages had been on a steady increase for a number of years. Every employer of labor in Mexico will give abundant testimony about the independence of the Mexican worker.

Between 1898 and 1908 wages for farm hands in Chiapas rose from $1.00 a week to $1.00 a day, and in the Tampico oil districts wages went from 60 cents to $4.00 a day. In some of the remote and backward districts of Mexico there existed isolated instances of mild imitations of the conditions existing throughout the southern United States, in Georgia lumber camps and Alabama cotton fields, for example. Mr. Creel, in this instance, seems to have been looking no farther than his own country, and not at Mexico.

His references to "concessions" and "concessionaires" are quite evidently made without the knowledge that a "concession" in Mexico is a franchise, only that and nothing more. It bears no relation whatever to a monopoly. Mining "concessions" are mining patents, or mining claims; oil "concessions" are contracts to bore for oil, similar to contracts in the United States; railroad "concessions" are railroad franchises, in all of which the Government not only reserved the right to regulate the tariffs and have the mails carried free, but insisted that the roads revert to the Government in ninety-nine years.

There are many other statements in "Wilson and the Issues" as ludicrous as those examined. For instance, "Huerta died in the pay of Germany," and again, "Huerta died with German money in his pockets." Mr. Creel must be the only person in possession of the proof of this interesting charge. But, however that may be, we have seen the bandit now ruling Mexico defiantly shaking the Zimmerman note in Mr. Wilson's face, and asking him what he is going to do about it.

And the following words are strange indeed "With the punitive expedition far into Mexico, every peon aflame with suspicion and distrust, and Carranza balancing between his pledged word to the United States and anger of his own people . . . "

"Suspicion," "distrust," and "anger" hardly square with the truth in the light of the fact that several thousand unarmed Mexicans followed the American troops out of Mexico, preferring to take their chances penniless in a strange land, among a strange people, with a strange language, rather than remain longer where the 85 per cent were getting a "look-in." on the "government" of their own unhappy country.

But if this is queer, the reference to the Vera Cruz matter is still stranger. Mr. Creel hardly cares to urge the flimsy pretext of the "salute to the flag," and, while he lets it be understood that the real reason was the destruction of the only government Mexico had had since Diaz, through the driving out of Huerta, he lays this stress on the stopping of the Ypiranga: "If the delivery of the Ypiranga's cargo was to be prevented, the seizure [of Vera Cruz] had to be made before the steamer's arrival. As a consequence the order went to Admiral Fletcher on April 20." Thus he would have us understand that the whole business was for the purpose of stopping the delivery of the ammunition *but he fails to explain that the Ypiranga was permitted to sail down the coast and deliver its cargo to Huerta under the nose of an American gunboat.*

But does he not let the cat out of the bag, when he says: "Vera Cruz occupied worked the downfall of Huerta; the rise of a new order permitted the evacuation and the resumption of the policy of non-interference"? So we see that the taking of Vera Cruz *was* for the purpose of destroying Huerta, and for no other. And the "new order" has risen and submerged the miserable Mexicans under a flood of vile Socialism which has raped and murdered, robbed and destroyed, until stark famine stalks through the land.

This whole Mexican revolution, about which Mr. Creel is so excitedly solicitous, is epitomized in the manifesto issued by Alvarado, the (Carranzista) Governor of Yucatan, in which he said: "*Let us remember religion is ignorance, and that as the Revolution triumphs God goes down.*"

Mr. Creel is the Executive Chairman of the Committee on Public Information. Hereafter may the information he choose to give to the public be both instructive and entertaining and not entertaining only.

The O'Connellite View of Ireland

SIGOURNEY W. FAY, S. T. D.

NO one of Irish blood could fail to have taken an intense interest in the articles that have been appearing in AMERICA on the Irish problem during these last few weeks. They are only one of the many evidences of the urgency of the Irish question, of the absolute need of a settlement which will satisfy the just demands of Ireland and of Irish-Americans. Indeed, upon the Irish question Americans of Irish descent yield nothing in the intensity of their feelings to the Irish living in Ireland, for in this country we feel that America was largely colonized by Irishmen, that our Revolution could never have been accomplished without the great numbers of Irishmen who served in the Continental armies, and that the Irish strain in the American blood is the most vital, the most energetic element which goes to make up the American character.

Ireland is far more the mother country of the United States than is England. There can be no doubt, then, of the great urgency of the Irish problem, and of the desire, not only of Ireland and of Irish-Americans, but of all good men everywhere, to see justice done to a nation to which every western European country, as well as the United States of America, owes so much.

The only question which can divide Irishmen is a question of what is practicable, and in deciding this it seems to the present writer that we should judge the present by the past. Among all those great men who have led the Irish in the last 200 years, who were those who succeeded in accomplishing anything? The moment we ask this, it becomes apparent that for accomplishment we must look to those Irish statesmen who took what is called the constitutional line, and who were content if they could obtain for Ireland an honorable position within the British Empire.

Grattan accomplished something; Flood accomplished something; Parnell accomplished something; Redmond has accomplished a great deal; but before all and above all, the man to whom the Irish race owes most, the man who not only raised the Irish Catholics from a position of intolerable servitude, but who taught Ireland and men of Irish blood everywhere to be proud of their Gaelic inheritance, was Daniel O'Connell. Never has the Irish race produced a man so typical of itself as in the case of the Liberator.

In the present crisis, then, if there is any character in Irish history whom the Irish people would wish to consult if they were able, that person would be Daniel O'Connell, and fortunately for us he has left us his statesmanship in his speeches as in a testament. Let us open his speeches anywhere at random, and we shall find two ideas always present in his mind: First, that Irishmen must be free; and secondly, that that freedom can only be attained within and not without the British Empire. In one of his famous speeches on the Repeal of the Union, the one delivered on June 29, 1813, he spoke of himself as follows:

> Your enemies say, and let them say it, that I wish for a separation between England and Ireland. The charge is false; it is, to use a modern quotation, as "false as hell!" And the men who originated, and those who seek to inculcate it, know it to be a falsehood. There lives not a man less desirous of a separation between the two countries, there lives not a man more deeply convinced that the connection between them, established upon the basis of one king and separate parliaments, would be of the utmost value to the peace and happiness of both countries, and to the liberties of the civilized world.
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> Next, your enemies accuse me of a desire for the independence of Ireland. I admit the charge, and let them make the most of it. I *have* seen Ireland a kingdom; I reproach myself with having lived to behold her a province! Yes, I confess it, I will ever be candid upon the subject, I *have* an ulterior object, *the Repeal of the Union,* and the *restoration to old Ireland of her independence.*

Later on in the speech he told his auditors what was to him his only fear, that they would not succeed in obtaining the object of Repeal. He said:

> Your enemies cannot put you down unless you yourselves lend them assistance. Your cause must triumph, unless you yourselves crush it. You have the fate of Ireland in your hands; upon you, and upon you alone does it depend. Alas for poor Ireland! Her liberties depend upon the prudence of a people of the most inflammable passions, goaded almost to madness on the one hand by Orange insults and oppressions, and exposed at the same time to the secret seductions of the agents and emissaries of those very Orange oppressors. Do you wish to gratify the Orangemen? If you do, the way is before you. You have only to enter into some illegal or traitorous association; you have only to break out into turbulence or violence, and the Orangemen will be delighted, because it will afford them the wished-for opportunity of rioting in your blood. Do you desire to afflict and disgust your friends? If you do the way is open to you. You need only form illegal or seditious societies. You have only to commit some outrage against the public peace, and against your sworn allegiance, and your friends must abandon your cause with contempt and abhorrence.
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> In short, your enemies are on the alert. They throw out the language of irritation, and they adopt every measure of oppression to goad you to a violation of the law, to a departure from your loyalty and peaceable demeanor. But it does not rest there. They send round their agents with money, and with pardon for themselves, to preach in private circles the doctrine of insurrection, to form secret knots and associations, to seduce you into crime and then betray you. These miscreants endeavor to obtain your confidence, that they may sell your lives. In the meantime, the Orangemen stand to their arms, ready prepared, primed, and loaded; they stand with the triangle and the gibbet, to torture, to plunder, and to massacre.
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> Alas! Alas! my countrymen, see you not the fatal snare? Do you not comprehend the cruel purposes of your betrayers? Yes; my countrymen were never deficient in intellect, they never wanted ready comprehension. They do, and they must perceive that if a single parish, if a single village, nay, if a single individual, exhibits the symptoms of political crime, if a single wish,

inconsistent with loyalty, allegiance, peace, be expressed, our enemies will have an excuse, and a justification for their crimes and oppressions. The Habeas Corpus act will again be suspended, the reign of torture will again be renewed, and the cause of Ireland will be lost, and lost for ever.

I am deeply anxious to impress upon those who hear me, or may chance to read a report of what I utter, I am most deeply anxious to impress upon the minds and understandings of every true Irishman that disloyalty to his sovereign would be double treason to his country; it would be perjury, aggravated by folly, and followed by the eternal extinction of the liberties of Ireland. And what prospect could there possibly be of aught besides destruction? You would have no friends, no supporters. We, who now join you in bearing down upon our oppressors, we, who expose the hypocrites that cover their bigotry in the stolen garments of religion, we, who are ready to run every danger, to sustain every calumny, and every loss and personal inconvenience in your cause, so long as you conduct that cause within the limits of the Constitution, we, in whom you confide, would, and *must,* be found, if you violate the law, in the ranks of your enemies, and in arms!

For myself, I tell you honestly, that if ever that fatal day arrive, you will find me arrayed against you. There will not be so heavy a heart; but there will not be a more ready hand to sustain the Constitution against every enemy.

I have quoted at length from this speech of the Liberator because never in his life did he express his mind more fully or clearly, and what he said at this very early date remained his settled opinion during the whole of his life. In his great work of emancipation he succeeded; his work for repeal was ruined, as the work of Grattan and Flood was ruined in '98, by the impatience of younger men.

The only question for Irishmen and Irish-Americans to ask themselves in the present crisis is: Whom shall we follow—those who have done great things for Ireland and could have done still greater, or those who have undone what their more patient and more far-seeing countrymen had accomplished?

Luther and the State

JOSEPH HUSSLEIN, S.J.

IT is not strange that Luther's attitude towards the State should be greatly misunderstood. The reason is to be found in the contradictory assertions that abound in his writings. He can with equal facility be quoted as the supporter of an absolute separation of Church and State, or as the most extreme advocate of a perfect union of the two. On either side he departed entirely from the Church's practice of forbidding temporal rulers to interfere in purely spiritual interests, and Church authorities from meddling in purely secular concerns. Both, however, may cooperate harmoniously in promoting issues that are neither purely temporal nor purely spiritual, remembering always the difference in value between the things of time and those of eternity.

So striking are the contradictions in Luther's utterances upon this subject that a Protestant authority has made bold to say that the heresiarch's attitude depended entirely upon the sentiment of the moment. This is partly true, but only in so far as that sentiment itself depended upon the principle of expediency, which was Luther's invariable law in dealing with this momentous question.

Those therefore who wish to represent him as the champion of a complete separation of Church and State have only to quote the principles laid down by him on occasions when local princes were unfavorably disposed towards his new teaching. This was particularly the case at the beginning of his career. He then insisted in the strongest terms upon the complete de-Christianization of the State. Its functions "all belong to hell" was Luther's pithy statement in his *Kirchenpostille.* (Erlangen Ed., Vol. XIV, 2, p. 281.) Such too is the summary of Luther's teaching as given by the Protestant author, Brandenburg. ("*Anschauungen vom Staate,*" p. 13.)

Luther's doctrine at this period was that secular powers have no right to exercise any authority whatsoever over "Christians," a term which he applied exclusively to his followers. Temporal authority was instituted for that world only which is estranged from God: Catholics, Turks, and non-Lutherans in general. "Therefore," he warns the princes, "you cannot extend it [the temporal sword] over and under Christians, who have no need of it." (Erlangen Ed., Vol. XXII, p. 73.) Luther's Christians, although under no moral obligation, were to render obedience merely for the sake of social order. The temporal regimen, he says in his *Kirchenpostille,* "is not instituted for those who belong to Heaven [i.e., his own followers], but merely for this purpose that people may not sink deeper into hell and make their case still worse." (Cf. Grisar, Vol. III, p. 486.)

As Luther, however, won control over secular princes he immediately looked for the support of the secular arm to promote his doctrine. This made it necessary for him to confine his former restriction on the power of temporal rulers to Papistical and non-Lutheran rulers alone, and at times, in a limited degree, even to Lutheran princes in so far as he might fear to lose control of them. Those who favored him, on the contrary, were not merely exhorted to take earnestly to heart the spiritual welfare of their subjects, but likewise to use the full force of their power, to impose punishment, banishment and death in order to preserve inviolate the purity of his New Evangel. The following illuminative passage is taken from a sermon preached by him in 1533:

> Secular authority holds the sword, with the duty of preventing all scandal, that nothing of the kind may break into the realm and work mischief. But the most dangerous and abominable scandal exists when false teaching and incorrect Divine service break into the land. . . . Let it [secular authority]

then confidently take preventive action and remember that its office allows of no other course than to use the sword and all power that doctrine be kept pure and Divine service unalloyed and unadulterated. (Erlangen Ed., Vol. I, 2, p. 157.)

Luther did not differ from other originators of new religions in his methods of winning the active support of princes. He held out to them the tempting lure of the confiscation of the property of churches and monasteries, casting over this act of robbery the glamour of righteousness. He moreover gave them the complete spiritual as well as temporal power over their subjects, denying the existence of any other spiritual authority upon earth. In his letter to the Elector John of Saxony, November 22, 1526, Luther reminds the prince that since an end has now been put to the Catholic Church in his dominion, "and all the monasteries and foundations have fallen into the hands of your Electoral Grace, *as the supreme head,*" the Elector must likewise assume the duty and burden of "ordering this matter, which no one else undertakes, nor can or should undertake." (Erlangen Ed., Vol. LIII, p. 386.) To quote at greater length from McGiffert's translation of this same letter, in his "Martin Luther":

Where a city or village has sufficient means, your Grace has the right to require them to support schools, pulpits and churches. If they will not do it for their own good, it is the duty of your Grace, who are the chief guardian of the young and of all in need, to compel them by force to do it, just as they are compelled to contribute money and labor for the building of bridges and roads and for other needed improvements. (Pp. 310, 311.)

It is to be remembered that this compulsion is to be exercised by the Elector over his subjects whether they believe in Luther's doctrine or not. "Worldly lordship," Luther explains in his work "*An den christlichen Adel,*" has now assumed "a spiritual rank." Luther's princes are henceforth of a priestly and spiritual order, *mitpriester, mitgeistlich,* and free to exercise their power "wherever there is need and use for it."

In the work entitled, "Several Articles which Martin Luther is Prepared to Maintain against the Whole School of Satan" (1530), he takes away all spiritual authority from the church he has founded. Pastors and all higher church officials are told that they have no power to ordain fasting, prayers or Divine services. "Such a one," he says, "may exhort his church that it approve of some fasting, prayer, service, etc., for a time, because of some pressing need, dropping it again at its own will." But the power denied the supposed spiritual pastors over their flocks—if such terms may be used where no spiritual authority exists—is granted in the most absolute way to temporal lords. When the prince sets any fast days, Luther writes to Melanchthon, July 21, 1530, all his subjects are obliged to obey. The secular lord is thus constituted the sole spiritual as well as temporal ruler over all his subjects. To make this fact even more plain Luther adds in the same letter that when princes who are likewise "bishops" issue such orders they are to be obeyed, not because they are bishops, but solely because they are princes. (Grisar, Vol. III, p. 797.)

Luther indeed did not rest until he had introduced the most refined inquisitorial methods enabling princes to prescribe, investigate and control the religious practices of their subjects. He had definitely asked for the appointment of four "visitors" by the Elector of Saxony, who should order Lutheran schools and parishes to be erected wherever they might determine that there was need of them. Two of these visitors were to be skilled in temporal matters, and two were to be theologians, whose duty it was to examine the teachers, the sermons, and the Divine services, and to see that all was carried out in strict accordance with Luther's prescriptions. (Letter to the Elector, November 22, 1526.) In the "*Instruktion,*" consequently issued by the Elector, and with which Luther is most intimately associated, the prince, as supreme head, is said to be in duty bound not to permit any false doctrine or false religious service in his land. The visitors appointed by the prince must exhort the people that the Gospel is to be understood by all according to the interpretation laid down by the prince for his subjects, and they are to support the preachers given them. All "who preach or hold an error in religion are to be told to make good speed in leaving the land, with the warning that if they again set foot upon it they will be punished in real earnest." (*Ibid,* 501-514.)

We are not to suppose that Luther did not have his well-founded misgivings about these matters, hence the contradictions that again and again occur. Of what avail, however, are veiled protests even at the moment that he wrote the prologue to the very "*Unterricht*" that was to guide the visitors in the inquisitorial work initiated by him. He had indeed desired a church consisting of independent parish units, but he constantly found it necessary to have recourse to higher powers to prevent innovations.

Luther's principle, in brief, was that there must be no limit to the power of princes in spiritual matters provided they employ it faithfully in enforcing his own doctrine down to the least article. He compares them to David and tells them that they must extirpate all heresy throughout their realm. In his explanation of Psalm 101 (100) he adds to these statements that the spiritual and temporal power of rulers, and the spiritual and temporal obedience of subjects are to be mingled indiscriminately "like a cake." When, however, he finds that his expectations are disappointed he again chances upon the same figure, but now it is the devil who has mingled the ingredients of the cake. Luther entirely forgets that the cake was made after his own recipe.

Luther in fact had accomplished his work more thoroughly than he himself knew. He had delivered religion into the hands of the State, hoping that he himself might remain the power behind the throne. But this hope had proved vain even in his own lifetime and the ultimate result was the complete enslavement of human liberty, for which he must be held responsible, as its modern

originator, which found its terse expression in the motto: *Cujus regio, illius et religio:* "The ruler determines the religion of his subjects."

That this political slavery was introduced by Luther, a writer so hostile to the Catholic Church as Scherr is forced to admit: "Luther was the originator of the doctrine of unconditional surrender to civil power," says this author in his book on "German Culture" (Third Edition, p. 260). "He preached that two and five make seven; that you know. But if the civil government should proclaim that two and five are eight, then you must believe it against your better knowledge and sense. That explains why so many German princes took so kindly to the servile policies of Lutheranism." Luther's constant distinction that the people are forced to conform outwardly only to his doctrines, is a mere verbal evasion. He is the father of the most reprehensible form of political despotism, despotism over the consciences of men.

A Heroine of Charity: Sister Teresa Vincent

PAUL L. BLAKELY, S.J.

THREE or four days ago I happened to come across a newspaper clipping, just beginning to yellow with age. It told a story not uncommon in this modern Babylon:

> Yesterday morning Officer Smith saw a bundle sticking out of a refuse-can near Sixty-eighth Street and Avenue A. It proved to be a baby, and at first was thought dead. It was taken to the Foundling Hospital on Sixty-eighth Street.

Yesterday my eyes got just a bit dim when I read this letter on page ten of the "Biennial Report of the New York Foundling Hospital":

> Two weeks ago I received the dear little girl you so kindly sent me. She is just beautiful. . . . She won our hearts at first sight. I have not one fault to find with her. She is the sunshine of our home. Dear Sister, I wish I could thank you personally; it is hard to express our gratitude for baby.

And this:

> A line about our little darling. Our Lord surely sent us a blessing by allowing you to give us the baby. Light shines now where there were only shadows before. Our lives would be blank without her.

Now, I do not know which of these "little darlings" was the pathetic bundle picked out of the refuse-can and adjudged to be dead by Officer Smith. Perhaps neither, but I cannot find three exhibits which tell more strikingly of the sublime work of the New York Sisters of Charity than these quotations. What to you and me is a story that seems too horrible even to be told, is the staple of their daily lives. The epithet is common; ill-usage has made it trite, but no word except "divine" will fitly designate the work of these noble women. The very abnegation of Christ is in their lives. He, in the day of His abiding with us, had joy set before Him, but chose the Cross; that He might save us from eternal loss, and assuage our trials by the sympathy of a Heart that has known all possible human sorrow. So, too, the Sister of Charity. Perhaps your home, you who read these words, is made cheerful by the daughterly service and affection of the young girl, who still a child in her sweetness, betokens in "her little ways of cherishment" the sure promise of a noble womanhood. The world looks bright to her; you consult nothing but her happiness, but you want her to be always near you; you cannot think of the pain of parting. This Sister of Charity, who bends anxiously over the cradle of a once-abandoned infant, bearing, it may well be, in its agonized little body, the marks of the sins of unworthy parents, was once as your own child. She, too, has chosen the Cross. The world promised much, the ties of innocent affection were strong; but she cheerfully gave up all at the call of Christ, to consecrate herself, heart and soul, to the loving service of the outcast, and to embrace with especial charity the most lowly and helpless of all, the babies whom no one wants or cares for.

On September 27, 1860, a young girl, one of these chosen souls, entered the beautiful novitiate of the Sisters of Charity up at Mt. St. Vincent-on-Hudson, New York City. Her name was Jane McCrystal, and she was born in Philadelphia, of which see her kinsman, the Right Reverend John J. McCort, D.D., is now Auxiliary, on July 24, 1842. "There are still living," writes a companion novice, "those who remember the sweet, fervent young novice, whose gentle ways seemed ever to speak of Heaven." On the day of her vows, she was given the name "Teresa Vincent," and well did she imitate her two patrons in her fervent love of God and of the poor. Assigned to St. Peter's Academy, Barclay Street, New York, in 1862, she came under the direction of Sister Irene of blessed memory. But neither was to grow old in the work of education. "For many years," writes Mother Mary Rose, a novice with Sister Teresa, and still at work at Mt. St. Vincent, "the soul of Sister Irene had been stirred to its depths at the thought of so many unfortunate infants abandoned in the streets of the city." Providence had clearly set these two extraordinary women apart, to begin a work of rescue which has since grown to an extent perhaps unparalleled in the history of charity. Early in 1869, Sister Irene was appointed to open a home for these foundlings, and for her encouragement was given five dollars and Sister Teresa, then only twenty-seven years old. The first did not last long; the second was an endowment beyond price. A house was secured on Twelfth Street, but, within a few months, babies hitherto left to die of exposure on the streets crowded the Home. As is the rule in these cases, the Sisters, now five in number, slept on the floor, and took whatever scraps of food they could gather together. In the history of Catholic charity this is an old story. Even at this moment in opulent New York there are Sisters, the victims of a campaign of calumny engineered by the Charity Trust, who are denying themselves food and proper care, that the orphans may want for nothing.

"In those days," recalls Mother Mary Rose, "Sister Teresa used to sleep on the floor, and at dawn, like the Arab, silently fold her tent and steal away," cheerful in the prospect of a long, hard day. Like all whom God has chosen for great work, Sister Teresa was noted for her happy, fun-loving disposition.

In 1871, the central building of the present group on East Sixty-eighth Street was erected. Under the wise and devoted care of Sisters Irene and Teresa the institution grew in efficiency and equipment, until at the present time the great hospital, one of the first in the United States, covers the square between Sixty-eighth and Sixty-ninth streets, and Lexington and Third avenues. Sister Irene died in 1896, full of years and merits. In her stead Sister Teresa was appointed, remaining in charge until her death.

Who can tell the story of those forty-eight years of love and sacrifice? Of the babies who, brought dying into the hospital, were here reborn in Christ, and not knowing the evil of the world, first woke to consciousness with their Saviour in the fields of Paradise? Of the countless, unhappy, erring mothers, who in Sister Teresa saw something of that forgiving love of the merciful Christ which won them, as it won Magdalene, back to peace and purity? Of the 60,000 children who were brought under her hallowing influence? Of the thousands of boys and girls, once outcasts, who now make sunshine in the hearts of foster-parents, or hear in their own homes the laughter of joyous children? All this, and far more, is written in the remembering Heart of Christ.

But the days of sorrow were approaching as wild dogs drew near to rend her work. She who had so closely followed her Saviour in His love of little children was privileged to walk with Him through Olivet to the hill of Calvary. Of plans, as cruel as they are senseless, directed against her work with all the venom usually engendered of embittered apostasy, I may not now speak. The end came almost suddenly; the day before her death, Sister Teresa was actively at work among the children. One thing only ruffled the serenity of her last moments. "Who will baptize these poor little ones?" and the repetition proved the extremity of her anguish. But peace came at the end. She had trusted Him in the days of her girlhood; she would trust Him in the passage through dark waters. Near dawn on May 28 the anxious voice was stilled. She had pleaded for the little ones even to the end.

And now in heaven, whither the prayers of the Holy Innocents will surely bear her as on the wings of Angels

> "A throng of children like to flowers were sown
> About the grass beside, or clomb her knee . . ."

Three thousand people gathered at her funeral in St. Patrick's Cathedral, while the clergy of the city in great numbers were assembled in the sanctuary. The Solemn Mass was sung by the Right Reverend John J. McCort, D.D., of Philadelphia, and the Auxiliary of New York, the Right Reverend Patrick J. Hayes, D.D., spoke in touching phrase of the work of this great woman. "He hath exalted the humble."

But above the mournful chanting of the Requiem and the whispered prayers of baby lips about her coffin, I hear her anguished cry, "Who will baptize these poor little ones?" She moved in our midst as a ministering angel; let us not leave unfulfilled, whatever be the cost, the one wish with which she went to God. In Christ's dear name, we, too, make that pitiful appeal for the abandoned babies of New York.

"How Far That Little Candle Throws His Beams"

JOSEPH FRANCIS WICKHAM, M.A.

IT was a lady of old who said that; a cultivated and clever lady, who might have wanted to vote were she living today, and a niche in the world of affairs. But of this one cannot tell; she lived in her own day. And in her own day she knew the laws of the beautiful city on the Adriatic, and she knew the moonlit watery pathway back to Belmont, and she knew the value of a candle when the moonlight failed. All in all, in the book wherein she lives she doth appear a woman of a vast deal of wisdom conjoined with an infinite fund of humor; and the mingling of the two is an excellent thing in woman—or in man.

Candles and moons, captains and kings, titans and gods, there is ever a lesser and a greater, always a small and a large. Heaven and earth are so built up; the lives of individual men are so measured out, their years are woven of little things and things less small, of tiny, easily forgotten incidents and deeds that loom larger in the point of view.

But I am thinking of poets, major poets and poets minor, wonder-workers and workers in the stuff that is held of cheaper price, of Pindar and Callistratus, of Horace and Lucan, of Dante and Vittoria Colonna, of Shakespeare and Rossetti, of Racine and Delavigne, of Schiller and Uhland, the suns and moons that gleam in a full resplendence and the candles that shine with a softer glow. Is there anything new to be thought of them, any strange and curious intelligence come by the last post out of the beyond, and for which the world has been eagerly waiting? Alas, no; though perhaps there is no place for vain regrets.

If I could only call forth some such message from across the bar, some word from the mysterious far-land where poets dead to us live again in their fields Elysian, some little tidings of the wondrous secret they have solved, it would be worth your staying. You would know whether those that were the mighty here are now walking in their eternal leisure with the humbler laureates, or whether in the trim gardens of the poet's heaven there is a careful reckoning of literary values quite destructive of a true democracy, a precedency and a gradation much like unto the ordering of our own imperfect sphere. But I cannot play the philosopher. I am no Doctor Faustus, nor yet a Mark Antony, with a Cæsar's will in the folds of my toga to aid a will of my own.

And so let us converse with one another, and not with the dead. What think you of poets? What think you of the bardic prophets, and of the singers of the daily song? Do you in a simple benevolence admit them on equal terms to the counsel halls of your soul, or do you pledge your faith to a senate of elders, the time-tried poets that wear the mantles of the majestic and the great? Do you keep far away from your hand and heart the living poets and the spirits of those just

passed, bidding them seek their honors from the future without asking your aid in that difficult task? When a new poet appears, do you commune with an old one?

To come to a just conclusion, let us try to form a composite picture of the bookshelves of our poetry-loving friends, and view the result. Of course, a composite picture is a likeness of nothing in particular, but if we could break up the synthesis, the analysis would probably show the component parts to be something like this: Homer, Virgil, Dante, Goethe, Shakespeare, Milton, Pope, Gray, Shelley, Keats, Browning, among the worthies that make the Muse of poetry so proud on her Olympian hills. But there would also be Stevenson, Andrew Lang, Austin Dobson, Stephen Phillips, Kipling, Katharine Tynan, Yeats, Alice Meynell, John Masefield, Rupert Brooke, Joaquin Miller, Edwin Markham, John Boyle O'Reilly, Madison Cawein, James Whitcomb Riley, Father Tabb, Richard Watson Gilder, Eugene Field, Richard Hovey, James Jeffrey Roche, Paul Lawrence Dunbar, Clinton Scollard, Thomas Walsh, Louise Imogen Guiney, George Edward Woodberry, Edith M. Thomas, T. A. Daly, and many more of the writers who have sung all sweetly and ever in tune for the generations that have not yet passed away.

There is our picture. And your library probably contributes to its making, like so many that we have grouped for the photograph. And so our point is clear; that most of us who would trippingly name three or four famous names as our conception of our individual taste in poetry are not really satisfied with our own choice; not our speech, but our books betray us. And if we are honest we shall admit from this day forward that our craving for poetry is appeased not alone by Milton but by Francis Thompson; not alone by Shelley, but by Kipling; not alone by Browning, but by Robert Bridges; not alone by Longfellow, but by Alfred Noyes; not alone by Poe, but by Joyce Kilmer. The larger luminaries shine in morocco and vellum in the near distance, not too far from the reach of the hand, but the littler planets are also safely within our grasp and ken, like the candles that light our way to pleasant dreams.

I should not wish to be misunderstood; there is no cynicism in my observations; I rather believe that there is vastly more than an infinite deal of nothing in the literary decisions of the world. And it seems to me that we should have no quarrel with him to whom the greater classics are not ever a measure of his heart's content. There are times, we must admit, when the "Epipsychidion," or the "Ode to a Grecian Urn," or the "Essay on Man" has a quite far-away appeal; and these are the times when the soul may respond with a quickened ardor to the love lyrics of a poet living yet in the world we see, with a message that comes not from the grave; when the heart throbs to the lullabies and harmonies of today or the close yesterday rather than to the measures that were evoked in the years of generations now asleep. I do not, therefore, think that the poetry-loving world is trying to deceive itself into an exchange of old gods for new; it is simply adding new divinities to the old pantheon, as many as have been touched by the glow of the divine fire. It is not endeavoring to banish Keats for a newcome philosopher of beauty, nor my Lord Tennyson for a modern aspirant in the knighthood of song; it has no desire that a single singer of days agone should yield his youth of immortality to the soul of a bard new-born. For men are not repudiating the classics that test the time and tide of poesy, and that time and tide have tested; it is rather, I think, that they are finding a way of keeping the old standards alive by listening to fresh voices and new songs.

It may be the part of wisdom to commune ever with the rarer ether on the hills of Parnassus; but it is no mean happiness to live at times on the lower slopes where also the dawn and the evening stars are glad to the cheerful heart. To limit one's reading of poetry mainly to the best works of the older masters may indeed be a virtue, as it is certainly not a sin; but this virtue is not, and perhaps cannot well be the universal mode. Perhaps it is also a sign of virtue that the world is listening to the younger poets, who not infrequently sing with a grace and a glory equal to the utterance of those who won the full gifting of the Muse. I believe in very truth that even a few minutes devoted to a fugitive poem in the journal of the day is a repledging of faith in the eternal message of poets, a glad welcome to the children of Dante and Shakespeare, an earnest of the soul's abiding love for the beauteous fabric of the soul itself. For whether our hearts go singing to the wondrous pæans that only the major prophets have intoned, or whether they dance to the melody of the lesser bards, they ever hold belief in the poet's own creed of his clan:

We are the music-makers,
And we are the dreamers of dreams,
Wandering by lone sea-breakers,
And sitting by desolate streams;
World-losers and world-forsakers,
On whom the pale moon gleams:
Yet we are the movers and shakers
Of the world forever, it seems.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

"Let Them Get Acquainted."

To the Editor of AMERICA:

The editorial in your issue of April 28 on the lack of practical wisdom shown in refusing to afford facilities for acquaintance and friendship between our Catholic boys and girls has called forth some very sane comment from your subscribers. The obstacles put in the way of such advisable meetings are more widespread than is perhaps generally realized, and the wonder of it is that those who are responsible for the restrictions do not dream of attributing to themselves any share of the blame for the increasing number of mixed marriages. One phase of the question has not been touched on, namely, the loss entailed on the Church when Catholic young men and women remain single rather than risk marriage with a non-Catholic. Society today is badly in need of the salutary influence of Catholic homes and especially of Catholic mothers. It is a very short-sighted policy that bars the way to one of the principal avenues that lead to the happy consummation we all have so much at heart. Let us by all means introduce into our community and college social life more opportunities for acquaintanceship among our Catholic young people. The mere name of innovation should not deter us.

New York. H. L. C.

Was There a "Reformation"?

To the Editor of AMERICA:

Was there a Reformation? The question seems almost superfluous for any schoolboy will tell you that one certainly took place in the sixteenth century, that the Protestant religion is the outcome of that Reformation, and that Martin Luther is considered the father of it. However, had the same question been put to Martin Luther himself, we can imagine him shrugging his shoulders and saying: "I really do not know what you mean." For during the sixteenth and seventeenth centuries the word "reformation" signified something quite different from what it means today. It merely meant the change from one confession into another. Thus the historians of the sixteenth and seventeenth centuries spoke of the "reformation" when a town or country, as often happened, had thrown off its former faith and adopted a new confession. In this connection they spoke of a Lutheran, a Calvanistic or a Catholic reformation. We know, for instance, that the Palatinate changed its confession within a space of half a century not less than five times; and thus we would say, as the word was used in the language of

those days: "There took place five reformations—*i.e.*, five changes of confession, in the Palatinate."

In no official record of Luther's time, neither in the Confession of Augsburg (1530) nor at the peace of Passau (1552) nor at the peace of religion of Augsburg (1555), can the word "Reformation," as we understand it, be found. It is not till 1648 that the term appears in the official records of the Westphalian Peace, and here the expression "the right to reform" appears as a privilege granted to the authorities of towns and to the princes, to define the confession adopted within the limits of their territories.

Notwithstanding the historical meaning of this word as used for a Catholic, Lutheran, Calvanistic or Zwinglian reformation, or change of confession, the Protestants of the nineteenth century began to substitute for the former meaning of the word their new conception of the Reformation as a moral and religious restoration, that took place in the Church of the sixteenth century. With this meaning Protestants of today use the expression. The "Reformation," as they understand it, is something quite different from what Philip Melanchthon, the collaborator and friend of Luther, had in mind when he complained that the religious upheaval caused him such pain that he would rather have died than behold it. For the princes' crimes brought disgrace on the (reformed) church; they robbed her of her possessions; few of them were generous in supporting the ministers of the Word and in contributing toward the advancement of learning. Everywhere open disregard of religion was increasing, gluttony, plundering and limitless extravagance were spreading, and civil war was approaching.

After reading such a description of the so-called Reformation given by a contemporary, it is hard to speak of that time as a period of religious or moral improvement. So let us in future avoid the misleading word "Reformation" and adopt instead expressions which are more in conformity with historical truth, for instance, "the religious separation," "break" or "revolt" of the sixteenth century.

Santa Fe, N. M. ADOLF FRENAY.

"Hospitals and Animal Houses"

To the Editor of AMERICA:

The article, "Hospitals and Animal Houses," which appears in your issue of May 12, closes with this warning to Catholics, "Choose a hospital for your sick, not an 'animal house.'" A hospital, in the common acceptation of the word, means a retreat for the sick, and why such an institution, simply because it does not chance to be conducted by nuns, should merit the term "animal house" is remarkable, and the term is naturally recognized as meaning to convey all the writer intended when the application was made.

I have been fortunate enough to spend many years at the Johns Hopkins Hospital as a pupil, subsequently as a head nurse, and also as a patient, when a sudden and severe illness demanded an immediate operation. The first act of the superintendent was to send for a Catholic priest, and the surgeons holding a consultation in the room withdrew, as was the custom. Catholic priests walking through the wards and corridors, sitting at bedsides and wheel-chairs were a sight made familiar by daily recurrence. There were no "visiting hours" for them; they came and went at pleasure. Many times during the years I spent there I conducted groups of nuns through the wards, operating-rooms, and clinics; they came to the "animal house" for information concerning our methods of nursing, and eagerly took down the instruction in notebooks brought for the purpose.

During the eleven years that I have practised my profession I have nursed in numerous hospitals and what you are pleased to call "animal houses," and I have never yet discovered any great advantage in a Catholic hospital to the patient, as far as religion is concerned. As a rule, there are as many Protestants training in Catholic institutions as Catholics, and while a Catholic patient doubtless enjoys and benefits by a daily visit from a priest, that same privilege may be accorded him in any "animal house" I have ever nursed in.

The apparent suggestion in the editorial I refer to, that there is a difference between a Catholic and a Protestant institution as regards the manner of nursing, is absurd, and it is a reflection on the nursing profession, as all nurses are taught that the one thing to consider is the comfort of the patient, and that "comfort" includes more, and extends beyond, the merely physical. Any desire for a priest or minister is promptly gratified in all "animal houses" I have ever been in. It is premised by those who conduct them that the "patient is something more than a valued animal."

In Macon, Ga., there is no hospital conducted by the Sisters, only an "animal house," yet frequently the nuns from the convent have gone there for serious operations and tedious illnesses. And they have been very grateful for the sympathy and care they received and the privileges extended.

I am a Catholic, for which I sincerely thank God, and I am also a product of an "animal house," to which I am very loyal and grateful, for it was there as a member of its nursing staff that I learned what real nursing means.

Atlanta, Ga. ANNIE MCDONELL.

[It is not necessary to state that the editorial did nothing so foolish as to stigmatize all hospitals not "conducted by nuns" as "animal houses." It did, however, apply that term, and does now apply it, to the hospital in which the patient is nothing more than "a valuable animal," which connives at procedures "contrary to Catholic principles of morality," and opens its clinics "to illegal and immoral practices" on the bodies of the poor. The comparison sins not by exaggeration, but by understatement. In the one case the object of experimentation is a brute; in the other, an image of God. That the priest is welcomed at Johns Hopkins Hospital, that Sisters often visit this institution for purposes of study, that Miss McDonell herself has never "discovered any great advantage in a Catholic hospital to the patient as far as religion was concerned," are facts, interesting possibly, but irrelevant. Furthermore, although in no sense bearing on the point at issue, it may be remarked that Miss McDonell's estimate of the spiritual value of the Catholic hospital is oddly at variance with Catholic thought and the Catholic practice of centuries.—ED. AMERICA.]

The Enemies of Nature

To the Editor of AMERICA:

Will you kindly grant a little space in your columns to an "average man," conscious of his "mediocrity," to express the rather bewildered feelings aroused by a perusal of the article in your issue of May 19, entitled "The Enemies of Nature"?

One was quite at a loss to determine how the author managed to exclude himself from the ranks of those whom he criticized; and somehow, to the average man, it seemed that the "men, women, and the inevitable brood of children," who picked the wild flowers of the country-side, were less ruthless enemies of nature than those who "went forth to pick the evening's flight of insects from the bait of stale beer and syrup smeared on trees." And even "that mad, blind destroyer, the real-estate agent," armed with his foot-rule and spade, appeared but a mild and spineless pacifist compared with those doughty knights who, in the dusk of eve', stealthily crossed the cemetery "laden with bags, cyanide bottles, torch-lamps, lantern-traps and nets." Here was an equipment, it seemed to the average man, to turn even a Von Tirpitz green with envy. It is hard to discriminate between these joyous adventurers and the pitiful, mediocre, flower-picking "enemies of nature," except, perhaps, that the former had "the evening's poetry in their souls."

Prescott, Arizona. CONSTANT E. PÉQUIGNOT.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JUNE 9, 1917

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Our Municipal Violet

TIME was when the politician traversed his district at the head of a brass band, and blocked the traffic at street corners, by delivering impassioned panegyrics of himself to the assembled "byes." But not today, at least not in New York. In the highly rarefied atmosphere of the world's metropolis, politicians are shy, modest creatures, most akin to the shrinking violet. Not all the king's horses, nor all the king's men, even though headed by a redoubtable committee of two hundred and fifty self-convicted patriots, can coax them from their cool and mossy nooks near murmuring waters, to fill a political city hall with the sweetness of their fragrance. So greatly do they abhor publicity, that their virtues must be advertised by their loving friends. But an admiring city pays the bill. "Some of his friends have feared," writes a New York journal of the city's present chief executive—a floweret permanently lured from his dell into the arid wastes of politics, some ten years ago—"have feared that he too much despised the arts of publicity." The fears of these consorts of our municipal violet, are without foundation. For

> At the outset of this administration an effort was made to formulate a plan for handling the publicity work of the Mayor's departments so as to better acquaint the public with the problems of city government and what was being done to meet them. An examiner in this office was instructed to devote part of his time to this work. In this connection it has been his duty to review and, where necessary, to restate briefly the essential facts in the reports of the several department heads under the Mayor *for publication in the daily press*, and also *to prepare special feature stories for the magazine sections of the Sunday newspapers*. In the case of the former flimsies were prepared and released to all the Manhattan and Brooklyn newspapers. . . . The Sunday special stories with accompanying photographs were sent directly to the Sunday editors for syndication in the press of this city. Under the foregoing plan *to date 2,500 columns of daily and Sunday news stories relating to the work of the present city administration were printed in the New York and Brooklyn newspapers.* This total includes 243 Sunday special stories, which have been given 29 full page and 32 half page spreads.—(*Report of the Commissioner of Accounts*, 1916. Italics inserted.)

One also recalls the various bogus "public meetings" set on foot last winter, but, for a shrinking violet, this alone is a fair amount of advertising. Like politicians, violets have changed; no longer are they content to remain half-hidden by a mossy stone. The times require "2,500 columns of daily and Sunday news stories" with "29 full page and 32 half page spreads" as a minimum.

Pampering the Murderer

THE Illinois Legislature has abolished capital punishment for all crimes, save two. The exceptions are treason and kidnapping. It is reassuring to know that there are some lengths to which these Solons will not go. They have laid the ghost, prowling through Illinois of late years, and speaking, without being spoken to, the silly message that capital punishment is simple murder. The principal patron of this ghost was a former governor of the State, and a Catholic at that. "What no one man may do," this jurist was wont to argue, "no aggregation of men may do." The argument was, and is, beside the point. The State is not a mere "aggregation of men." Rightly constituted and administered, it operates with the authority of God Himself. Nor does it seem to have entered the head of this chief executive, that he stultified his own doctrine, whenever he issued a pardon, called out the militia, or signed a tax-bill. No one man may do these things, nor may an "aggregation." But the Governor of Illinois may, when he acts neither in his private capacity, nor for one man, nor for any aggregation, but in the name of that society which is called the State.

The legislature has affirmed an undoubted right of the State, but observers will marvel why the crime of murder is singled out for special clemency. At a time when good men are asked in the name of freedom to sacrifice their lives and fortunes for the general welfare, the legislature makes gentle provision for beasts who may feel inclined to murder these defenders of their country. The Chicago *Tribune* well remarks:

> The legislature decides that the man who is not good, who attacks the community, who takes life rather than offers his own, shall be let off in neurotic fashion from the penalties murderers have hitherto been obliged to suffer, or that the law contemplated they should suffer. A hanging law never makes hanging obligatory. We know in Cook county, where we do about one-half the hanging necessary for the good of the county, that no hanging law can be made safe against the sentimentalism of juries. But it can be kept as a law and be there as a deterrent.

Good men as well as criminals have argued that capital punishment does not "deter." Their arguments prove too much. No law "deters" absolutely, not even the eternal law of God. It does not follow, however, that the penalties affixed, should be abolished or mitigated. Nor

is deterrence the sole purpose of punishment. Through suitable penalty, the criminal dissolves the *vinculum juris,* the fetter forged on the law by violence, and restores in some measure the balance of justice disturbed by his evil deed. If a law must vindicate its right to exist by securing universal and perfect obedience, then we must logically reject all legislation, both human and Divine.

The Heart of a Child

IN a corner of Westminster Abbey, it is said, the traveler may see inscribed on a crumbling stone in the wall, the words "Jane Lister Dear Child." No more of her brief story is written, nor need it be. With England's great dead she sleeps, welcome in that mighty gathering. None are so tender as the brave, and since Our Saviour called the children to Him and took them in His blessed arms, there is no company that is not greater and happier for their innocent presence.

New York, too, now has her "Jane Lister Dear Child." "Fallen from the budded coronal of Spring," Pauline Bittner, eleven years old, before Death breathed upon her, wrote her "Last Will and Testament":

> To my brother, I give my desk and seat.
>
> To my mother and father, I bequeath what I owe them for being ill so much.
>
> To Lena, the maid, I bequeath my things in the bathroom.
>
> To myself I bequeath a golden dress and the diamonds and jewels of the Madonna and a golden grave.

"What things she said," sings Francis Thompson of "Monica," "things sweet immeditatably." Even in pallid cities where flowers droop and no birds sing, the children "fresh from God," awaken memories of our better selves, and so link us to Heaven.

Mr. Creel's "Explanation"

IT is certainly quite unfitting that a censor in wartime should be, however unintentionally, a clumsy jester whose precious decrees only amuse those whom they do not anger. Yet Mr. George Creel, the Chairman of the Committee on Public Information, in his "Preliminary Statement to the Press of the United States" has an "explanation" of "dangerous matter" that would be highly entertaining if it were not so fatuous and annoying. For their guidance and enlightenment experienced editors are gravely informed, for instance, that:

> The Department of State considers it dangerous and of service to the enemy to discuss differences of opinion between the Allies and difficulties with neutral countries. . . . Speculation about possible peace is another topic which may possess elements of danger. . . . Generally speaking, articles likely to prove offensive to any of the Allies or to neutrals would be undesirable.

Many a harried editor on reading the foregoing "explanation," no doubt will desperately resolve to abandon his useful calling and adopt the eremitical life. For should he so much as hint that a slight difference of opinion is said to be existing now between England and Ireland regarding the way the latter country should be governed, he may be giving the enemy information of priceless military value. If he should delicately intimate that China has a rather unneighborly reluctance to letting Japan "penetrate," however peacefully, Celestial territory, the thoughtless editor may be giving aid and comfort to the Kaiser. If he were to insinuate that the high-minded neutral, First Chief Carranza, had neglected to make his Easter duty this year, or that Mexican Catholics are not enjoying at this moment full liberty to practise their religion, the publication of the baseless rumor would doubtless have an important bearing on our failure to meet the U-boat peril.

As for the editor who is unpatriotic enough to believe that war, after all, was never meant to be the world's normal state, and who foolishly conjectures that if the Central Powers would grant this or that concession, the preliminaries of peace might possibly be arranged, he should remember that such a speculation "may possess elements of danger." Every scribe moreover who is so obtuse that he does not realize how sensitive to criticism are most human beings, particularly if they happen to be neutrals or allies, is likely to imperil, by some inconsiderate remark, the success of many an important military or naval maneuver. Our intrepid ally, Portugal, for example, is known to be ridiculously touchy about any criticism of her policy toward the Church; facetious remarks regarding the passionate love the Dutch have for tulips have been known to give offense in certain high quarters at Amsterdam; the haughty Spaniard cannot bear to hear his national bull-fights spoken of disparagingly, and all the world knows how angry an Italian will grow if any doubt is entertained regarding the consummate perfection of his country's olives, wine or macaroni. It would seem, therefore, that the editor who avoids all reference to what Mr. Creel considers "dangerous matter" will soon have a paper that is almost as enlightening and interesting as is the *Official Bulletin* issued by the Committee on Public Information.

Count the Children!

A THOROUGHLY equitable plan of taxation is, and has ever been, as rare as a roc. To the ordinary citizen, this exaction of government is burdensome in a degree never felt by his opulent brother. The man who owns a palatial city residence, a home by the seashore, another in the mountains, and a long count of dwellings which he rents to humble folk, is wont to protest loudly to the assessors, that taxes are "ruining" him. What he means by "ruin," is that he cannot turn the market upside down by some foray, or buy another yacht, or sit in at Monte Carlo. When a poor man complains of taxation, he generally means that he and his family are going without necessities to pay the tax bill. Next to our army of underpaid wage-slaves, about the plainest fact in American life today, is our tax-system, admirable enough in theory, but most inequitable in practice. And taxes are not paid in theory.

Congress is now debating the imposition of a graduated tax on incomes. Very properly is it proposed to lance the income swollen beyond all measure; a proceeding that will make taxation more tolerable for the holder of the relatively small income, while laying no appreciable burden on the plutocrat. Tax plans as a rule are wooden things, with small consideration for individual cases. But if any consideration can be shown, and from a legal standpoint there seems no reason why it cannot, let the man with a family profit by the exemption. Obviously the burden is not equally distributed, when the man with a two-thousand dollar income and five children, is forced to pay the same tax as the man with the same income and no dependents. The father who is caring for the physical, mental and moral growth of a flock of children is already doing his country an inestimable service. Count the children, and make liberal allowances. Upon them will devolve the work of rebuilding what war destroys. Nothing more wasteful can be conceived than the policy which will make the coming generation less willing to undertake this task or less able to accomplish it.

Week-Ends in Bed

"PASS your week-ends in bed" is the novel advice a physician recently gave, through the public press, to the lean, the nervous and the weak. A conscientious observance of the practice, he wrote, would effect a complete restoration of health. Here is his prescription:

> The week-end rest begins as soon as you get home on Saturday and lasts until you have to get back on the job Monday. Get right into bed and stay there. Have all food served in bed. No visiting. No talk. Just keep quiet and doze the time away. At the most, let someone read some good, light literature for you. Monday morning you will find that you have found new vigor and strength for the week's work.

If that doctor's counsel is widely followed, it is clear that results of a most revolutionary character are likely to ensue. For in all probability vast multitudes of men, women and children will now suddenly discover, for the first time, that they are dangerously lean, nervous or weak, and will joyfully hasten to adopt the pleasant panacea of a week-end in bed. The spread of the practice will sadly deplete, no doubt, our Sunday congregations. For those who now get up very reluctantly just in time to be late for the eleven o'clock Mass, will, on the plea of safeguarding their health, consider themselves excused even from evening Benediction. Then since empty pews and empty contribution-boxes, as all the world knows, are near relatives, many a worthy parochial charity will probably begin to languish. Other economic results of the week-end-in-bed movement will, perhaps, be the failure of numberless summer resorts, for fewer and fewer people will flit off Friday evening to mountain, lake or beach. The managers of theaters and film halls, most likely, will also go into bankruptcy owing to loss of patronage on what were once their best-paying days. Merchants, too, will be threatened with financial disaster, for the week-end-in-bed enthusiasts will naturally buy but few new clothes, and those will be of the simplest, least expensive kind, and week-enders will no longer use a hundred things, from automobiles to golf-sticks, which they once considered indispensable.

It will also be interesting to observe what kind of best-sellers will now be popular with those taking the new treatment. The stories will, of course, have to be of a very soothing and somniferous character, for novels that are too thrilling or absorbing will be likely to delay the patient's complete recovery from that leanness, nervousness or general debility which the week-end-in-bed prescription is designed to effect. Indeed, some future historian of our American literature will, perhaps, note that in the year 1917 there began to appear a new type of novel, one quite devoid of action and innocent of artistry, but abounding in tiresome descriptive passages and full of colorless characters, who hold long conversations on uninteresting subjects. Nor will our historian fail, perhaps, to remark that, curiously enough, the rise of this new school of fictionists synchronized with the spread of the week-end-in-bed movement. See how much, alas, the doctor who first published that prescription may have to answer for!

Bootless Prayers?

AS the Christians of every land have now for nearly three years been pleading with Heaven to give the world peace, many find a severe trial to their faith in God's seeming delay in hearkening to their petitions and are disheartened by their prayers' apparent ineffectiveness. "Cry! Cease not!" should be the patient Christian's watchword. For in answer to the unremitting intercession of the Church's holy ones, peace will surely come at last. An early peace, indeed may not be a part of the Divine plan. For the world which has so long rejected His claims, needs perhaps to be purified still more by suffering, and all the nations must be chastened and humbled by war before they will return to Him. With his usual felicity and penetration Shakespeare reminds us:

> "We, ignorant of ourselves,
> Beg often our own harms, which the wise powers
> Deny us for our good."

So that peace which so many Christians throughout the world are praying for, Heaven perhaps is delaying until America by entering the war has found her soul. Too early a peace will probably leave us quite as materialistic and unbelieving a nation as we were before the call to arms was sounded. But the long and patient practice by all our citizens, young and old, at home and in the field, of the soldierly virtues of fortitude, faith and obedience may restore to the American people the moral qualities they now need most. Thus, before giving us a permanent peace God in His wisdom may teach us how to make the best use of it.

Literature

F. HOPKINSON SMITH, NOVELIST

"WHEN Smith died," wrote Thomas Nelson Page, "New York lost not only her most accomplished and versatile man of letters, but one who was not exceeded by any other among her millions of inhabitants as a force for clean living, good breeding and simple kindness." That tribute was well merited. Besides being a constructive engineer, ranking high in his profession, F. Hopkinson Smith was an artist, a lecturer and an essayist. But the man's genius appeared to best advantage in his stories. His optimism and breadth of view, the fascination of his character and his high ideals: all shine forth so brightly from the pages of his books that he should have many Catholic readers.

Smith's plots have little of newness to recommend them, yet one forgets the old, familiar garments under the lace and brocade of his exquisite description, lovable characterization, brisk action and sympathetic treatment. "Colonel Carter of Cartersville," his first novel, is scarcely more than a bundle of sketches about a charming old Southerner, who, despite bankruptcy, pathetically keeps up appearances amidst the bustle of New York life. The portrayal of this character is of a high order. Even a cold Northerner, annoyed at first by Carter's shallow veneer of pretension, must eventually fall under the genuine charm of this quixotic old fellow, whose financial mire gets deeper and deeper till a coal mine is found that permits the Colonel to end his days as becomes a Southerner of blood and breeding. This work is considered by some to be Smith's best contribution to literature, but many will say that it must yield precedence to both "The Fortunes of Oliver Horn" and "Felix O'Day."

In the former are most of the good points of the earlier book, enhanced by more attractive settings. Oliver, the scion of the aristocratic Horn family, is ambitious to be an artist. His mother, eminently practical, seeing the old paternal failing of unrest and profitless labor cropping out in her boy, sends him to New York to earn his living and stop his dreaming. The road is uphill and stony, but Oliver is not too weak to climb. In these dark days his old penchant for the palette asserts itself; he finds means for practice and progress; success comes and the girl he loves.

"Felix O'Day," Smith's last completed work and the one productive of much practical social good, is quite as interesting. O'Day, a young Irish nobleman, comes to New York in search of his runaway wife. For days and weeks he is baffled. But during this time he works as clerk in a second-hand store, where he makes many quaint and charming acquaintances. He plays uncle to the delightful "Mazie Beesvings" and is taken in tow by Kittie Cleary, her efforts to ease the sorrow of his life being rewarded by seeing man and wife happily united. The portrait of the devoted priest in "Felix O'Day" clearly is drawn from life.

If Mr. Smith's plots yield in originality to those of other authors, his characters do not. He is a wizard in delineating people. He studied and loved his fellow-men. The characters that cross his page are wholesome and delightfully human. It requires no extraordinary acumen to recognize the "type" character, yet the discovery is but the recognition of a loved friend; for the individual is not eclipsed by the type. Colonel Carter, Peter Grayson and Richard Horn are much alike in general tastes: gentlemen all, with the chivalrous spirit of the Southland dominating them. Yet how strongly contrasted withal: the first, optimistic to the straining point, fiery and impractical; the second, cool, buoyant, generous; the third, the most satisfying gentleman Smith has left us. For Richard Horn, accomplished, brilliant, manly and tender, the master of the mansion on Kennedy Square, is an inspiration to his kind for clean living, for true family devotion, for separation from all that is sordid in life. One is drawn to him as to Colonel Newcome, while in "Caleb West, Master Diver," we have a brace of the finest of Smith's portraits: Caleb West and Cap'n Joe. Rough-hewn they are, these old sea-dogs, yet underneath their simple fidelity there smoulders the courage of titans. As for the young folks that go rollicking through Smith's books, they have spirit enough, but, excepting John Breen, none of them approaches the heroic. As a child-study, "Mazie Beesvings" is quite satisfactory, though she is not to be compared, of course, with De Morgan's "Alicia."

Though masculinity of treatment is a strong characteristic of our author, it is, above all, a gentleman who writes, whose spirit, like a perfume, lingers after him. Perhaps it was this refinement that endowed him with such power when sketching his woman characters; for nowhere is he better. The typical Southern lady appears in the Misses Nancy Carter, Felicia Grayson and Sally Clendenning. Smith is not so happy in individualizing these, though any single one forms a superb characterization. If he is loyal to a cause, it is to that of woman. His pen throws off its brightest sparks when writing in her defense:

> Because of this loyalty to womankind and this reverence for the home, a reverence which began with the mother-love and radiated to every sister they knew, no woman of quality ever earned her own bread while there was an able-bodied man of her blood above ground to earn it for her. Nor could there be any disgrace so lasting even to the third or fourth generation, as the stigma an outraged community would place upon the renegade who refused her aid and comfort. An unprogressive, quixotic life, if you will, a life without growth and dominant personalities and lofty responsibilities and God-given rights, but, oh! the sweet mothers that it gave us and the wholesomeness, the cleanliness, the loyalty of it all.

Catholic readers will especially like Kittie Cleary, the expresswoman, who is the veriest antithesis of her Southern sister, and in her grasp of the meaning of life she is undeniably her superior. Work she has made her pastime; good deeds her hobby. Yet withal there is no sentimentality about her. Hers is just a plain, healthy, busy life, the kind not rare among God's poor.

To expect an artist-author to be sparing in descriptions were absurd. So Smith's novels and sketches abound in fresh, open scenery and unique, picturesque settings. Here, for instance, is a coming storm: "Soon a cold, raw wind, which had been asleep in the hills for weeks, awoke with a snarl and started down the gorge. Then the little leaves began to quiver, the big trees to groan in their anxiety, not knowing what the will of the wind would be, and the merry little waves that had chased each other all the morning over the sunny shallows of the brook grew ashy pale as they looked up into the angry face of the Storm God and fled shivering to the shore." Or recall the chapter, "Mr. Munson's Lost Foil." Was there ever such a potpourri of the antique and the modern as that famous banquet chamber displayed? Was a situation ever more delightful than when the two "old fogies," Richard Horn and Uncle Nathan, charm to silence that gathering of New York "high-brows" with Beethoven's "Fidelio"? And the acknowledgment that follows is all so wholehearted, so human. In these days of literary license it is consoling to find a man with F. Hopkinson Smith's wealth of optimism, who has peopled his world with normal, clean-living men and women, characters who make us morally healthier for the reading. It is gratifying to find a modern popular novelist whose pages are not blistered with problems of sex, whose clarion note is one of interest in and sympathy

with his fellow-man, whose cleanness of language is but an indication of his cleanness of thought, and whose sterling reverence for women and all that is sacred is the mark of a great soul. Truly may it be said of F. Hopkinson Smith, "He loved sunshine and he added to it."

ARTHUR J. EVANS, S.J.

REVIEWS

The Oxford Book of English Mystical Verse. Chosen by D. H. S. NICHOLSON and A. H. E. LEE. New York: Oxford University Press. $2.50.

To Catholic readers the title of this book promises much, but its perusal is likely to leave them dissatisfied. The first mistake the volume's compilers made was failing to give an adequate definition of mysticism. Indeed, they considered it "clearly outside" their province "to venture on a definition of what actually constitutes mysticism and what does not." They only undertook to include in the anthology such poems as, in the compilers' judgment, "contain intimations of a consciousness wider and deeper than the normal." According to that description, it would seem that almost any true poet would deserve a place among the writers of "mystical verse." Another serious defect of the work is the lack of discrimination and proportion shown in the choice of selections. Writers born since 1840 take up more than half of an "anthology" which is consequently rather poor in "flowers" of striking fragrance and beauty. When such writers as Byron, Emerson, Henley, Abercrombie, Meredith, Shelley, Santayana, Swinburne and Whitman are considered "mystics," the Catholic reader naturally becomes amused. The compilers' inability to distinguish between modern pantheism and Christian mysticism is, of course, responsible for the inclusion of such authors as the foregoing. The discerning reader will wonder, moreover, why Christina Rossetti, for example, receives but a page and a half while a certain A. E. Waite is given eleven; or why such seventeenth-century worthies as Donne, Vaughan and George Herbert are not more largely represented.

It is worthy of note that a gratifying proportion of the real poems in the volume, as distinguished from the merely pious verses, are from Catholic pens, and that all the truly "mystical" selections, from "Love Is Life," written by Richard Rolle in the fourteenth century, down to "I See His Blood upon the Rose," stanzas composed by Joseph Mary Plunkett, who gave his life for Irish freedom only last year, are the work of Catholics. This latter circumstance, however, is not remarkable, after all, for it is obvious that no one but a Catholic can be a true mystic. Some readers will doubtless wonder why more flowers were not culled from Elizabethan gardens. For instance, Shakespeare's fine sonnet, "Poor soul the center of my sinful earth," is omitted. More of Gilbert K. Chesterton's verses might well have been included, and why Lionel Johnson was left out altogether is hard to understand. Catholic readers will rejoice to find that Constable, Crashaw, Dolben, Augusta Drane, Hopkins, Mrs. Meynell, Newman, Patmore, Rolle, Southwell, Tabb, Francis Thompson and Traherne furnish the anthology with most of its best mystical poetry. Henry Constable, for example, who lived from about 1562 to 1613, offers the following beautiful sonnet, "To the Blessed Sacrament":

When thee (O holy sacrificed Lambe)
In severed sygnes I whyte and liquide see,
As on thy body slayne I thinke on thee,
Which pale by sheddyng of thy bloode became.
And when agayne I doe behold the same
Vayled in whyte to be receav'd of mee,
Thou seemest in thy syndon wrapt to bee
Lyke to a corse, whose monument I am.

Buryed in me, vnto my sowle appeare,
Pryson'd in earth, and bannisht from thy syght,
Lyke our forefathers who in lymbo were,
Cleere thou my thoughtes, as thou did'st gyve them light,
And as thou others freed from purgying fyre
Quenche in my hart the flames of badd desyre.

and Henry Vaughan, seventeenth-century Protestant though he was, pays in "The Knot" a grateful tribute to Our Lady:

Bright Queen of Heaven! God's Virgin Spouse
The glad worlds blessed maid!
Whose beauty tyed life to thy house,
And brought us saving ayd.

Thou art the true Loves-knot; by thee
God is made our Allie,
And mans inferior Essence he
With his did dignifie.

For Coalescent by that Band
We are his body grown,
Nourished with favors from his hand
Whom for our head we own.

And such a Knot, what arm dares loose,
What life, what death can sever?
Which us in him, and him in us
United keeps for ever.

Such selections as these make "The Oxford Book of English Mystical Verse," notwithstanding its shortcomings, a desirable volume to have at one's elbow.

W. D.

Philosophy of Education. By THOMAS EDWARD SHIELDS, Ph.D., LL.D. Washington: The Catholic Education Press.

No book is more needed and will be more welcome today than the volume which exposes in clear, popular style the true principles of education. On no subject, perhaps, does there exist in the public mind more doubt and confusion. A careful perusal of the "Philosophy of Education" from the pen of the distinguished professor of the Catholic University will go far to set before the public the correct standards and ideals which must preside over that which may be called the queen and mistress of all arts, that of training and forming the mind and heart of the young.

The book is divided into three main parts. In the first, the author examines the "Nature of the Educative Processes" from various points of view. In this section, two chapters will be of special use to the teacher, that in which Dr. Shields treats of "Education as Adjustment" and the one in which he forcibly brings out the dangers of the "Culture Epoch Theory." In the second section, which many will find the most useful, Dr. Shields treats of "Educational Aims." While of an eminently practical nature, this part of the book emphasizes the true aim of Christian education. And once that aim is determined, attention is called to other aims, secondary to this, such as "Education for Economic Efficiency," "Education for Social Efficiency," "Education for Educational Culture." The third division of the treatise considers the various "Educative Agencies." In this part there are sound and instructive chapters on "The Home," "The Church," "The School." The last chapter of the volume describes "The Teacher and His Training." Even this brief outline will show the comprehensive grasp of the subject everywhere manifested by the author. Dr. Shields has gone to the root of the matter, and has set up in the clearest light the true principles of education and opposed them to the unsound theories of that school of pedagogy whose aim is to prepare men for the battle and the strife of time, social, physical, intellectual, economic, but forgets to look beyond and to recognize that there are spiritual faculties in the child which must be developed, if we wish to educate in the true and only sense of the word. Though occasionally the phraseology of the book is marked by an excessive use of the technical and formal language of modern pedagogy, the volume is pleasantly written and should meet with a hearty welcome from all Catholic educators.

J. C. R.

Operative Ownership. By JAMES J. FINN. Chicago: Langdon & Co. $1.50.

The Social Action Series. Twenty-one Pamphlets. Published by the Irish *Messenger of the Sacred Heart.* Brooklyn: The International Catholic Truth Society. $0.05 each.

In an exceedingly interesting and stimulating volume, Mr. James J. Finn outlines a plan whereby "social justice" may be quickly achieved. The author is no mere theorist. He has an adequate grasp of the social and economic conditions under which in this country a shockingly large percentage of the workers are endeavoring to live on less than a living wage. But he is not moved by this consideration to counsel revolution as a remedy; for he holds that a modified form of capitalism is quite as necessary to labor as labor is to capital. Starting from the just conclusion, that it is as much the duty of the State to protect the economically weak from exploitation by greed as it is to protect the citizen from physical violence, the author proposes that this protection of the worker, take the form of "operative ownership," enforced, if necessary, by State and national legislation. This legislation would, in the author's opinion, eliminate the dangers of Socialism and governmental paternalism, and safeguard social justice by effecting "real union of capital and labor." The argument is presented with much ingenuity, and with a welcome freedom from the unreality and exaggeration which frequently characterize books of the kind.

The pamphlets issued by the Irish *Messenger* should be brought to the attention of all social students, Catholic and non-Catholic. No doubt the authors would be the first to claim that they are in no sense authoritative, but the assertion would be founded on modesty rather than strict truth. Father P. J. Connolly, S.J., contributes an introductory study, "The Social Question and a Program of Social Pamphlets" which, besides an excellent outline of the whole field, contains a carefully selected bibliography. In six pamphlets, Father L. McKenna, S.J., discusses "The Church" in her relations to labor, to the workingman, working women, the working child, trades unions and social work. Other subjects in this valuable series are "Syndicalism," by Father Joy, S.J.; "Effects of Strikes," by Father Boyd Barrett, S.J.; "The Rights and Duties of Owners," by Father G. Pollen, S.J.; "The Ethics of War," by Father E. Masterson, S.J., and "The Gospel of the Superman," by A. J. Rahilly.

P. L. B.

The New International Encyclopaedia, Vols. XXI-XXIII; Shiloh-Zyrians and "Courses of Reading and Study." New York: Dodd, Mead & Co.

These three volumes complete the new edition of the International, the original program of publication of which was interfered with by the breaking out of the war in Europe. This now universal conflict is treated in a special article of seventy-five pages given in Volume XXIII. The details of this contribution come down to March, 1916, and under eleven divisions discuss the underlying causes, and the outbreak of the war; the military, naval and aerial operations; the alleged atrocities; the destruction of artistic and architectural treasures; the attitude of the neutral nations; relief measures; financial and economic aspects, and the voluminous bibliography that the great conflict has produced. The delay in the publication of the concluding volumes of the new edition has given the International the advantage over its rivals of being able to include among its articles these facts about the great war which have such current interest. As in the preceding volumes special attention has been given to purely American topics and biographies. A twenty-fourth volume, "Courses of Reading and Study," supplements the regular encyclopedic matter with the purpose of placing the contents of the whole work within easy reach of the student as a general text-book. The material has been divided and subdivided in such a manner as to facilitate self-help and study on special topics. The editors believe that it is in the orderly marshaling of the material contained in the Encyclopædia that its value consists, and that their system is better than a mere index.

T. F. M.

The Bird Study Book. By T. GILBERT PEARSON, Secretary, National Association of Audubon Societies. Colored Frontispiece. Pen and Ink Drawings by WILL SIMMONS and Sixteen Photographs. Garden City: Doubleday, Page & Co. $1.25.

Benighted city lads whom the war may send to the farm this summer would be wise to take Mr. Pearson's attractive book with them, for he has packed it with just the kind of information observant visitors to the country ought to desire. For the book tells how to get on friendly terms with the birds, describes their domestic habits, gives facts about their enormous value, explains the bird laws, tells how "bird sanctuaries" are made, and gives directions for systematizing bird-study. Many of the author's own observations are quite interesting. For instance, he found by experiment that a baby robin could in a day eat more than one and a half times its own weight. Another naturalist attests that four chickadees in a few minutes disposed of some 20,000 cankerworm-moth eggs to the great advantage of the neighborhood's vegetation. Mr. Pearson's book will also supply the youthful reader with such titbits of ornithological erudition as the name of the bird that has more hours of daylight than any animal on the globe, an account of the deplorably immoral habits of the cowbird, a list of the birds now extinct and a catalogue of all the birds in the world.

W. D.

BOOKS AND AUTHORS

The John Lane Company are soon to publish "The Poems of Charles Warren Stoddard, the Poet of the South Seas," edited and selected by Mr. Thomas Walsh; Allyn & Bacon announce a "Textbook and Exercises in Latin Versification," by Leo T. Butler, S.J.; Longmans have in press "Horace and His Age: a Study in Historical Background," by Dr. J. F. Dalton, of Maynooth; three books that will soon be published by the Encyclopedia Press are a new edition of "A Memorial of Andrew Jackson Shipman, His Life and Writings," edited by Dr. Condé B. Pallen; "The Life of Thomas Maurice Mulry," by Thomas F. Meehan, and "The Sisters of Charity of Nazareth, Kentucky," by Anna Blanche McGill.

Those who enjoyed *Kapitan-leutnant* Hellmuth von Mücke's "The Ayesha," a book which was praised in our issue of April 21, will doubtless be eager to read "The Emden" (Ritter, $1.25), his account of that German cruiser's remarkable exploits in the Indian Ocean, during the first year of the war. The author describes the ship's voyage from the time she left Tsingtao, the home port of the German East Asiatic squadron, till her destruction by the Sidney off Keeling Island, tells of all the merchantmen the Emden sank, of her success in evading pursuers, and humorously pictures the daily life of the crew. If all German seamen "played the game" as fairly as did Commander von Müller of the Emden the United States would probably have succeeded in keeping out of this war.

According to the *Bookman,* the six best-selling novels of April were: "Mr. Britling Sees It Through," Wells; "The Road to Understanding," Porter; "In the Wilderness," Robert Hichens; "The Light in the Clearing," Bacheller; "The Lifted Veil," King; and "Wildfire," Grey. All have been noticed in these columns.——"Anchorage" (Scribner, $1.35), a novel by Florence Olmstead, is called "a small-town romance." Quite so. The book is "small-town" in plot, in literary style, in

chit-chat, in the characters portrayed. Hilda, who impulsively marries the invalid, Paul Osborne, is one of those attractive, shallow girls who will be true so long as they have their own way and enjoy themselves. When life with Paul grows monotonous, Hilda finds a ready solution. She leaves him. Some years later they meet again accidentally and Hilda cheerfully suggests a divorce. "It's just a form," she reminds Paul. So they go through the "form" and start anew. From sheer love of novelty the author might have found a more dignified and interesting *deus ex machina* than a commonplace divorce.

"The American Ambassador" (Scribner, $1.35), by Lawrence Byrne, is a story of diplomatic intrigue, constructed on conventional lines. The novel is no better or no worse than many of its kind.——"Enchantment" (Appleton, $1.50), by E. Temple Thurston, is a rather clever book, written in a more or less up-to-date fairy-story style. The plot is not very strong, but there is a good deal of individualism about the characters. There is some coarseness in the book, introduced to give local coloring, but it is only passing in its appearance. The vocation of Patricia to the religious life and its frustration by the "prince" who breaks the spell is pretty much what one might expect from a "heretic," as the author avows himself to be.—— Though the scene of "The Rubbish Heap" (Putnam, $1.40), by "Rita," is laid in an old English seaport, the story is about Ireland and the Irish and its central figure is Mara, the lost child of the "Sorrowful Mountain." The author gives a charming picture of the sadness, poetry and faith of a pure-hearted daughter of Erin, and the two Englishwomen and a Frenchman add a touch of humor to the novel.——"The Gun Brand" (Putnam, $1.40), by James B. Hendryx, is a tale of the land "north of 60." The fair heroine learns by her mistakes what that part of the world has in store for one who tries to raise its standard of civilization.

The reader of "The Fragrant Note Book" (Putnam, $2.50), by C. Arthur Coan, will find in it "tale upon tale of the flowers, in which are myth and legend, folk-lore and history a-plenty, but of horticulture, not a word." The author, who is familiar with a wide range of good books, saunters from May to October through garden, field and woodland and the flowers he sees suggest a thousand apt quotations and felicitous literary allusions. He writes in a pleasant, chatty style and here and there introduces his own verses. The pictures of flowers printed in brown outlines on the book's large pages will perhaps disquiet Kentucky colonels a little, but the natives of "bone-dry" States can of course read the book without misgivings.

Full of up-to-date information, "American Government" (Allyn & Bacon, $1.25), by Dr. F. A. Magruder of Princeton, is more like a year-book than a school-text. Very little space is given to discussion of principles, but the bibliography is unusually good. The questions on the text, and "questions for discussion," appended to every chapter, will, under the direction of a capable teacher, clothe this dry subject with an interest not usually perceived by the young student.——"The Minimum Wage" (H. W. Wilson Co., White Plains, New York, $1.25) is a series of readings selected by Mary K. Reely. Arguments both for and against minimum-wage legislation are presented, and the book will be of great service not only to debaters, for whom it was especially prepared, but to all interested in this important matter.——"Standards of American Legislation" (The University of Chicago Press, $1.50) is a reprint of a lecture course given two years ago at Johns Hopkins University by Dr. Ernst Freund of the University of Chicago. Dr. Freund attempts, and with considerable success, to suggest "the possibility of a system of positive principles that should guide and control the making of statutes," in view of "the long distance we have traveled in the direction of State interference in private affairs." This interference is often due to the fact that unwise legislatures hastily act in response to demands insistently urged by half-baked reformers and parlor sociologists. "Our main reliance for the perpetuation of ideals of individual liberty," writes Dr. Freund, "must be in the continued exercise of the judicial prerogative." The argument against the further encroachment upon the judicial function of government could hardly be stated more strongly.

Most of the verses in the May-June number of the *Poetry Review* are about the war, "The Harvest" by Ernest K. Challenger and "A Hymn of Honor" by James A. Mackereth being rather long poems that are particularly deserving of praise. But there is nothing finer in the magazine than "Silence," a quite Shakespearian sonnet by Theodore Maynard, which runs thus:

Though I should deck you with my jeweled rhyme,
And spread my songs a carpet at your feet,
Where men may see, unchanged through changing time,
Your face a pattern in sad songs and sweet;
Though I should blow your honor through the earth,
Or touch your gentleness on gentle strings,
Or sing abroad your beauty and your worth—
Dear love, yet these were all imperfect things.

Rather in lovely silence will I keep
The heart's short song no words of mine may mar,
No words of mine enrich. The ways of sleep,
And pain, and prayer; all things that lonely are;
All humble things that worship and rejoice
Shall weave a spell of silence for my voice.

BOOKS RECEIVED

Angel Guardian Press, Boston:
Selected Gems. By P. J. Pendergast.

Allyn & Bacon, New York:
Physics with Applications. By Henry S. Carhart and Horatio N. Chute.

Richard G. Badger, Boston:
The History and Practice of Psycho-Analysis. By Poul Bjerre, M.D. Translated by Elizabeth N. Barrow. $3.00; Contributions to Psycho-Analysis. By Dr. S. Ferenczi. Translation by Dr. Ernest Jones. $3.00; Hamlet, An Ideal Prince. By Alexander W. Crawford. $1.50; The Present Day Problem of Crime. By Albert H. Currier. $1.00.

Benziger Brothers, New York:
The Student's Catholic Doctrine. By Charles Hart, B.A. $1.50; Devil and Devilry. By William Lieber. $0.60.

E. P. Dutton & Co., New York:
Hallow-E'en and Poems of the War. By W. M. Letts. $1.25; Maple Leaves in Flanders Fields. By Herbert Rae. $1.75.

J. Fischer & Bro., New York:
Three Motets for Four Male Voices. By Joseph J. McGrath. $0.40.

Houghton, Mifflin Co., Boston:
The Heart of the Balkans. By Demetra Vaka. $1.50.

Alfred A. Knopf, New York:
The Shield. Edited by Maxim Gorky, Leonid Andreyev and Fyodor Sologub. Foreword by William E. Walling. Translated from the Russian by A. Yarmolinsky. $1.25.

J. B. Lippincott Co., Philadelphia:
Standard Method of Testing Juvenile Mentality by the Binet-Simon Scale with the Original Questions, Pictures, and Drawings. By Norbert J. Melville. Illustrated. $2.00; Laws of Physical Science. By Edwin F. Northrup, Ph.D. $2.00; The Rural School from Within. By Marion G. Kirkpatrick, B.S., Ph.D. $1.25.

Longmans, Green & Co., New York:
A Surgeon in Khaki. By Arthur Anderson Martin. $1.00.

John W. Luce & Co., Boston:
Plays of Gods and Men. By Lord Dunsany.

The Macmillan Company, New York:
His Family. By Ernest Poole. $1.50.

St. Paul's Library, New York:
Sermons and Discourses. By Rt. Rev. John McQuirk, D.D., LL.D. Vol. III.

G. P. Putnam's Sons, New York:
The Man in Evening Clothes. By John Reed Scott. $1.50; The Fragrant Note Book. By C. Arthur Coan. $2.50.

Charles Scribner's Sons, New York:
Plays. By Jacinto Benavente. Translated by John Garrett Underhill. $1.50; The American Ambassador. By Lawrence Byrne. $1.35; The Will to Freedom. By Rev. John Neville Figgis, D.D., Litt.D. $1.25.

Sturgis & Walton Co., New York:
The Labor Movement. By Harry F. Ward. $1.25.

Pierre Tequi, Paris:
Les Sources d'eau vive. Par L. Poulin. 3 fr. 50; Kantisme et Modernisme. Par Abbé Van Loo. 3 fr.; Retraites de Communion Solennelle. Par le Chanoine Jean Vaudon. 2 fr.; Benoit XV et la Guerre, 1914-1917. Par Abbé E. Duplessy. 1 fr.

University Press, Notre Dame:
Notre Dame Verse. By Speer Strahan and Charles L. O'Donnell, C.S.C. $1.00.

EDUCATION

Rescuing the Classics

THE classic writers of Greece and Rome have fared badly of late. Under the strain of repeated attacks on the citadel where they were so long entrenched, the ranks of their loyal followers have been reduced to a thin, wavering line. But there are champions fighting for them yet, determined not to betray their cause. Their case is too reasonable and just to be given over without a well-organized attempt to win back for them the ground which they have lost.

The Princeton Meeting

THE classics have found no commonplace champions. A great American institution of learning has boldly flung their banner to the breeze and Princeton University has gallantly enlisted under its folds. In doing so the University honors itself, while at the same time, it lends to what seemed to be a losing cause a prestige which no one will dare to minimize. On June 2 the University welcomed a distinguished gathering. The meeting convened to discuss the place of classical studies in higher education, and while it did not entirely exclude the teacher of the classics or eminent classical scholars, it was composed mainly of business and professional men, of lawyers, statesmen, journalists, who have gained a nationwide reputation for their accomplishments in the political, educational, financial, scientific and industrial life of the country. In the statement given to the public, in which Dean West of the Graduate School of Princeton gave notice of the proposed meeting, he left it to be understood that its purpose was a genuine classical "rally," with large and contagious enthusiasms, to make a showing of strength in the form of the most prominent men of the country against the recent attempts, unwarranted, unnecessary and revolutionary, of the Rockefeller General Education Board to reform our present system of education. Dean West, in making the announcement, says:

> The recent attacks on classical studies and on the whole theory of training and discipline of school and college education are well known. Accordingly a public conference on the value of classical studies in liberal education is to be held at Princeton, under the auspices of Princeton University on Saturday, June 2.

The speakers chosen to address the gathering could do so with special authority. Were they nothing but classical experts, that of course would lend meaning and weight to their words. But they were not to be exclusively such. Were they to speak in that capacity alone they might be suspected of partiality. But they were, as Dean West tells us, men from other fields, "modern men" thoroughly in touch with all the complex problems of our age, men who have made their mark in American life, not merely bookmen and fireside philosophers, "but men who believe in the unity of our higher knowledge and the value of broad general training, classics included, as the finest intellectual preparation for life, and as of priceless value to our country, especially at the present time."

Meaning of the Symposium

AS to the meaning of the Princeton symposium, there can be, we think, but one view. With keen insight into our educational problems, its organizers sensed a danger. The spirit of revolution is everywhere active. Not only is the crash of shattered thrones heard, but echoes of a vast educational upheaval reverberate on all sides. The time-honored standards of the mind are flung aside with a contempt which gives wise and temperate men no small ground for misgiving. An attempt is being made on a large scale, the more dangerous because backed by inexhaustible sources of wealth, to upset the methods of the past and to substitute for them untried means and instruments, radical and revolutionary. The attempts thus made are extremely dangerous in themselves, because they have neither experience nor sound pedagogical reasons to back them, and because they are in the case of the encroachments of the General Education Board, an endeavor scantily veiled to regulate and control, according to its own standards and hobbies, the one thing over which free citizens in an ordered commonwealth should most jealously keep watch and ward: the education of their children.

But there is another danger. The dangers before mentioned are of a pedagogical, social or semi-political nature. The danger to which we now refer is of a psychological nature. Men, we know, readily yield to the lure of the untried. They love to launch out on uncharted seas. If they can be enticed by the glamour of large and unexpected gain, they gladly set sail for some visionary El Dorado. But the promise and the picture of the unknown and the hitherto untried too often keep the mind in a state of feverish unrest. The adventurer craves for new thrills every day and is never satisfied to settle down to the safe but hum-drum regularities of ordinary life. He nowhere pitches his tent permanently. New ventures, new fields, new dreams are ever beckoning him onwards.

In the field of education, the same danger lurks. The educational adventurer is abroad. He is not satisfied with the accomplishments of the past in the sphere of education. He is ever trying new methods, disparaging the old, urging experiment and essaying untried solutions. While we have the highest regard for the progressive educator, who attempts educational betterment in every field of endeavor, but does so while building on the experience and the knowledge of former ages. we have but little confidence in those who radically break with tradition and start out on a journey across a treacherous sea, without the guiding lights which the past has put into their hands.

These new ventures are keeping the public mind in a state of chronic unrest. The educational methods of yesterday are flung overboard today, only to be changed tomorrow for others more radical. The minds of educators and pupils alike are kept in a state of ferment. Experiment follows experiment. Methods, standards, studies, programs, courses, are juggled with like so many toys, tucked away and drawn out again, and finally broken to pieces according to the whim of the hour. If this intellectual anarchy is to continue, if the leaders of the educational world do not call a halt to all these revolutionary changes, we shall have a general referendum of the pupils themselves, in which they will, with unanimous and boisterous mirth, pass the decree that they will study just what they like, and suit their own fancy and whims. We can imagine the result.

The Appeal for the Classics

IT is this danger that the Princeton meeting has tried to bring home to the American public. It cannot be said that Americans are markedly conservative. We love adventure. We are fond of the new. Venerable traditions do not always find us in a very deferential mood. We are self-reliant, full of initiative; we boast of our independence. Our disregard of tradition cannot always be said to be well-balanced or tactful. But our initiative, our love of adventure, our restless activity, the manly self-reliance that tries to blaze out new paths, these characteristics, when kept within their proper bounds, are qualities we would not readily see lost or changed. But we are the heirs of the past. We cannot afford to scorn it. If we do so, we do it at our own peril. If in our national life, we cannot cut entirely adrift from the influences, political, constitutional, social and religious which bind us to the old world, no more can we snap asunder those intellectual bonds which unite us with the educational achievements and methods which in preceding centuries have produced such magnificent results.

It is not our intention to extol here the benefits of a classical education, nor even to indicate in the briefest words the influence exerted on American life by the intelligent study of the great masters of the literatures of Greece and Rome. The University which called the meeting of June 2 makes that subject one of the chief topics of the assembly. For it has realized that no matter what may be the influences at work which are endeavoring to uncrown those sceptered potentates of the mind that have so long ruled over past generations, it would not be fair to dethrone them without a word of protest. Their cause deserves to be pleaded with the people before they are ignominiously and finally driven into exile.

And in their hour of need, friends from the most unexpected quarters plead for them. Senator Henry Cabot Lodge, of Massachusetts; Alba B. Johnson, President of the Baldwin Locomotive Works of Philadelphia; Fairfax Harrison, President of the Southern Railway; Charles R. Miller, editor of the New York *Times;* President Wilson; ex-Presidents Roosevelt and Taft; Secretary Lansing; Ellery Sedgwick, editor of the *Atlantic Monthly;* Elihu Root, and others equally well known, champion the cause of these old classics, which in so many ways is the cause of true culture and education. Every friend of that true education will agree with the words of Dean West, of Princeton, when he says that "the ever old and ever renewed forces of commercialism, of ignorance and of confusion, sometimes dressed up like the army of knowledge" are again leagued against these old masters, and that these foes are powerful. They can be summed up in the words "the dislike for training, the pursuit of what is seen to be obviously and quickly useful, and the love of the pleasantly easy way of life." In defending the cause of the classics there can be no doubt, as Dean West says, that we are contributing to the highest welfare of the country.

JOHN C. REVILLE, S.J.

SOCIOLOGY

The Rural Apostolate: Catholic Literature Again.

IN a preceding paper some suggestions were made concerning the distribution of Catholic literature in rural districts. There remains one feature of this work which can prove marvelously fruitful: the distribution of Catholic literature in foreign languages. Few English-speaking Catholics have an idea of the wealth of Catholic foreign language publications in the United States; yet we often happen upon foreign-speaking families, isolated on farms, who have never even seen a copy of some of the excellent Catholic publications in their own language. Often the more enterprising Socialist journal has made its way into the country home, with disastrous results. By providing himself with samples of such foreign language periodicals as he is apt to find a use for, the enterprising rural apostle, or subscription agent, could often save the faith of an entire family, or a whole countryside. If the Catholic literature is mailed, as in my first suggestion, publications in fitting languages could be sent to any immigrant families that happen to be on the list.

OUR FOREIGN PERIODICALS

MANY of these people, for instance, among the Slavic nationalities, are ardent readers. Moreover, they discuss what they read more earnestly than our more self-sufficient English-speaking brethren. It is easy to recall the image of a hard-working Uniat settler and his wife, as they pore over their weekly Catholic periodical through the winter evenings. Or they have the little daughter read it to them, including every word of the Russian Gospel homily, while the lamplight catches the bright gold and green and red in the picture of the great St. Nicholas, which is the pride of their neat little two-roomed cabin. He has had in his life but six months' schooling, and that in the "old country"; but he remembers and digests what he reads, and brings out new and old bits of historical or economic lore, like a true *paterfamilias.* From his reading, too, he draws weapons with which to rebuke and silence infidel neighbors.

Again, the publishers of these periodicals have not usually the means of circulating many subscription-agents, and even these may meet with rebuffs from their own people that an English-speaking solicitor would be spared. Among many of our foreign-born citizens there is an urgent need of apologetic literature. The utter simplicity of their faith renders them helpless against the onslaughts of schemers and demagogues. In thousands of cases, a little good reading would have saved them from utter infidelity.

THE LOCAL PRESS

TO these suggestions let me add another, viz., that of introducing Catholic literature directly into the local papers; county papers, for instance, as they are found in many parts of our country. These are the papers that a rural citizen reads, when he has carefully untied his little package of mail, after an eight-mile drive to the post-office, and settles himself down beside the "tin heater" to enjoy his sole purely intellectual pastime: that of disagreeing with everything, word by word, in the *George's County Weekly Lighthouse.*

These papers are composed of "patent insides," or rather "outsides," and a local section compiled painfully by the local editor, in which anything is published that the printer's devil can manage to set up: mortuary poems, letters from sea-captains on the effects of prohibition, controversies concerning the new State Road route, notices of Bethesda M. E. suppers, and always a number of articles signed "Communicated," or introduced "Printed by Request."

SUGGESTED SUBJECTS

WHY could not a good work be done by furnishing some of these papers with a weekly column, ethically sound and instructive? This would be a valuable antidote to certain types of rural bigotry. A column treating of religion as such would not be welcome. It would arouse useless antagonism, and be unacceptable to the editor. Articles which, though not specifically Catholic, would offer the readers some sound Catholic teaching on ethical or historical matters, yet in such a way as to be as acceptable to the Protestant as to the Catholic, are what is wanted. For instance, a set of little papers on the relations of employer to employee and kindred subjects; on religion as the foundation of patriotism, or of the home, or of prosperity; on the evils of divorce; on proper training of children; on bigotry; the results of infidelity; reasons for believing in God, etc. Such articles would enlighten thousands of minds which cannot be reached otherwise, and fertilize the ground at least, for the eventual reception of the truth. They would serve to offset many historical or ethical misconceptions which hinder the progress of Catholicism. Much of the excellent material which appears in our Catholic college journals could be used that way. A simple statement of some of the commonplaces of our Catholic college classrooms will often make a profound impression, if they can be made plain to rural readers.

Such articles, if not learned or ostensibly "denominational" in tone, would probably be gladly accepted by many a troubled editor. To engage in this successfully, of course, you would have to be in touch with local Catholic residents, and use considerable tact at the start.

JOHN LAFARGE, S.J.

NOTE AND COMMENT

Government Ownership of Tracks and Depots

A CORRESPONDENT suggests a government ownership of railway tracks and depots similar to the public ownership of streets at the present time. According to this plan, every railway track throughout the country would be thrown open for traffic to any and all transportation companies willing to comply with the conditions set by the Government. The latter would determine the rates and direct the operation of trains, leaving the tracks themselves free for all competitors under equal terms. This, he argues, would prevent speculative road building and stock gambling. It would likewise provide competition over the same tracks. "A rate per ton per mile would prevent certain cities from being favored and would tend to relieve congestion in large cities, now favored by discriminating rates. It would operate to give the public the benefit of the unearned increment due to increased values in large cities which are the result of present discriminating conditions and, above all, would prevent combinations of either roads or employers."

Children and the War

IN a good paper contributed by Dr. Frank O'Hara to the current *Catholic World* on "War Experience with Labor Standards," he cites the following facts regarding the increase of juvenile delinquency owing to the war:

> According to a circular issued by the [British] Home Office, inquiries that were made by the police of seventeen of the largest towns, comparing the three months, December, 1914, to February, 1915, with the three months, December, 1915, to February, 1916, the total number of children and young persons charged with punishable offences has grown from 2,686 to 3,596 (an increase of thirty-four per cent), and the increase has been experienced in practically all of the towns consulted. According to the investigation made by the Howard Association, the offences of youthful persons increased fifty-six per cent in Manchester from 1914 to 1915, forty-seven per cent in Edinburgh, and thirty-two per cent in Liverpool. Various attempts have been made to explain this sudden increase in juvenile crime. The character of the British youth is being broken down under the strain of hard work and no relaxation. Families are broken up, and parental control has disappeared on account of the continued absence of the father in the workshop or in the army. The children are earning wages and they no longer listen to the advice of their parents. . . . A similar increase in crime on the part of the youth of Germany has been noted since the beginning of the war. In 1915 there were twice as many crimes committed by children in Berlin as in 1914. During the first three months of 1915 there were as many crimes committed by children in Munich as there were in the twelve months of 1914. In Frankfort there was a decrease in the number of lesser offenses in 1915 as compared with 1914, but there was an increase of forty per cent in serious crime.
>
> The foregoing figures are recommended to the earnest consideration of those hysterical legislators who have suspended some of the hard-won laws designed to prevent the industrial exploitation of children.

Return of Pupils Urged for Next Fall

THE return of our high-school pupils to their respective classes is urged as a patriotic duty by Dr. P. P. Claxton, United States Commissioner of Education. Their attendance at school, he says, will not lower the productive capacity of the country in any appreciable degree. On the other hand, the longer the war may last, the greater will be the need of trained men and women. The first call of the Allies was for 12,000 engineers and skilled men to repair the railroads of France and England. The demand for highly trained men will soon entirely exceed the supply, if our high schools and colleges are closed. This will be no less true after the war, when the need for men and women of knowledge and training will be greater than ever.

> England, France, Italy and the Central Powers will all be going through a process of reconstruction, and we should be ready to give them generously every possible help. Their colleges and universities are now almost empty. Their older students, the recent graduates, and their younger professors are fighting and dying in the trenches, or are already dead, as are many of the older scientific men, artists and others whose work is necessary for the enlargement of the cultural and spiritual life, and for all that makes for higher civilization. America must come to the rescue. We must be ready to assume all the responsibilities and perform thoroughly and well all the duties that will come to us in the new and more closely related world.

The intellectual and spiritual leadership of the world depends upon the young men and women who are now being graduated, or who will be graduated during the coming years. It is probable, as Mr. Claxton admits, that the higher classes will be smaller than usual next fall, but he adds: "The graduates from the high schools should see to it that the lower classes more than make up for this deficiency."

Missions and the Rich

THE editorial notes of the *Catholic Missions* for June contain some interesting items. On the authority of a Protestant magazine it is mentioned that the per capita donation of the Seventh-Day Adventists for their mission work averaged $9.08. This is a remarkable sum, since even the principal Protestant denominations consider an average of $2.00 for the missions and $5.00 for benevolences on the part of each member a very generous contribution. Think of the many millions a per capita donation of even $2.00 would secure for our sorely tried Catholic missions. Reference is also made to a young Protestant millionaire who has determined to devote himself and his fortune to the mission cause, and for this purpose recently entered a seminary of his denomination. The incident elicits a rather strong comment from the editor:

> Such an example might well be followed by some young Catholic millionaires. Not a few of them are living useless lives, squandering the money accumulated by their fathers. Would that Catholic parents of means would encourage in their sons a vocation for mission work instead of sending them to universities infected by materialism and infidelity where they lose the Faith. We seldom, if ever, hear of a rich Catholic family giving a priest to the Church. Why? Is it another instance of the malediction which generally follows wealth?

Catholic mission journals, as a rule, waste few compliments upon the rich, who hitherto have rarely shown any intelligent and apostolic interest in the mission cause. Even their wills ignore it, while Protestant testaments "almost invariably contain an important legacy to the work of their Church in distant lands." The recent appeal to our students by the Mission Crusade Bureau should help to remove this apathy.

Defending the Classics

AMONG the half-dozen excellent papers which make the June *Atlantic Monthly* a particularly readable number is "The Assault on Humanism," an admirable defense of the classics by Mr. Paul Shorey, Professor of Greek, at the University of Illinois. The arguments for the "new education"

which Mr. Flexner and President Eliot have marshaled in earlier numbers of the *Atlantic* are first shown to be as old as the hills and are then torn to shreds. Mr. Shorey is merciless in his exposure of his opponents' feeble logic and shifty ways, for he writes:

> And my demurrer to the logic relates rather to methods which Mr. Flexner and President Eliot have in common with each other and with many assailants of classical studies—the shifting of the issue from one kind or grade of education to another; the fallacy of assigning one cause for infinitely complex phenomena; the postulate of an "absolute either—or," where no such alternative confronts us: the statement of the opponent's case in its feeblest form; exploiting the equivocation of "utility," "practical," "discipline," "science," "culture," and other ambiguous terms; the substitution of prophecy, or unsubstantiated assertion, for fact. These procedures may pass muster in the smooth course of "the readable proposition;" they could not endure the test of an old-fashioned disputation . . . It follows that, in the present state of the question, the principal effort of the classicist who aims at argument rather than eloquence must be to shame his opponents from their unfair tactics, their neglect of the evidence, their preposterous logic, and to urge the educated public to examine the matter for themselves. He must wearily repeat his old list of "must nots" and "dont's." You must not shift the issue by talking about democracy and the masses, and industrial education, and Booker Washington at Tuskegee, and Madame Montessori. That is a mere subterfuge. We are speaking of non-vocational high-school and collegiate education. You must not urge that "They don't get Latin," that Latin is badly taught and imperfectly remembered, unless you can show that other subjects are always effectively taught and not forgotten. And also, unless you confess that the unrest and the unsettlement which you yourselves have introduced into American education is a chief cause of the lack of conviction with which most definite or difficult subjects are taught and studied today.

That last is a Robin Hood shot, and is just what the late Father Timothy Brosnahan, S. J., proved in his renowned pamphlet, "President Eliot and Jesuit Colleges."

Opportunities for Laymen's and Women's Retreats

PLENTIFUL opportunities are offered the laity to make the spiritual exercises at one or other of the many houses of retreat thrown open to them during the summer months. No vacation should be considered complete without a retreat. Arrangements in many instances are such that even the restless business man can avail himself of these opportunities. Thus the retreats at Mt. Manresa, Staten Island, are held every "week-end," beginning Friday evening and concluding Monday morning. During 1916 there were 1,289 retreatants at Mt. Manresa, and 1,007 more in the extension retreats connected with it, a grand total of 2,296. Other laymen's retreats conducted by the Jesuit Fathers begin at Kenrick Seminary, Webster Groves, near St. Louis, July 26 (an English and a German retreat); at St. Mary's College, St. Mary's, Kansas, July 28, August 4, August 11, and a Knights of Columbus' retreat, June 24; at St. Stanislaus House of Retreat, Brooklyn Station, Cleveland, O., July 5 (German), July 26, August 2, 9, 16, 23; and at Campion College, Prairie du Chien, Wis., July 13 and August 10. Retreats are also given in other Jesuit houses. The Fathers of the Divine Word conduct three laymen's retreats at St. Mary's Mission House, Techny, Ill., near Chicago, beginning July 6, July 20 (German), and August 3. At Dubuque College, Iowa, a retreat for laymen is to begin June 15. Opportunities are doubtless offered in many other places, although the dates have not come to our notice. A long list of retreats for women and girls in English, German and French, is offered by the Religious of Our Lady of the Cenacle at St. Regis Cenacle, New York; the Convent of Our Lady of the Cenacle, Boston, Mass.; and the Convent of Our Lady of the Cenacle, Newport, R. I. A woman's retreat is announced for August 17, at St. Mary's College, Prairie du Chien, Wis.; four retreats are to be given for women at St. Ann's Home, Techny, Ill.; a retreat is set for each month from July to November at the Passionist Convent of Our Lady of Sorrows, Carrick, Pa., and five dates are assigned by the nuns at the Convent of the Blessed Sacrament, Yonkers, N. Y. It is to be hoped that more and more Catholics will now avail themselves of these opportunities to make an annual retreat.

Church Schools and Public Schools in the Philippines

IN the course of a speech on "Education in the Philippines," delivered at the Lake Mohonk Conference on the "Indian and Other Dependent People," by Professor E. B. Conant, Esq., of the Department of Law in the University of the Philippines, and now printed in the Conference's thirty-fourth annual report, the following remark was made:

> I have been asked what the church schools are doing compared with the work of the public schools carried on by the Government. Of course they have shown wonderful improvement. At the beginning of American occupation their work from our standpoint was exceedingly elementary. I don't think anyone will take issue with me in saying that they taught little else than the catechism and a few simple branches; but of course the American public school system there has furnished the incentive, the rivalry, and has forced the church schools to come up as far as possible to the American standard.

Is it possible that Professor Conant can be ignorant of the fact that the Benedictine, Dominican and Jesuit Fathers in Manila conducted colleges equal, to say the least, to our American colleges years before the American occupation took place, and that they, as well as the Augustinians, had flourishing colleges in other centers of the Islands? Is it possible that he does not know that the Dominicans are conducting even now, and were conducting prior to 1898, a school of law, of medicine and of theology? Has he never heard that the Filipino members of the Philippine Commission, of the Supreme Court, of the Senate and Assembly, received their education in these "church schools that taught little else than catechism and a few simple branches?" In his simplicity Professor Conant believes that no one will "take issue" with him, yet curiously enough he instantly proceeds to take issue with himself:

> From a university standpoint I hesitate to tell this, but I will admit the fact, as it is all on record, the two men that took the two prizes in the last graduating classes of our College of Law last commencement day were both of them graduates of the Jesuit College, the Ateneo de Manila, and I also must admit, though I am sorry to have to do so, that a year ago, last commencement day, one of the two leaders of the graduating class, the finished product of the College of Law, that had sifted along through the University to its graduating year, was also a graduate of the Jesuit College in the city of Manila. The church schools have come up tremendously.

This is surely a rather striking refutation of his own words, and we do not marvel that he is "sorry" and "hesitates" to inform us of the truth, but "must admit it as it is on record." But is it not equally on record that these church schools, church colleges and church universities were flourishing in the Philippines long before Admiral Dewey went to Manila or before our oldest American university, Harvard, was established? They were great centers of learning before the Professor's native State of New Hampshire could boast of even its little "rural school."

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

JUNE 16, 1917 PRICE 10 CENTS

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Are Maine Yankees Degenerating?

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Kings and Cloistered Courtesies

H. C. Watts

THE AMERICA PRESS NEW YORK CITY

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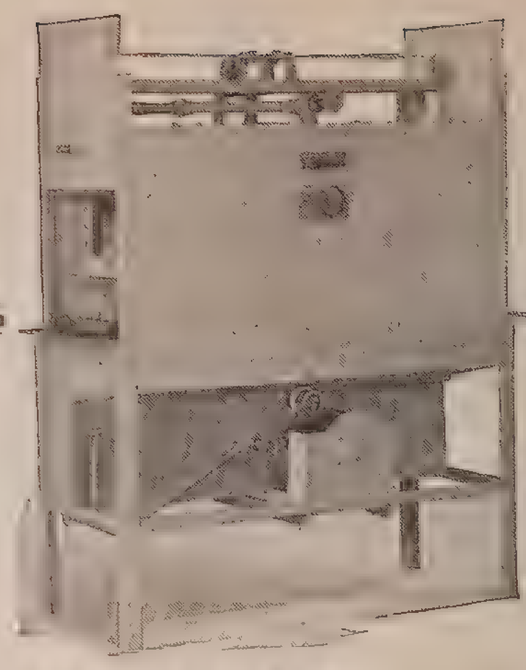
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Who's Who

JAMES BRENDAN CONNOLLY, the author of "The One Ingredient: the Story," was born in Boston, educated in the parochial and public schools of that city, served with the Ninth Massachusetts Infantry at the siege of Santiago during the Spanish War, was Progressive candidate for Congress in 1912, and is a member of the National Institute of Arts and Letters. Mr. Connolly is the renowned author of numerous "gripping" sea tales and a master of the short-story. Among his books are "Jeb Hutton," "Out of Gloucester," "The Seiners," "The Deep Sea's Toll," "Sonnie Boy's People" and "The Trawler." He is a frequent contributor to the best magazines.

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The Catholic Mind

Issue for June 8, 1917

Religious Bigotry in Action

Catholics and the War

Modesty in Dress

THE necessity of keeping a vigilant eye open for anti-Catholic legislation and intolerant officialism is shown by the experience of a public-school teacher in New Jersey, related in this issue of the CATHOLIC MIND. The other articles on "Catholics and the War" and "Modesty in Dress" make the number an especially timely and important one.

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A·CATHOLIC·REVIEW·OF·THE·WEEK

VOL. XVII. No. 10
WHOLE No. 427

JUNE 16, 1917

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Chronicle

The War.—During the week there has been a renewal of artillery activity in Belgium, especially between Ramscappelle and Dixmude. Though vigorous engagements have taken place in the vicinity of Hulluch, Lens, Monchy and Chérisy, they have left the line practically unchanged. The British, however, succeeded in taking about a mile of German trenches on the western slope of Greenland Hill, north of the Scarpe. Further south the Germans have been making fruitless attacks on the French lines. They occupied some French positions northwest of the Froidmont Farm, but were subsequently forced to relinquish them.

Bulletin, June 4, p.m.-June 11, a.m.

Along the Isonzo the Austrians have shown unexpected strength. They made some progress on San Marco but later retired; east of Goritz, however, they have made some permanent gains; and south of Jamiano they claim to have retaken most of the ground recently captured by the Italians, including most of the Italian positions on the western slopes of Monte Hermada, the village of Flonder, and some positions near Medeazza. Considerable activity on the part of the Austrians has been reported in the Trentino.

The most important military event of the week was the capture by the British of the Wytschaete salient on a front of five miles long and three miles deep. This salient was a very important German position, dangerous to Ypres from the south, consisting of high ground which has given the Germans since October, 1914, valuable observation-points and effective sites for destructive gun-fire. The attack was begun with the explosion of 950,000 pounds of high explosives, distributed in nineteen mines dug under the German lines from Hill 60 to the wood of Ploegsteert. Hill 60 was blown to pieces, the Wytschaete-Messines ridge was torn asunder and large portions of the German defense system were hopelessly shattered.

British Storm Wytschaete Salient

Under cover of a terrific artillery fire and a dense smoke-barrage, British infantry, supported by armored tanks and airships, swarmed up the western slopes and after three hours of fighting had secure possession of the entire ridge. Before midday the villages of Wytschaete and Messines had been taken, and by the middle of the afternoon the British had forced their way down the eastern slopes, occupied Oosttaverne and other smaller villages, and straightened out their line from Hill 60 to Frelinghien. Repeated German counter-attacks failed to dislodge the British from their newly-gained positions, and the entire line, as readjusted, is now securely in British hands.

The visit of the American delegation to Russia, which has for its purpose "to express the deep friendship of the American people for the people of Russia and to discuss the best and most practical means of cooperation between the two peoples in carrying the present struggle for the freedom of all peoples to a successful consummation," has afforded President Wilson an opportunity for restating the objects which the United States had in mind in entering the war. This he has done in a communication to the Russian Government.

The Note to Russia

The position of America in this war is so clearly avowed that no man can be excused for mistaking it. She seeks no material profit or aggrandizement of any kind. She is fighting for no advantage or selfish object of her own, but for the liberation of peoples everywhere from the aggressions of autocratic force. . . . We are fighting for the liberty, the self-government and the undictated development of all peoples, and every feature of the settlement that concludes this war must be conceived and executed for that purpose. Wrongs must first be righted and then adequate safeguards must be created to prevent their being committed again.

Having laid down this platform, the President declares that the United States will oppose the proposal made by recent German propaganda for a return to the state of things which existed before the outbreak of hostilities.

Of course, the Imperial German Government and those whom it is using for their own undoing are seeking to obtain pledges that the war will end in the restoration of the status quo ante. It was the status quo ante out of which this iniquitous war issued forth, the power of the Imperial German Government within the empire and its widespread domination and influence outside of that empire. That status must be altered in such fashion as to prevent any such hideous thing from ever happening again.

Readjustments, the President continues, will have to be made on the following principle:

> No people must be forced under sovereignty under which it does not wish to live. No territory must change hands except for the purpose of securing those who inhabit it a fair chance of life and liberty. No indemnities must be insisted on except those that constitute payment for manifest wrongs done. No readjustments of power must be made except such as will tend to secure the future peace of the world and the future welfare and happiness of its peoples.

Once a settlement has been effected on this high ground of universal liberty, a common covenant must be drawn up by the free peoples, combining their united force "to secure peace and justice in the dealings of nations with one another," and to resist aggression on the part of "autocratic and self-pleasing power." The President calls attention to the fact that these are motives which justify and glorify the expenditure of blood and treasure, and render victory certain if union can only be maintained in the great cause of human liberty. After victory has been secured we can afford to be generous, he concludes, "but we cannot afford then or now to be weak or omit a single guarantee of justice and security."

During the week ending June 11 no great progress was made at Washington in war legislation. Most of the important bills remained in conference. The Senate Financial Committee still wrestled with the revision of the War Revenue bill passed by the House, and there is little likelihood that this measure will be brought before the Senate during the present week. The Committee continued to discuss the question of taxing newspapers and periodicals, incomes and excess profits; it abandoned the proposed taxation of confectionary, revised the automobile tax paragraph; and is disposed to write into the bill a prohibitive tax on distilled liquors, forbidding at the same time their importation. The tax is twenty dollars a bushel on grain used in the manufacture of whisky and other ardent spirits, and five dollars a gallon on molasses and spirits used in the manufacture of rum. At present there exists in the country a stock of whisky which is estimated to be not less than 300,000,000 gallons; this will be taxed according to the present plan at two dollars and twenty cents a gallon instead of one dollar and ten cents a gallon, as provided for in the existing law.

War Legislation

The American Medical Association has officially announced that through its agencies the medical forces of the country have been organized and that there are at least 142,000 physicians and surgeons available for the Red Cross service. Lord Northcliffe, at the request of the British War Office, has accepted the post of head of the British War Mission in the United States. His work, which is to be commercial and not political, will consist in coordinating the efforts of the various British agencies now in the United States and effecting cooperation between the nations of the Entente and the American Government. The heads of the war missions of the other Governments are M. André Tardieu for France, the Italian Ambassador, Count Macchi da Cellere, for Italy, and Professor Bakhneteff for Russia.

Other Items

Reports from the District of Columbia and from twenty-six States show a total registration of 4,716,768. As the districts for which the final tabulation has been filed with the Government comprise about one-half of the country, it is believed that the number of young men liable to conscription will be approximately 9,000,000. This is somewhat lower than the figure given by the census authorities, but in no way indicates that there has been any disposition to evade the duty of registration. Delay has been occasioned by the fact that some neglected to register through misunderstanding, and also because the tabulation of names sent in by mail has been necessarily slower than in the case of those who appeared before the registrars in person. Another reason for the total registration being lower than was popularly expected is the fact that from 500,000 to 1,000,000 men were exempt from the duty of registration, because they are already enrolled in the armed forces of the nation.

Canada.—Just at present the conscription bill is a topic of keen discussion in Canada, both on account of the opposition it has aroused and because, though it is now on the eve of introduction into Parliament, Canadians do not know its provisions. Prophecy concerning its contents and fate are numerous. If rumors be true, both married and unmarried men between twenty and forty-five years of age will be liable to draft without registration. Government organs predict the immediate passage of the bill. The Ottawa *Journal* says: "The Government expects to get the support of twenty-one Liberals and the whole of its own party, which will give the Government nearly a hundred majority for conscription." The Montreal *Gazette* declares:

The Conscription Bill

> There are now three groups, Government, Liberal Conscriptionists and Liberal Anti-Conscriptionists. Next week may see these merged, or they may be merged into two parties, Unionist and Nationalist. The Government has emerged from the tense situation much stronger and more aggressive, and Sir Robert Borden occupies a position stronger than any Prime Minister has had in the last twenty-five years.

On the other hand many think that the measure will be defeated, while others again are of the opinion that it will ultimately be submitted to a referendum, only to be rejected by the people. It is expected that Sir Wilfred Laurier, supported by the Hon. William Pugsley, the Hon. Frank Oliver and other equally prominent Liberals, will lead the anti-conscriptionists. The outcome is awaited with great interest by all Canadians.

China.—On June 1 word came from Amoy that the northern provinces of Anhwei, Honan, and Hupeth had

declared themselves independent of Peking, through dissatisfaction with the pro-German policy of the Kwo Min Tang, the dominant political party at the capital. Later advices announced that General Shang-Hsun, Military Governor of the Province of Anhwei, came to Tien-Tsin on June 2 and after conferring with the militarists there, set up a provisional government, composed of the following members: General Shang-Hsun was appointed dictator; Wang-Shih-chen, the acting Premier, was made Premier; Tuan-Chi-kuei, brother of Tuan-Chi-jui, former Premier, was named Minister of War; Tsao-Julin, who is believed to be strongly pro-Japanese, received the portfolio of Foreign Affairs, and Tang-Hua-lung, former Minister of Communications, was chosen as Minister of the Interior.

Revolutionary Movements

By June 3 eleven out of the eighteen Provinces of China, it was reported, were no longer recognizing the authority of the Peking Government, but the three southern Provinces of Kwang-Tung, Kwangsi, and Yun-nan were loyally supporting President Yuan-Li-Hung. As the Peking military commanders refused to carry out the President's orders, he could do little to check the revolutionary movement, Vice-President Feng Kwo-Chang handed in his resignation, and Yuan-Li-Hung issued a proclamation urging the factions to unite, and protesting his own neutrality in the internal troubles that are imperiling the Chinese Republic. The seceding Provinces demand the dismissal of the National Assembly, the revision of the Constitution, the dismissal of the President's advisers, the reinstatement as Premier of Tuan-Chi-jui and war against Germany. In Tien-Tsin martial law has been declared, forces from three revolted Provinces are encamped near it, Gen. Chang-Haun has entered the city with 5,000 troops and was received almost like a king. He says that the present trouble can be settled, provided Parliament is dissolved.

France.—The Ribot Government has had to face a well-organized opposition for the past week. But finally after a two days' session, which came as a climax to a protracted debate, it has come out victorious from the struggle. During the latter part of the discussion Admiral Lacaze, Minister of Marine, and the conduct of the navy were under fire, especially on account of the merchant marine losses. But on June 8 the Chamber of Deputies voted confidence in the Government by 310 to 178.

Vote of Confidence in the Ribot Government

In the closing session the attack centered on the alleged laxity of the measures taken to combat the submarine menace. Speaking in defense of the Government, Premier Ribot declared that the submarine war had suprised the navies of all the Allies. But he did not deny the peril and asked for increased credits to meet this new form of warfare. The Premier agreed to the creation of a department of submarine defense. While the debate was going on in the Chamber, the Senate unanimously adopted a bill revising the budget of the Minister of the Navy so as to include more ample credits for anti-submarine measures.

Ireland.—According to dispatches to the New York press, dated from London, June 9, Major William H. K. Redmond, member of Parliament for the East Division of Clare and a brother of John Redmond, leader of the Irish Nationalists in the House of Commons, has just died from wounds received on the battle front in France. He was wounded in action on June 7. "The news of Major Redmond's death," says the correspondent of the New York *Sun,* "will cause genuine regret both in England and Ireland. He was one of the most brilliant men of the Nationalist party, and while an uncompromising advocate of Home Rule, he was one of the most popular men in Parliament and the country." On the outbreak of the war, he gave his whole-hearted support to the cause of the Allies, and though well over the age limit sought and obtained a commission in an Irish regiment and served with the Sixth Royal Irish Rifles. He sat in Parliament for Wexford, North Fermanagh and East Clare successively, having represented the East Division of Clare since 1892. He was born in 1861, was brilliantly educated and distinguished himself as a barrister-at-law. He was well known in the United States, to which country he made several visits, the last one being just before the war. After Major Redmond's regiment went to France, he made but few appearances in the House of Commons, but these became notable for his continued support of the war and his eloquent appeals for a conciliatory settlement of the Irish question.

Death of William Redmond

Rome.—The Holy Father recently addressed a brief to the Reverend Father Joseph Hiss, the Superior General of the Society of Mary, on the centenary of the Society, soon to be celebrated. In this letter Pope Benedict makes touching reference to the Founder of the Congregation, Father Chaminade, who at the time when the French Revolution was at its height and the clergy who had not taken the schismatical, constitutional oath, were the victims of the sternest persecution, distinguished himself by his fidelity to duty, his zeal for the Divine glory and his charity to his neighbor. The Holy Father recalls the heroism with which time and again this saintly priest risked his own life to bring the consolations of religion to the sick and the dying. The apostle was undoubtedly raised by God to preserve the Faith in Bordeaux in those troublous days. The Holy Father proposes him to all Christians as a model of fidelity to duty and to the inspirations of the Holy Ghost.

The Chaminade Centenary

Russia.—The situation in Russia does not appear to be improving much. Military activity and domestic prog-

ress are at a standstill owing to the quarrels between the Cabinet and the Council of Workmen's and Soldiers' Delegates, and owing to the serious labor troubles. The Delegates have the power but the Cabinet the responsibility. The laboring classes have the vaguest idea of economic principles and make the most unreasonable demands. However, fraternizing with the enemy at the front is reported to be less frequent than formerly, and deserters are returning to the lines. Moreover, according to a well authenticated report, the Council of Workmen's and Soldiers' Delegates issued a letter to the Russian army, stating that the Council had rejected a German offer for an armistice. The armistice was suggested that a way might be indicated by which Russia might obtain an honorable peace without rupture with the Allies.

The Future Still Dark

On June 8 the Congress of Peasants, in session at Petrograd, adopted a resolution calling upon the army to submit to discipline and defend revolutionary Russia. The Congress also announced that

> The peasants aspire to an equitable peace without humiliating annexation or indemnity and with the right of each nation to dispose of itself. International relations and treaties should be submitted to the control of the people interested. Disputes should be settled by an international tribunal and not by force. The congress approves the union of workers and appeals to the peasants of all countries to force their governments to renounce annexations and indemnities.

Minister of War Kerensky has ordered the resolution to be read to all ranks of the army and navy.

Kronstadt, the seaport and fortress of Petrograd, which defied the Provisional Government and set up an independent republic early this month, is now jumping from surrender to defiance. Early in the week it announced its submission; later it renewed its resolution deposing the Petrograd Government. The leader of the revolt was Anatole Lamanoff, a young student of chemistry, who had made himself President of the Kronstadt Council of Workmen's and Soldiers' Delegates. Ten representatives from the new republic conferred with the Petrograd Council of Delegates on June 5, and the Socialist Ministers, Kerensky, Tseretelli, Skobeleff and Tchernoff addressed the meeting. The Petrograd Delegates proposed a resolution which summoned Kronstadt to return at once to the revolutionary democracy. Two of the Socialist Ministers went to Kronstadt on June 5, addressed the Council and the crowds in the street, and finally a majority of the Council agreed to recognize the Provisional Government, so peace was made. But this happy state was of short duration. On June 9 the Council of Workmen's and Soldiers' Delegates sent out a statement to the Socialists of the world, reiterating the slogan, "Peace without annexations or indemnities on the basis of rights of nations to decide their own destiny," and summoning to a conference to be held at Stockholm on "a certain day between June 28 and July 8," Socialist delegates from all over the world. The manifesto runs:

Kronstadt's Revolt

Socialists' Peace Manifesto

> The Council of Soldier's and Workmen's Delegates is of the opinion that the speedy termination of the war and the restoration of international peace on the basis required by the general interests of labor, as well as mankind, can only be achieved if the Socialist Labor parties and trades unions in all countries, belligerent and neutral, will unite their efforts in a stubborn and energetic fight against this universal slaughter.
>
> The first important step in that direction is the summoning of an international conference, the main object of which should be to arrive at an agreement between the representatives of the Socialist proletariat in regard to the termination of the "party truce" with imperialistic governments and classes, which makes nugatory the real struggle for peace, as well as to carry this endeavor into practical effect.

The manifesto appears to be an invitation to the working classes both of the Allies and the Central Powers to withdraw their support from all the warring governments and set up the rule of Socialism.

Spain.—On June 9 Marquis Manuel Garcia Prieto tendered to the King the resignation of the Cabinet. The Cabinet, of which he was the head, was formed on April 19, in succession to that of Count Romanones. It has been well known for some time the Prieto Ministry has been confronted with both military and economic difficulties. There has been discontent among army officers who desire a betterment of their conditions, and probably the spirit of unrest will reach the rank and file of the troops. There has also been a great deal of dissatisfaction among the laboring classes with threats of a general strike. Sinking of Spanish vessels by German submarines has of late greatly added to the popular restlessness. Marquis Prieto virtually confessed himself unable to bring about the necessary changes in the political and economic status until the various problems facing the nation should be thoroughly discussed in Parliament. One of the last official acts of the retiring Premier was to urge upon the Council of Ministers the convocation of Parliament as speedily as possible, for it was felt on all sides that delay in doing so might precipitate an acute crisis, with which, if not met in time, it might be afterwards extremely difficult to deal. Reports point to Señor Dato as the head of the new Ministry.

Prieto Resigns

But the situation is still confused. There is talk in some quarters of Captain-General Valeriano Weyler being offered the post of Premier. Consulted on the crisis, ex-Premiers Romanones, Maura and Dato were of the opinion that Prieto should remain in power, choosing a new Minister of War. The King himself is said to have requested the retiring Minister to reconsider his resignation. The Conservatives expressed the belief that the Liberals should remain in office until Parliament can meet and furnish a solution of the crisis.

The Second Battle of Princeton

JOHN C. REVILLE, S.J.

ON January 3, 1777, Washington defeated the British troops under Mawhood and Leslie at the battle of Princeton. Strategically and morally the victory was one of the most important in our struggle for independence. It gave our forces control of New Jersey and drove Cornwallis into New York. It heartened the people wearied of the war and made them realize that with a little more patience and a few more sacrifices, a lasting victory would crown their efforts.

The second battle of Princeton was begun on June 2, 1917. This time Englishmen and Americans fought side by side in a bloodless struggle. It was no longer Redcoat against Continental. It has been called "The Battle of the Books." Within sight of the fields where Washington rallied his columns, a blow was then struck for educational freedom and for the highest educational standards. In the halls of the University, a well-generaled and disciplined force, equipped for the fray and enthusiastic for the cause, lifted up the banner of the classics. And as was said in a late issue of AMERICA, it was sound strategy which selected its leaders, not from the dry-as-dust expounders of Greek accents and logaœdic verse, but a statesman like President Wilson, a chemist like Charles H. Herty, an architect like Thomas Hastings, a biologist like H. H. Donaldson, a geologist like William Berryman Scott. If railroad presidents, heads of great industrial concerns, and specialists in science plead the cause of those old masters, and emphasize the truth that the classics are the best instruments for the training of the mind, even of specialists, there is no reason for the rank and file of those who love the classics to despair of their cause.

"This Battle of the Books" has long been going on. It is almost impossible to contribute any new element to the contest. All the ammunition has been spent long ago. Even at the Princeton conference, the weapons, though good and effective were not new. But they were refurbished and polished, sharpened to keener edge and driven effectively home by hands fully conscious of their power.

The end of all true education is to humanize us, to render us as far as possible, rounded and perfect men. If any system or course of study can be found which will train the intellect, the imagination, and the heart; if any masters can be had to purify the emotions, refine the taste and give to all the faculties equilibrium and harmony; if any author or set of authors express in clear, strong, melodious language, the thoughts, the emotions common to all humanity and in a form ever permanent in its appeal to all passing ages; if besides this, the same system, the same authors connect us with a remote but noble civilization from which we derive our laws, our philosophy, our arts the very forms of the epics, the lyrics, the tragedies, the comedies, the historical narratives, which stir our hearts to laughter or tears, or nerve the hand to deeds of heroism, then we claim for them the right to rule, to guide and to teach. Now the classics have accomplished this. In this they stand supreme. Here above everything else lies their excellence. In this consist their power and their educational value. It is true that this is the function of all great literature and that what we say of them applies in some measure to all great writers. In one instance, even —that of Shakespeare—we might maintain that in some qualities he is greater than the greatest among the giants of Greece and Rome. In his almost infallible knowledge of the secret workings of the human heart in its every mood and crisis, and in his imperial sway over the resources of style, he has not perhaps his equal. But in taste, in refinement, in balance and proportion he must yield the palm to the bard of the Iliad or even to other classic authors of inferior gifts.

The poet has said that the proper study of mankind is man. If he means man exclusively, he is mistaken. If he means man in his relations to nature and above all things to God, he is right. The classics of Greece and Rome have made man in this larger sense their chief concern. They have done so with a steadiness and a surety of touch, with an infallible insight into his nature and the problems which press on him from all sides, with a balance and a truth which amaze us. In special lines, in individual sketches, in certain phases of life, in the side-issues of the ever-changing psychology of the human heart, they have been surpassed. But they have gone to the fundamentals of human nature. They have struck those primary but nobly sounding chords of human passion and feeling in a way which has not on the whole been rivaled. They have gazed with clear and steady eyes into the heights and the depths of human life. Humanity is their theme, in the very noblest sense of the word.

Whether it is Homer who sings of the battle on the plains of windy Troy, or Sophocles that depicts the gathering cloud of wrath and ignominy which is to burst over the head of the Theban king, or Plato who tells in style never matched for subdued emotion of the death of the wisest of the teachers of Athens, or Vergil who mourns over the dying Euryalus, it is the heart of man that is laid bare before us, it is his fate, his soul, his destiny, that mainly interests them and us. Humanity is the hero and the protagonist of the masterpieces of Greece and

Rome. "*Homo sum: humani nihil a me alienum puto,*" said Terence. "I am a man and all that interests and stirs the heart of humanity interests and moves mine." That might well be the motto of the classics. They were experts in this. They studied man in their philosophy, in the incomplete way of pagans, no doubt, but with rare and blinding flashes of the truth which blazes out from the pages of Aristotle, Plato, Cicero and Seneca. When not led astray by their passions, they spoke of God, of life, of virtue and vice, in words, at times, which Augustine, Aquinas or Bossuet would not have been ashamed to own.

The classics, here is their great excellence, are the voice of the human heart, sweet, powerful, harmonious, true. That voice is natural, sympathetic, never exaggerated or artificial, always under control, and swaying the deep and solemn chords of the deepest emotion and the highest thought. With the exception of the language of that inspired Book which directly bears the impress of the Creator Himself, no other language is so universal in its reach, in its appeal, in its understanding of the secrets, the aspirations and ideals, the mysteries, the sorrows and joys of the human soul as the language of the master spirits of Greece and Rome. They speak a tongue that all men may understand. They are Greeks and Romans, and Greek beauty and Roman strength are carved fair and deep into the structure of their work. But, by a strange contrast, they seem to be without nationality. Splendid as was his genius, and imperial as his sway was over the realm of the passions, there is something insular and local even in Shakespeare. He is Anglo-Saxon to the core. There is in his work a note that does not always appeal to the Frenchman or the Italian. Racine, with all his perfection of form and artistry of verse, is distinctly French and there are strains in his wondrous poetry which do not affect the Englishman or the German. Goethe, Schiller and Heine are thoroughly Teutonic. A Frenchman cannot be expected to surrender completely to their charm.

Not so with the classics. They seem to have divested themselves of the hard and fast bonds of time, nationality and race. Greek and Roman though they were, they appear above all things, men. Hence, their value in educating men. Voicing as they did the fundamental feelings and concepts of the human heart, inventors of the philosophical treatise and founders of the first philosophical systems and schools; the first to lay down laws for the drama, the epic and the lyric, for the oration, the historical narrative and the novel, the Greeks especially, and then their masterful imitators, the great writers of Rome, gave us also the first regular masterpieces in these various kinds of composition. The very names of the molds in which the human thought has been cast, ever since their days summon before us Homer and Thucydides, Plato, Theocritus, Demosthenes and Cicero, Aeschylus and Sophocles. And if the ancients have given us the molds in which men have cast their thought, they have given us also, in their picture of the human heart, types that serve for all time. They have painted man in the many-sided relations of his being and though the pictures were drawn, in one case, almost 3,000 years ago, they are as true to life as if drawn yesterday.

The Achilles of Homer is not only the gallant, headstrong yet generous Greek of the Iliad, he remains the type of the warrior for all time. The Hector, who bids farewell to Andromache at the Scaean Gates, is not merely the Trojan hero and the bulwark of Ilium. He is the soldier of all ages, who in one brief respite from the fray and conscious of impending doom, presses wife and child to his heart, and then because duty calls, rushes forth to die in the forefront of the battle while the tearful wife, soon to be widowed of her hero, watches his receding form. In Priam, kneeling at the feet of the stern Achilles, begging that the lifeless body of his Hector be restored to him for a soldier's burial, we see fatherhood itself, humbling its pride for the sake of the loved dead, just as in Achilles, raising from the ground the old king, who reminds him so much of his own aged sire, we see the heroes of all races and climes, who can be generous to an humbled and fallen foe. In the bloody tragedies of the House of Agamemnon, so terribly painted by Aeschylus, we forget the Greek king and the doom of his house and see in him the criminal, whoever he be, sooner or later overtaken by the wrath of the immortal gods. The literatures of Greece and Rome are a noble gallery, a richly furnished museum, where great artists have painted the character of the warrior, the statesman, the wife, the king, the patriot and the traitor and the child; the sins that stain the soul and the virtues that ennoble and transfigure it to heroic dimensions. The works of those geniuses are the heritage of the human race. They connect our times with the age of Pericles and Cicero and Cæsar, with those golden days when Demosthenes pleaded for the liberty of Greece and Horace prayed to his gods that they might spare his Vergil and bring back to his friendship and love that one-half of his soul. Pagan days, yes. But in God's Providence and decree, the golden days of letters and art.

Will this golden age return? In some measure, yes, if these masters are undisturbed in their rightfully won empire and control over the training of the present generation. But, if we are to be deprived of their leadership, and are only to get at them and their works through the medium of bald and soulless translations, bereft of the beauty of their form and the music of their royal speech; if they are no longer to be our guides in our study of the secrets of the human heart; if by being denied access to them, we are denied contact with that civilization which is the source of so much that is fundamental in modern life, then the outlook is dark and gloomy. But the news that came from the field of the second battle of Princeton, where their cause won and enlisted such well-equipped and gallant champions, makes us hope for better things.

The Great Irish Crisis

SHANE LESLIE

IN the midst of an Irish symposium ably conducted in the columns of AMERICA comes word of an Irish Convention in Dublin's fair city. The Irish in this country do not seem to have realized what a remarkable step towards "what Ireland wants" has been taken. The principles of autonomy, of Ireland for the Irish, of non-interference by English statesmen in Ireland, and of Dublin as a capital are all conceded.

Once a body of representative Irishmen meets in Dublin no power in the world can weaken the moral effect or the practical result. Irish nationality has come out of the catacombs and taken lodgings in Dublin preparatory to reoccupying the noble mansion which was built as the country's symbol.

In my humble opinion a constitutional issue will be evolved and, if ratified by anything approaching a clear majority in session, ought to be indorsed by Irish-Americans whose influence will have helped to bring it about. It would be a pity to condemn the Convention before it begins or ends, because it does not fit into an extreme democratization, which is not even granted in America. America was not allowed a referendum on peace or war. I do not believe it would be any wiser to give Ireland a referendum as to whether she wishes to be a republic or not. The reason in each case must be the same, it would produce political confusion. From a comparative coercion Ireland's best friends do not wish to see her leap into anything approaching the Russian chaos. If every sect and party in Ireland is given due representation a popular vote is not necessary to indorse the findings. At least such is the principle of modern democracy, provided each sect or party is agreed that it is represented.

Such a convention is a great step, greater than the meeting of the Volunteers at Dungannon or the Confederation of Kilkenny, for it is not Protestant like the former or Catholic like the latter. Religious specialization at least has been cleared away.

Neither the Irish Party nor the Sinn Feiners can claim the credit of the Convention or its promise of result. In 1914 John Redmond was within an ace of taking the trick which, in 1916, had a settlement ensued, would have been duly accredited to the Sinn Fein. The present Convention is directly and indirectly due to both, and both must aspire and conspire to its ultimate success. I may add that John Redmond would be the last to attempt to machinate it for the sake of a party whose leadership he has gallantly offered to resign rather than allow any past words of his to be an obstacle to a united Ireland.

Should the Convention decide on a form of republican Government, it would be nothing against the Divine law. It would be binding on both Constitutionalists and on England. I believe it would be a masterstroke on England's part to accept an Irish republic, for the first business of an Irish republic would be to effect a defensive alliance with England against the occupation of Ireland by any foreign foe. A German coaling-station, for instance, would be excluded from Ireland out of friendship for the United States, as well as from the practical consideration that it is not to Ireland's advantage for England to be conquered by Germany. To be frank, it is undeniable that England's losses and difficulties during the war have led her to take a more serious view of Irish claims. But her total defeat would prevent any view being taken at all favorable or unfavorable, for Ireland would be engulfed in her collapse. The reduction of England from the position of "Premier Power" to an equality with France and America in the world's democracy is good for both Ireland and England herself. But a conquest of England or the payment of indemnity to Germany would fall as unpleasantly on Ireland as on the United States. Miserable as it is to think of an English army of occupation in Ireland today, a German army of invasion would be far worse. Nobody has been shot in Ireland for a year; "to give the devil his due."

In his remarkable article replying to mine, Judge Cohalan, whose extreme devotion to Ireland Dublin Castle has certainly tried to justify, gives the impression that his mind tends toward the Apocalyptic view, common to all the Messianic nations, in regard to all Power Imperial. Just as the broken Jews and the persecuted Christians ever harped on the coming overthrow of Babylon and Rome, much of Irish mystico-political writing foreshadows the destruction of England. However, this has been postponed by the action of the United States and it is well to consider the more practical necessities of the situation.

Judge Cohalan recalls the interesting fact that the submarine which has all but imperiled England today, was reduced to a practical form by Holland, an Irishman. Possibly its original aim was that which it has only just, and I think happily, failed to accomplish. It is equally curious that Lord Acton, when occupying as a Catholic the history chair of Cambridge, was once asked to name the moment of England's greatest peril and answered with one of those brilliant impromptus of which his learning was capable: The day that Fulton offered his steamboat to the French Government. It was refused by the latter, but the moral lies in the fact that Fulton's father was born in Kilkenny.

The moral of today is that the submarine jeopardizes Ireland just as much as England. The rightful solution

of the Irish problem is as vital to England today as to Ireland. Both are anxious to see Ireland, in the words of the Judge, "freed from the misgovernment of England," while his corollary of "peace for the neighbors of Ireland in Europe" shows a breadth of foresight that we infer would include a peace with a just England.

Neither of these ideas would be excluded from the results of a colonial system! In fact they would both be essential to it. Mrs. Sheehy-Skeffington has answered that "colonial Home Rule" is not what Ireland wants. However, she mentions the name of Gavan Duffy, who though an unsuccessful revolutionist at home, became a wonderfully successful colonial premier in Australia. I have not the slightest doubt he would at any moment have accepted the colonial solution at home.

Irishmen must feel a chivalrous difficulty in crossing pens with Mrs. Skeffington at this moment. It is, therefore, with a profound sense of her tragedy that I offer any comment on her remarks. I distinguish the Balfour régime in the past from the present militaristic condition. My criticism of the Balfourian policy of "killing Home Rule by kindness" is that it recognized the material needs and not the idealistic yearnings of the Irish people, whose national ambitions required other carriage than his famous "light railways." The Irish do prefer freedom and sentiment to bread or butter, as the interest in this idealistic Convention shows.

All that Mrs. Skeffington says is logical and, except in the matter of separation, practical. But I postulate that if Ireland cannot be a nation within the Empire, then the Empire cannot go on being an empire. In fact, it would split into Wilsonian republics. From my present information I believe the British Empire will continue nominally, but practically as a confederation of which Ireland will be one unit. The only excuse for the empires of the future will be that they foster and protect small nationalities. No compulsory system will be tolerated. Therefore, when Mrs. Skeffington writes of Ireland continuing as a pawn, exploited for imperial ambitions, the victim of secret diplomacy, etc., she does not realize that since her trip west the action of Russia and the United States has completely changed the face and future of the world. There will be one ideal of democracy and President Wilson is already its prophet. Peace and war are now in the hands of Russia and of America, as their gigantic resources are alone capable of exerting war power or peace conditions among exhausted combatants.

In the near era there will be no pawns on the chessboard, no Dublin castles, very few kings. No more than Mrs. Skeffington, do we expect the lion to lie down with the lamb, to use her metaphors for England and Ireland, but we think it possible under a colonial system for them to occupy different, though adjoining, paddocks, each with its own tariff lock and employing the same keeper, army and navy, in whatever form future armaments will be permitted to exist.

Ireland will not sell her birthright for colonial Home Rule, says Mrs. Skeffington in a telling phrase. This is idealistic. Ireland is not asked to sell her birthright. It is her deathright, the right that the Sinn Feiners took to die for her, that men of good-will in all parties are now trying to barter—I use the word in its best sense—for a greater measure of autonomy than would have been possible to obtain, had it not been for the events during, and especially subsequent, to Easter Week. We do not want a year of tragedy to go for naught.

It is only due to the Sinn Feiners that those who took the constitutional position should admit the present position. But the Sinn Fein had one great asset on its side from the point of view of moral effect, which wrecked constitutionalism and made "Sinn Fein glorious," Dublin Castle.

As a back number politically and a survivor of a passed generation I have no more to say. The Irish party has done its work, so has the Sinn Fein. Let John McNeill lead the latter into the Convention and help us to extract a parliament. If the Convention demands Canadian Home Rule let it be taken as a settlement during our lifetime. We can only prepare and make the way for an Irish parliament in which we hope the sons of Michael Davitt and John Dillon and Sheehy-Skeffington will sit to guide and rule a united and autonomous Ireland!

Scruples About War

J. Harding Fisher, S.J.

TO what lengths distorted views of right and wrong, gathering momentum from morbid brooding, can lead fanatics, was recently exemplified by a newspaper tale that a young man carried out the resolution announced to his sister in the following letter: "I dread the registration and the draft, and rather than go to war to shoot innocent persons, I prefer a horrible death under a train." The inconsequential character of the conclusion indicates a clumsy forgery or mental derangement; and the concluding words of the farewell message, "I hope all capitalists may go to hell," point rather clearly to a desire to accentuate socialistic principles. However, the story is fit to point a moral. The writer of the aforesaid letter regards war as essentially illicit and taking the life of a fellow-man as under all circumstances morally wrong. It is a curious thing that holding such opinions, he paints his victim a suicide. Moreover, a little knowledge of elementary ethics would have saved him from a further absurdity.

War is not of its nature illicit. Abraham returning from the war he waged against the four kings received high commendation from Melchisedech, the priest of God, who said: "Blessed be Abram by the most high God . . . and blessed be the most high God by whose protection the enemies are in thy hands" (Gen., xiv: 18, 19). When Josue attacked the forces of Amalec, the

Lord, at the prayer of Moses, gave victory to the children of Israel (Exodus, xvii). God delivered the King of Bashan with his people and his country into the hand of Moses (Numbers, xxi). An explicit Divine command ordered the chosen people to make war on the Madianites (Numbers, xxiv). Other places also might be cited from the Old Testament as evidence of the fact that God not only approved but actually commanded warfare. It cannot, therefore, be always and under all circumstances wrong.

St. John the Baptist, when consulted by soldiers, did not bid them take off their military belt, as he assuredly would have done had warfare of its nature been evil, but contented himself with laying down rules for the proper conduct of soldiers (Luke, ii: 14). Our Blessed Lord Himself found no fault with the centurion for being a soldier (Matt., viii: 5, sq.). St. Paul praised the heroes of the Old Testament because they "became valiant in battle, put to flight the armies of foreigners" (Hebrews, xi: 34). St. Ambrose, St. Augustine, St. Gregory, and St. Bernard, all Doctors of the Church, when treating of the subject do not find it illicit. Councils of the Church repeatedly declared war against the Turks, and gave their official ecclesiastical sanction to other wars. There are still alive those who remember the last war in which the Papacy was engaged in defense of its rights. And the great philosophers and theologians, with St. Thomas at their head, have one and all taught that given the proper conditions, not merely defensive but offensive war is justified.

The whole world recognizes this principle and has always accepted it, and a large portion of mankind is at present acting on it. The practical unanimity of the men of all ages and all nations is a cogent reason for overruling the opinions of the few individuals who hold the contrary. Aside from the fact that it is worse than foolish for any man to set up his private views against the judgment of mankind in general, it is clear that it is morally impossible for the entire human race to be in error on a matter which concerns in so intimate a way fundamental notions of right and wrong.

The scruples, therefore, of modern fanatics who cry out against war as something essentially and under all circumstances evil and illicit are without foundation. Warfare has the sanction of positive Divine law; it is also approved by the highest ecclesiastical authority on earth. It is, moreover, perfectly in accord with the dictates of the natural law. Nations are like individuals: both have the right of self-defense; both may go to the length of taking the lives of their unjust aggressors when this is necessary, for it is a principle universally admitted that it is lawful to repel unlawful force by force. The State has a right and a duty to protect its own rights and the rights, lives and property of its citizens; and as it has no higher tribunal to appeal to in order to secure justice and to repair grave injuries, and no other means to obtain redress for its wrongs, it may appeal to arms in order to obtain peace, provided it invokes the authorization of its supreme authority, and has a sufficient cause and a right intention.

Reluctance to shed human blood does a man credit; no one who dons a uniform but feels this reluctance; but to let it so overshadow every other consideration as to refuse on account of it to take the only effective means of defending one's country and one's fellow-citizens is a downright perversion of right order. An individual, it is true, may, except in extraordinary circumstances, permit his own life to be taken rather than take another's; but a soldier called to the defense of his country may not licitly do so, for he would thereby jeopardize the lives of others whom he is strictly bound to defend. Charity, which begins at home, demands that we put the safety of those who are linked with us in ties of kinship or nationality before the safety of open enemies; and a man who allows his instinctive horror of shedding human blood so to dominate him as to make him abstain from taking the only effective means of defeating the sworn foes of his country is subordinating right reason to perverse sentimentality. If there is question merely of volunteering, a man will not fail ordinarily in his strict duty, if he does not take up arms; but if his country, giving him no choice, orders him to the front and puts a gun in his hand, he must in conscience shoot straight, with intent to wound, though not with the purpose of killing the foe.

A nation at war is bound to afford its citizens protection of their lives and property, and the only way to do this is by breaking the enemy's fighting strength. To reduce combatants to the state of non-combatants is the prime function of war, and the obvious way of accomplishing this is so to wound them that they will be unable to bear arms. The most merciful war is the one in which this deadly purpose is accomplished with the greatest speed, precision and effectiveness; the nation that does less than this fails in its duty to its citizens, the citizen who does less than this fails in his duty to the State. Any other course is cruelty and cowardice masquerading as kindness.

Nor is the right to inflict wounds on those who are in the armies of the enemy neutralized, or its legitimate exercise restricted, by the plea that one may not "shoot innocent persons." There is a plausibility about this plea, which gives it a show of justice, but is really without foundation. It is a misnomer to call those innocent who are engaged in an unjust war and who are aiming blows, in defiance of right, at the heart of one's own country. Personally they may not be responsible for the initial cause of the war, they may moreover be guiltless of any moral blame in prosecuting it; but they are undoubtedly cooperating in at least a material sense with an act of unjust aggression, they are identified with their country's act, and as a consequence, they can claim no immunity from danger, they must share the common fortunes of war.

Are Maine Yankees Degenerating?

GEORGE F. O'DWYER

THE Rockefeller Foundation, that ever-ready panacea for human ills, imaginary and real, is about to investigate the morals of the State of Maine. Investigators from this national fount of helpfulness are primed to poke their several noses into alleged foul-smelling places of the State and are now awaiting orders to start to the front.

For the news has gone forth to the outside world that "Two per cent of the children attending the public schools throughout the State are feeble-minded to a degree; that the policy of the State in caring for the feeble-minded is indefinite and a cause for criticism; that there is no knowledge of the number of feeble-minded in the State!" All of the foregoing assertions were taken from the Portland *Express,* a paper which circulates largely in Maine, and they were made, according to the *Express,* by State Representative Cole before the House of Representatives in session at the State House in Augusta, March 27, last. At this same session, the omnipresent Rockefeller Foundation agreed to help out if a commission was appointed by the Governor. Representative Cole embodied his statements in the form of a resolution "That the Governor, with the consent of the Council appoint three disinterested persons as a commission to investigate thoroughly and to study the condition of the feeble-minded of the State." This resolution was passed to be engrossed under suspension of the rules. Governor Milliken, it is understood, has now in contemplation the appointment of these commissioners and when they are chosen they will work in connection with the Rockefeller investigators. The Foundation, in turn, "has assured the Governor that if a commission is appointed, they will send investigators into the State and will make recommendations for the future."

Here truly is an interesting condition of affairs! Is it possible that Maine, which Americans have always looked up to as the habitat of the sturdy, self-reliant Yankee, which is the birth-place of some of our greatest statesmen and farmers, needs investigation by outsiders, and especially by a social court of last resort like the Rockefeller Foundation? O shades of *Veritas,* of Tom Reed and Jeremiah O'Brien! Somebody must be wrong!

But let us anticipate the learned investigators of the Rockefeller Foundation a little and look into certain tangible facts. Or, mayhap, the reader has been through some towns and cities of the State lately and has seen things for himself. We shall first consider the State Report of Charities and Corrections for 1916. Take the case of the feeble-minded at the State school in West Pownal, the only one, by the way, in this large State. Here, according to the report, there is a daily average attendance of 264 males and females; the annual per capita cost is $222.99 an inmate, an increase of $44.14 over the previous year. The aggregate expenditure in 1914 for this institution was $87,096.24; in 1915, $126,906.28. The school is now filled to its capacity and, according to the superintendent, there is a waiting list of 150. The school cares for idiotic and feeble-minded males between the ages of six and forty and for females between six and forty-five. The males in this school are in the majority.

Now many authorities say that "eighty per cent of all cases of feeble-mindedness are due to heredity." If this contention is true, then the State of Maine stands convicted, for heredity is the principal cause of feeble-mindedness there; alcoholism being the next contributing cause. But let us consider the State vital-statistics report for 1913, a normal year. We find an alarming condition of affairs here as concerns births, marriages and divorces. During this year, the registrar's office of forty-seven towns showed not one marriage; in eighteen towns, not one birth was recorded! In Aroostook County, where the highest birth-rate was found, the percentage of still-births reached its maximum. Throughout this county, only one town, Houlton, showed by birth and marriage records that the native American woman was fulfilling the primary end of marriage. In the whole State, only thirty-three towns and cities of any size were to be found in which native American women, as a class, proved that they were doing their duty. In two of these, Lewiston and Jay, foreign mothers had a far larger progeny than native mothers. In Ellsworth, Dover, Bangor, Foxcroft, Richmond, Belfast, Rockland, Augusta, Farmington and Gardiner, typical American cities and towns, the birth-rate was lower than the death-rate. The population of the combined thirty-three cities and towns was only thirty-two per cent of the entire population of the State. Maine in 1913 had 15,719 births recorded; 1,534 infants died and there were 689 still-births. In other words, one infant died to every eight infants born that year. During this same year, statistics showed that there was one divorce to every six marriages contracted. The annual average of divorces per 100,000 population in this State is 112, the highest percentage of any State in the Union.

From the following quotation from the Boston *Post* of March 22 last, the social conditions prevailing at "Sprague City," a settlement near Sanford, may be inferred:

[The county officials] summoned into court four adults with their children. Many more families from the "city" were to be brought into court the next day. "Sprague City" was said in court to be notorious for the deplorable condition of its homes, the poor status of its people, and the general lack of schooling of its children. The people of the settlement, for the most part live in one-room huts, 8x10 feet. The houses rest on the ground. The families sleep on mattresses placed on the floors, have scanty bed-clothing. Attached to most of the huts are sheds that house a horse and cow. In winter the people make hoops and baskets and in summer pick blueberries. Judge John V. Tucker, sitting on the case, decreed that Jesse and Elizabeth Burgin, the children of Frank and Lulu Burgin, of "Sprague City," be given into the custody of the county agent. It was found that the children were ignorant of the alphabet and the names of the days of the week. The other case in court involved George West and Mrs. Matilda Sprague. West testified that Mrs. Sprague is his housekeeper and that she has a husband living. Their three children were given into the care of the county agent. West was charged with a statutory offence. At this point, court was adjourned and bath-tubs brought into the court-room. The children of the above couples were given a thorough bath, dressed in new clothing and taken to the York County Children's Home!

According to the Boston *Post,* here is another proof of Maine's degeneracy:

Algie B. Whiting, aged forty-eight, and his wife, Lucy, were arrested on the afternoon of May 2 last, in Dover, Maine, charged with the murder of their infant child at their home on a farm on the outskirts of the town, April 4. On the last-named date, Whiting reported to the town authorities that he had found the body of a baby girl on the doorsteps of his home. Autopsy had proved that the child's death was due to exposure, also that the child had lived about three days after its birth. Suspicion was directed at Whiting following his marriage last week to his housekeeper, Lucy Withee.

On May 20 last, Rev. W. A. Bartlett, a Congregationalist minister in Lewiston, Maine, said in a sermon, referring to the new police commission in that city, that "The town, instead of being a center and mecca for drinkers and sellers of rum, may now throw off its shackles. I have been told, on good authority, that the opposition to good government in this town arises from those who wish to break the law, who have no sense of patriotism, but demand the right to drink, to sell rum and to have a condition of prostitution!" This aroused Mayor Charles P. Lemaire, who took the above as a direct slap at him. On May 22, his fiery French-Canadian spirit led him to declare in a public print as follows: "If Dr. Bartlett is not afraid to meet me, man to man, I challenge him to two six-round bouts at City Hall. If he is not afraid to meet me in open argument, I challenge him to a debate in his own pulpit!" Up to the present writing, the Reverend Mr. Bartlett, who has the reputation of being a fearless advocate of temperance, had not replied to the above invitations.

It might be said here that Lewiston is one of the sore spots of the State as regards illicit liquor-selling, and the accompanying condition of prostitution in the city will perhaps give the State and Rockefeller investigators sufficient work for a week at least. Bangor, lying east, and north of Lewiston, has been for the past twenty-five years one of the favorite meccas for female moral lepers, as this town is the main stamping-ground for woodsmen going to and fro, into or out of the big timber woods north. As a result, poisonous drink and immoral men and women have been practically ruining the city. These startling and immoral conditions can be found in a greater or lesser degree throughout the State. Does the reader still doubt? Then let him read this news-item clipped from the Boston *Post,* for March 23: "South Paris, Maine, March 23.—Albert B. Bean of Waterford, indicted on the charge of murder in causing the death of his eighteen-year-old daughter, Inez, by an illegal operation, was allowed to plead guilty to manslaughter today. He was sentenced to from eight to twenty years in prison."

Reading between the lines of the above startling instances, the reader can probably arrive at a fair opinion as to the moral or immoral conditions of Maine today. There are still many things to be unearthed and the investigators will doubtless pursue their unwelcome task with a due regard for the verities. But the reliance on official statistics, either from town or State authorities, is apt to be misleading. In such an investigation of a whole State, facts are liable to be glossed over, especially if these facts reflect hard on the moral status of the people in the place concerned. According to reports already published, some of the population are already indicted. So the investigators have a very delicate task before them and it is to be hoped that the larger part of the State's population will be adjudged not guilty. The native Maine Yankee and his stock are on trial. We can charitably incline to the hope that his case is not so hopeless as the above facts and figures would lead us to believe.

If the people of Maine are adjudged guilty, then the case lies with the Governor of the State, the legislative bodies and the divorce court judges. Maine, today, should be one of the most populous and thriving States in the Union. It has the most beautiful scenery, the most beautiful lakes and rivers, the most productive land in New England, the deepest harbors for shipping and ship-building, and the most fertile timber lands of any of our States. But in comparison with the people of other successful agricultural States like North Dakota and Oklahoma it is greatly inferior, as regards human productivity. The only hope for Maine, in the humble opinion of the writer, is to open up the deserted farms, lands and islands of the State free, for a period of ten years, to deserving Irish, Scotch, German, Polish and Swedish farmers and their families. There could be a provision that these families must agree to till and cultivate these lands for a period of say, ten years. This is the only hope for the rejuvenation of the State.

Kings and Cloistered Courtesies

H. C. WATTS

THE democratic flavor of that very excellent compendium of breeding and good manners, the "Roman Pontifical," is nowhere more strongly marked than in the section that is devoted to those things pertaining to the solemn reception of secular princes, Christian princes, that is, since the Roman Pontifical is a Christian book. It is a matter for regret that a greater number of enlightened persons do not devote more of their spare time to an earnest study of the Roman Pontifical; it is a matter for regret that more persons do not have at their finger-tips, not only the manner in which a Christian gentleman should comport himself in the presence of a secular prince, but also the manner in which a secular prince should conduct himself when he is in the presence of a plain Christian gentleman.

A case in point that has some bearing on this question occurred recently. His Imperial Majesty the German Emperor, so a dispatch in the Catholic press tells us, a short time ago paid a visit to the Benedictine abbey of Maredsous in Belgium. The visit, so we are assured, was announced to the abbey an hour in advance. But though the imperial guest was treated with all courtesy, he was met with freezing chilliness. On the surface the implication is that the monks of Maredsous forgot, for this occasion at least, that they are Christian gentlemen, and the implication might have been true were it not for one simple fact, the simple fact that there are no monks at Maredsous, for they are in exile at Edermine, near Waterford, in Ireland. So it is possible to understand that the Christian courtesy of the custodians of Maredsous lacked somewhat of warmth when the author of the monks' exile presented himself before the doors of the abbey.

To get the right hold on the situation it is necessary to go back to the days shortly before the war. On Sunday, July 5, 1914, a brilliant company was gathered in the abbey church of Maredsous for the ordination of a monk to the priesthood. It was not just an ordinary function, but an occasion of some little significance. It was, in fact, the ordination to the priesthood of Dom Aelred Carlyle, abbot of the convert monks of Caldey Island, by Monseigneur Heylen, Bishop of Namur. It was an occasion out of the ordinary, and the abbey church was a scene of great splendor. Then a shot was fired in Sarajevo, and afterwards came the fateful month of August, 1914.

Maredsous is situated about half way between Namur and Dinant, a few miles from the right bank of the Meuse, and when the German troops crossed the frontier and poured into Belgium the abbey was one of the first places to fall into their hands. By order of the Commandant at Namur all the German Brothers and almost all the German Fathers were sent away from the abbey, which, by the way, belongs to a Bavarian Congregation. Beds were made ready in the monastery for the wounded, and the monks of Maredsous gave themselves to prayer.

Then Namur fell, and battles were fought all around the abbey, and at one time three separate battles were being fought at the very gates. A fierce bombardment was kept up, and terrified crowds of country-folk fled to the abbey for refuge. At one time there were five hundred persons and the whole community of Maredsous in hiding in the crypt of the abbey church. But at last the abbey fell into the hands of the victorious German troops and their wounded were sent to the abbey to be looked after by the monks. Yet, even so, the monks were left in undisturbed possession of their home until September 12.

On that day a German officer came from Dresden to inquire about some of the wounded troops, and the officer spoke no French. Now the Abbot of Maredsous, the Right Rev. Dom Columba Marmion, O.S.B., is an Irishman; he is also an accomplished French scholar and speaks the language fluently. To the non-French-speaking officer he addressed himself in German, and the officer turned immediately to him and said, very dramatically, "You're English!" The same day the intimation was conveyed to the abbot that his life was in immediate danger. Then began one of the most hazardous journeys ever undertaken by an ecclesiastic.

The cellarer of the monastery was sent to the German military commander at Namur to ask a passport for the abbot, who was preparing to flee to England by way of Holland. The passport was refused. It was Sunday, and after saying Mass, Abbot Marmion left the monastery quietly by auto, for the railway lines had been blown up, and made his way to Namur. He reached the city safely owing to his disguise, one of the most unique that a churchman could possibly think of: the Abbot of Maredsous fled to Namur disguised as a jockey!

It was a journey full of dangers. At every hundred or so yards he was challenged by a German sentry, and when he reached Namur he heard the news that one of his monks, Père Bernard, had been shot by the Germans. He was given no details; Père Bernard had been shot, that is all that was known.

After a great deal of difficulty the pseudo-jockey and a friend obtained a pass to Liège. This time Abbot Marmion changed his disguise and continued his flight as a Dutch professor, making the journey in his friend's car. Something of the courage of heroic Belgium went with the abbot. In his pocket he carried letters from his friends which he had promised to mail for them whenever it was possible to do so: also he carried letters which German soldiers had begged him to mail for them. His friend was a professor at Louvain, who had come to Belgium to investigate some of the cases of atrocities, and with him he had a note-book in which his carefully-gathered evidence was stored.

When the two refugees reached Liège they called at the house of a priest to whom they were both known. Then they applied for a pass to Maastricht, a town on the Dutch frontier, where they knew they would be safe. But they met with disappointment, for the pass to Maastricht was refused, and they were instead given permission to proceed to Aix-la-Chapelle, on the German frontier. The outlook was not cheering; they were merely permitted to leave an invaded country for the country of the enemy. But even that chance was welcome after their recent experiences.

Their troubles were not over, however. They had not gone very far from Liège when they were stopped by a German officer who, seating himself in the car, demanded to see their papers, and indicated by his manner that something was wrong. There was nothing wrong with their papers, but the officer suddenly demanded to know what they had been doing in the house of their friend the curé, and what they had said to him and he to them.

Apparently their explanation did not satisfy the officer and he ordered a thorough examination of the car, their baggage, and their clothes. It was a serious situation, for in his pocket the Abbot of Maredsous had letters from his Belgian friends, letters written in French, and letters written in French were just then contraband, and somewhat damnatory evidence. There was, also, the pocketbook with the carefully collected figures and data regarding the invaders' excursion into Belgium. And the discovery of these articles would have meant the summary execution by shooting of the abbot and his companion.

Abbot Marmion and his companion were certain that their last moment had come, and they were ready to meet death. As the examination proceeded the discovery of the fateful letters and the pocketbook came nearer. So they commended themselves to the mercy of God and waited for the end. Then a sudden inspiration came to the mind of the abbot's companion

and he made a last and desperate throw for both their lives. From his pocket he pulled the sheaf of letters written by German soldiers and, brave man that he was, he laughed loud and long. "What further proof of friendliness," he said to the officer, "could you desire than the confidence of your own soldiers, who have trusted me enough to give me their own letters to mail?"

The stratagem was successful and the search was stopped at once, and the two refugees were allowed to proceed on their journey, having escaped from out the very jaws of death. On their way to Aix they came to a place where the road divided; one path led to Maastricht, the town they wished to reach; the other led to Aix, where their passports would take them. They took a sporting chance and led the car for Maastricht, and again placed themselves in the hands of God. It was a dangerous chance to take, for the bridge over the Meuse was guarded by sentries, who would demand their passports. But the Providence that had watched over them so far had not forsaken them. The bridge that led to Dutch territory and to safety was at that moment unguarded. The car was put ahead at top speed and the refugees put all the miles they could between themselves and the frontier. They reached Flushing in safety and crossed to England.

There are, it has been said before, no monks at Maredsous, save a few Brothers who were left in charge of the abbey in the heart of the war-zone of stricken and devastated Belgium. And they may be forgiven if, in circumstances such as those outlined at the beginning of this article, they overlooked some of the finer points of the Roman Pontifical. They may even have had the sense of justice to remember that, after all, the manner in which a secular prince conducts himself in the presence of a simple Christian gentleman has a definite bearing as to the manner in which a Christian gentleman conducts himself in the presence of a secular prince. His Imperial Majesty, the dispatch relates, seemed very depressed, and the dispatch may be believed.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Full National Freedom for Ireland

To the Editor of AMERICA:

The *Observer* of April 15 contains two interesting statements. The first refers to the communication made by the Allied Governments to the Russian Minister for Foreign Affairs, part of which runs thus: "The Allies see in Russia's decision the triumph of the principles of liberty, which are those of modern States, and are the strength of the nations of the Allies in the struggle which they are carrying on against the Germanic coalition. In addressing to the Provisional Government their hearty congratulations, the Allies desire to declare before public opinion and before the whole Polish people that they feel themselves at one with Russia in the idea of calling Poland once more into being as an integral whole." The second relates the formation at Warsaw of the nucleus of a Polish army. A telegram from the German Emperor "expressed the hope that a Polish army would soon be raised to collaborate energetically for the weal of its Fatherland." A message from the Emperor Charles was also read exhorting the Poles to show themselves worthy of the present decisive times and win new laurels for the glorious Polish eagle. General von Beseler then read an army order saying, among other things: "Polish comrades, I reckon on your obedience and discipline."

Which of these two examples will finally represent the action of England towards Ireland? In one we see the proclamation of faith in the full national freedom of a country as the first security of alliance and friendship. In the other we recognize the imperial claim to raise a force destined for the defense of the Empire by appealing to national aspirations, with a promise of an undefined freedom at some future time. The phrases addressed to the Poles by the two Emperors have a remarkable likeness to those which imperialists have addressed to Ireland concerning the glory of its soldiers and the weal of their Fatherland.

A letter in the *Times* of April 17 declares that "the Central Powers have not succeeded in raising any new military force in Poland." The army addressed by the General consisted of a Legion recruited for the Austrian army at the beginning of the war, which was brought to Warsaw and given a new name. The Irish, like the Poles, may reasonably prefer the doctrine of the Allies to the policy of the Kaiser. No Englishman can consistently claim a right to blame their decision.

London. ALICE STOPFORD GREEN.

Julianne's Anniversary

To the Editor of AMERICA:

Lest we forget, it is the second anniversary of Julianne's graduation from her fashionable convent school, and nearly a year has elapsed since the writer called attention to the failure, either of Julianne herself, or her teachers, to prepare her to take her place in life as an educated, self-sacrificing, Catholic woman, able and willing to do something "for God, for humanity, for the Church and for self."

When my original onslaught upon the fair Julianne and her cloistered and saintly instructors was published in these columns, the sagacious editors of AMERICA cautioned me to take to a cyclone-cellar without delay. Since then there have been times when I felt the far-reaching vision of the aforesaid editors. Lordly Abbots and Lady Abbesses, as well as lesser luminaries in the ecclesiastical orbit, have called me out of my name more times than I comfortably care to reflect upon. Even now, as I journey back and forth through the country, it is as much as my life is worth to visit certain institutions devoted to the inculation of female piety and learning.

But after all, the game has really been worth the candle, and graduation invitations and prospectuses that are beginning to roll in upon me are encouraging beyond one's fondest dreams. Let me instance one: The Seton Hill Schools, at Greensburg, Pennsylvania, in charge of the Sisters of Charity, have throughout the entire year manifested an extraordinary interest in every form of social service work, both for their undergraduates, and their alumnae. For the coming year they are adding to their regular course a chair of social service work, in charge of a cultured Catholic woman who is familiar with every phase of it, who has had experience in it, and who holds degrees from famous intellectual institutions that guarantee her to be no mere amateur. And the most refreshing part of it all is that these very Seton Hill graduates are the most enthusiastic workers in social service, once they become introduced to its genuine pleasures and its untold possibilities. Mother Seton was a pioneer, and her daughters at Seton Hill, Greensburg, are following closely in her footsteps. Congratulations.

Pittsburgh, Pa. THOMAS F. COAKLEY, D.D.

The Break in Christian Civilization

To the Editor of AMERICA:

In the issue of AMERICA for April 7 there appeared an article entitled "The Break in Christian Civilization," by Moorhouse I. X. Millar, in which there is the statement: "Archbishop Winchelsey with a Papal Bull in his hand had wrung from Edward I of England the concession that henceforth there was

to be 'No taxation without representation.'" I have been unable to locate any account of this fact in the "Catholic Encyclopedia" and I would appreciate your kindness or that of the author in referring me to an authoritative account of the transaction.

Brooklyn. JOHN H. DONLON.

[With regard to Mr. Donlon's request for referrences in confirmation of my statement that "Archbishop Winchelsey with a Papal Bull in his hand had wrung from Edward I of England the concession that henceforth there was to be 'no taxation without representation'" I submit the following from "Essays Introductory to the Study of English Constitutional History," by Resident Members of the University of Oxford, edited by H. O. Wakeman and A. Hassal. The object of the book, as we are told in the preface, is to set forth "the well-ascertained facts connected with the growth of our institutions." The proofs, moreover, were looked over by Dr. Stubbs, the great constitutional historian. As the assumption is still prevalent that constitutional government and modern liberties, despite the Protestantizing autocracy of Tudor and Stuart rulers, owe their origin, in some mysterious way, to Protestantism, I will quote the passage in full with the addition of a few pertinent comments:

> In the great constitutional struggle against Edward I, which resulted in the confirmation of the charters, and the acknowledgment by the king of the principle that taxation without the consent of Parliament was illegal, the Church, under Archbishop Winchelsey, played no small part. It was the opposition of the clergy to the taxation levied by Edward that stirred the opposition of the baronage. It was the combined action of the two estates that forced the king to yield. The motives of the spirituality were, it is true, by no means wholly patriotic. [The writer here is reading history backwards.] By the Bull "*Clericis laicos*," Boniface VIII had asserted the principles of clerical pretension and caste exclusiveness in their worst forms, by denying the right of the temporal power to tax the clergy at all; [For a correct estimate of this bit of Protestantism cf. Hergenröther, "Church and State," vol. 2, p. 98, English translation, edited 1876.] and the Bishops in supporting him pressed their spiritual allegiance to the Pope further than their duty to their country could possibly warrant. Nevertheless, directly opposition to the royal demands was begun, the clergy found sympathizers with their actions if not with their motives [Cf. "Catholic Encyclopedia," "*Clericis laicos*" and "England."] from among the baronage, and the question was at once raised to a higher platform, and fought out and decided on the higher ground of constitutional principle, instead of the lower one of clerical privilege. [The writer leaves out of account here the fact that Christendom was then a living reality.] By the institution of Parliament Edward I gave the answer to the great question how it was possible to combine national institutions with monarchical government, and the Church received the reward of her patriotism by the full recognition of the spirituality as an estate of the realm. The power which had taken the lead in the gaining of liberty under John, had done so much to consolidate liberty under Henry III, was under Edward I to form an integral and important part of the institution of Parliament, by which liberty was to be finally guaranteed and developed [Essay VI, "The Influence of the Church on the Development of the State," p. 300].

In conclusion I might add that Lingard deals rather cursorily with this whole question, but, as we learn from his letters, he purposely softened down many points from a fear lest he might antagonize prejudiced minds. (Cf. "Life and Letters of John Lingard," pp. 195-249, by Martin Haile and Edwin Bonney; B. Herder.)]

Woodstock, Md. MOORHOUSE I. X. MILLAR, S.J.

Cannibalism Among Snakes

To the Editor of AMERICA:

In reading Dr. Muttkowski's interesting article on "Maternal Instincts," which appeared in your issue of April 28, my attention was arrested by the following statement: "Cannibalism is widespread in the animal world, and the male, be he mammal, bird, snake, fish or insect, will only too frequently make a luscious meal of his offspring. So the female watches her mate just as diligently as she must watch a foreign foe. Indeed, this probably explains why so many animals will not tolerate their mates after the nuptials."

I do not know whether the inclusion of snakes under this general law is due to Dr. Muttkowski's possession of facts which have hitherto escaped most herpetologists, or whether it is simply an instance of one of those slight errors of hasty inference from which even great scientists are not always free. But, whatever its reason, I must record a modest doubt about the accuracy of the statement as applied to the ophidian order. I cannot find, either in the best authors obtainable or in the range of my own observation, any evidence whatever tending to show that the male snake ever molests either the eggs or the young of the female of his kind, or that the latter ever repels him from her society.

Permit me to adduce a few facts in support of this opinion, gleaned from a rather considerable experience in the capture and observation of living snakes. My experience, it is true, is limited to twenty-one species taken from Baltimore and St. Mary's counties, Maryland; but since this number includes two sub-orders and twelve genera, it may fairly represent the habits of the snake as an order.

First, my records show three instances of female snakes, the common garter snake, hog-nosed snake and milk snake, respectively, kept in captivity together with mates which they had accepted, in two cases subsequent to capture, and in one case previously. None of the females in question ever manifested the slightest hostility towards the male at any time after fecundation.

Secondly, I have reason to believe that the association of the male and the female terminates in the natural course within a couple of weeks after the fecundation of the eggs, even in the absence of hostility on the female's part. In the records of nearly a hundred captures I have only four instances of a pair of snakes being found near together, and all of these are marked by early dates. Two of these relate to oviparous species, namely, a pair of black racers found on May 7, and a pair of hog-nosed snakes on April 23. The eggs of these species would be deposited late in June, and would not hatch before about the middle of August. The other two instances alluded to concern an ovoviviparous species, the common water snake; and the dates on which the pairs were seen were May 4 and May 21. In these two cases the living young would be brought forth in August or early September. In no case, therefore, have I ever observed the male snake in the vicinity of the female within ten weeks before the time for hatching or for bearing the offspring.

Thirdly, the female snake already pregnant may be found alone at a rather early date. From a number of females captured under such circumstances I adduce a few dates of a representative range: common garter snake caught May 7; hognose, May 11; red milk snake, May 28; copperhead, June 20; copper-bellied water snake, July 2; common water snake, July 5; keeled green snake, July 5; worm snake (*virginia valeriae*), July 8. Of course in these cases, as well as in others not mentioned here, it could not be said with certainty that the male was nowhere in the vicinity of the female; but the fact that his presence was not evident, in contrast with the instances to the contrary already mentioned, makes it at least probable that the couple had parted company before the dates given in each instance. This receives additional confirmation in the light of a fact which I have often observed, that the female snake is usually the more timid and secretive, and therefore less likely to be in evidence than the male.

Fourthly, the food of most species of North American snakes is now well known, and statistics reveal the interesting fact that the greater number of these species are not at all addicted to "cannibalism." Thus, in the twenty-one species which I have had opportunity to observe only eight are certainly consumers of other snakes of any species, and only two others are even doubtfully so.

And, finally, the comparative scarcity of snakes, the small number of the offspring of most species, the multitude of their natural enemies of other orders, and the considerable economic value of about one-third of our known species, all tend to establish an *a priori* argument to the effect that nature, which "does nothing in vain," and ever tends to preserve the balance of her own marvelous harmony, would scarcely raise up an additional menace to the life of the young snake in the person of its male parent. It is just here that comparison with insect-life, for obvious reasons, must fail.

While, therefore, I am far from contesting the principle which Dr. Muttkowski so well states for the animal kingdom in general, I cannot but think, in the absence of positive evidence, that its application to the serpent order is unfounded.

Woodstock, Md. W. H. McCLELLAN, S. J.

"Let Them Get Acquainted"

To the Editor of AMERICA:

I am glad to see the topic, "Let Them Get Acquainted," come up for discussion. It is a matter in which I have been directly interested, and I hope it will be threshed out fully in the pages of AMERICA. The subject is a vital one, but its significance is much broader than indicated by Mr. Spearman in the original article in the *Ave Maria* and in your editorial comments, for the problem of getting acquainted exists not only in the colleges but also at home in the parishes.

Many priests seem content with helping their parishioners to become good individual Catholics, while as a matter of fact, this task is only the beginning of their obligations. In the parish the family is the unit, and all problems center around it. If the family continues, the parish continues, and it is the priest's business to see that it continues, as a Catholic family. The pastor should encourage the young's companionship, courtship and eventual marriage; if he does so, he will not have to complain of "old maids, of mixed marriages, and of stagnation." Let us come to the root of the trouble and face conditions as they are. Fact one: there are altogether too many unmarried women in many parishes; fact two: young men marry out of the parish; fact three: there is an astonishing number of mixed marriages; and fact four: some parishes are dying out or becoming stagnant. In one parish I have in mind in a northern city the conditions just outlined are a byword. "More devotions, more old maids, and more mixed marriages than any other parish in the city," they say of this parish, and the situation is approaching a scandal. Yet the pastor maintains a rigid attitude and will not countenance a healthy association of the young folk.

Several years ago in a discussion of the social evil with a number of physicians a prominent surgeon remarked: "Children go wrong because their parents and priests are short-sighted. Ministers of religion can write clever sermons advising people to be good, but when it comes to the practical problems of living and loving they are rigorous incompetents and do untold damage by their unbending views. Youth must play, has a right to play. And the tendency is that if youth cannot play licitly, it will seek illicit diversion. There is the solution: watch the play of the children, and provide opportunity for play. Given decent play, decent courtship and marriage will follow. All fulminations anent the social evil are unavailing, if preventive work does not supplement the corrective work. Fewer sermons explaining goodness, more practical work making it possible, that is what we need." These words apply to the problem of the parish. The criticism is severe, and to be fair I must say that priests are not always aware of the complaints. Why not? The ordinary man, thank God, has such reverence for the priesthood that he dares not object, or even insinuate that his priest may be wrong. But the failure to realize the trouble on the part of priests perpetuates it and does not remedy it. And a remedy is what we want.

You have offered the solution, "Let Them Get Acquainted." But to be effective, acquaintance should be based on mutual respect. And right here we touch a central difficulty. For in our Catholic colleges, one and all, and also in our parochial schools our boys and girls are not taught effectively respect and appreciation for young people of the other sex. The impression is fostered that girls are silly, weak, illogical. Conversely, as a convent girl put it, "We understood perfectly well that a male is something awful, with horns." As for association of boys with girls, Heaven forfend! Girls are good enough to amuse, they may be flattered, petted, tolerated, they may do for a momentary diversion, but they should certainly not be considered competent when it came to serious matters! Yet the same colleges and schools teach veneration for motherhood; they extol the influence, understanding, love, and virtue of the mother. Why then the disparagement of those future mothers, girls in their teens? And pray, whence the miraculous change from the "silly fool of a girl" into a "maternal fount of wisdom and virtue?" Ridicule for the girl, reverence for the mother—is this temporal distinction valid and logical? Yet this decidedly illogical attitude is deliberately fostered by our Catholic institutions. We would set an example to non-Catholics and we permit our own to drift away. We would convert the heathen, whereas conversion is imperative in our very midst. Strike at the core if you would remove the sore. By all means "Let Them Get Acquainted," but let this acquaintance be grounded on mutual respect, otherwise the results will be subversive of our aim.

As an example of what can be done let me refer to the work at the University of Wisconsin. Rev. H. C. Hengell, chaplain of St. Paul's University Chapel, does everything possible to promote the acquaintance of Catholic students. With his aid the Catholic Students' Association arranges semi-monthly Sunday evening socials, besides picnics, lectures, dances, and other recreations at which the students may become acquainted. Father Hengell very sensibly insists that the students attend. "Come to the socials. Meet the boys, meet the girls," he says. In fact he goes further and in humorous words, but with serious intent, he exhorts: "Attend and enjoy yourselves. Boys and Girls, come and meet each other. Let the girls select the boys they like, let the boys select the girls they like. Get acquainted, and then engaged, and do not wait too long to get married. I guarantee satisfaction, for I know of no finer lot of men and women than our Catholic students. Come, make your choice, and be satisfied!"

This is direct, but it is efficient. For an attendance of fifty is regarded as a minimal crowd, and 150 to 200 approximates nearly the usual number present at the socials. Incidentally the number of engagements of Catholic students thus initiated is inspiring. Friends too are made for Catholicism, for students of other creeds come frequently, and the number of converts is on the increase.

No doubt, chaplains at other State universities pursue a similar course with like results, but who will move our pastors to action? Devotions are excellent, but they are not all. The ladies remain unmarried, the men continue to seek wives among Protestants, and the parish goes to pieces slowly but surely.

Columbia, Mo. R. A. MUTTKOWSKI.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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The Heart of the Country

THERE were some who doubted, and others, but only a few, thank God, who gloated. The day of registration, they said, with disloyal exultation, would show what the country thinks of this war. Unacquainted with the spirit of democracy, which moves slowly but surely in the ways of justice, the gloaters thought that ranks of peaceful citizens could be transformed into efficient battalions of war, only by the scourge and the mailed fist of despotism. Today there are no doubters, and the gloaters stand convicted of accuracy in their contention, that the fifth day of June would manifest the country's attitude towards the war. It has done this unmistakably; it has proved that the American people, fully realizing the tremendous responsibilities entailed, are one with the Government in its solemn determination to push the conflict for liberty to a victorious close. "These solid lines of young men going to the places of registration throughout the country," said President Wilson in his address to the Confederate veterans, " shall be a signal to the world that all of America's manhood will serve, and that he who challenges the integrity of the United States, challenges their united strength."

There comes a time when it is good for a nation to realize that she must sacrifice. We have prospered and accumulated great wealth. We have come to war. We lay all of our wealth and spend our blood to show that it has been accumulated for the service of mankind. These too are the days of rejoicing, because we see at last why this great nation was kept undivided, and we see the purpose that we were meant to serve. We are to be an instrument in the hands of God to see that Liberty is made secure for all mankind.

Under the inspiration of these noble ideals, the American people have aligned themselves with the President. Authority has spoken, and the American people, forgetting the wild cries of disorderly elements too long tolerated, have returned to their pristine spirit of willing obedience to rightful authority. "We will give all that we have to the Government," wrote the Reverend F. X. McMenamy, S.J., in offering the hospital and the extensive laboratory facilities of Creighton University to Washington. That sentiment today expresses the heart of the country.

The Fall of "Free Speech"

A BAND of men and women in New York, with base imitators throughout the country, are considerably puzzled at the turn of events since the outbreak of the war. There is indeed reason for the bewilderment. Before the war, a soap-box orator might go to almost any length of intemperance, and, in the language of the police, "get away with it." Today he is hardly allowed to begin. To appear in Union Square with a soap-box and the air of one having a "message" is as safe as it would be to enter those sacred precincts attired in the uniform of the Kaiser's favorite bodyguard. The soap-box person is an alien, a suspect, a joy to the secret service and a prey for all minions of the law. Under this intensive espionage, he is rapidly taking his place with the four-toed horse and the dodo.

Few will regret his passing. Many will wonder why he was not long ago suppressed. To allow an irresponsible crank with a ready flow of language, to advise a crowd of oppressed workers to "blow up the L," or to flout the conscription law is really not conducive either to the establishment of social justice, or to the general welfare of the community. The bitter attacks on the American Government, protected by a short-sighted, criminal tolerance during the last few years, are beginning to bear their natural fruit—treason. Perhaps the exigencies of war may teach us, among other things, that free speech, a precious right in a republic, was never intended to serve as a stimulus to disorder or as a shield for lawbreakers. The lesson may cost much, but it will be worth the price we pay.

It would seem that we are beginning to learn. Only a few months ago, even the most disgraceful of these violations of public decorum, were reported by various New York journals of lofty pretensions but small intelligence, as evidence of "the awakening of a higher social consciousness." Today these journals jeer at what they once encouraged, while the formerly quiescent police have adopted a new policy. The "uplifter" is no longer allowed to insult the courts, to defy the public authority, and thereafter be dismissed with a fine, paid at once by some crack-brained admirer. In place of these theatricals, the "uplifter," of whatever degree, is quietly interned in a deep, dark cell, where he will be allowed ample time to reflect on the maxim, that once set in motion, the mills of the law may grind exceeding fine.

The new plan is achieving admirable results. It is a

further point of interest to note the identification of a certain aggressive group of birth-controllers with the opponents of the Government's war policy. But today, in the presence of the police, accompanied by stenographers in sufficient number, the once blatant Emma Goldmann-Alexander Berkmann-Abraham Shiplacoff combination is reduced to unbroken silence. In one respect, however, the combination remains unchanged. Even though the meeting has been as placid as a Quaker conventicle, the "uplifters" invariably conclude by taking up a collection.

Coming "To Their Own Again"

DR. ARTHUR ANDERSON MARTIN, a Protestant physician from New Zealand who joined the first British Expeditionary Force, tells in his interesting war-book, entitled "A Surgeon in Khaki," how the Sisters of France have "come to their own again," and pays the following enthusiastic tribute to their efficiency and devotion:

> The nuns at this hospital [Bethune] were simply splendid all through, and I can quite understand how the religious Sisters have come to their own again in France. From the earliest times and up till about eight years ago all the nursing in the French hospitals was done by Sisters belonging to the various Religious Orders. Then came one of the big political upheavals for which France has been so noted in the past, and the nursing Sisters gradually disappeared from the hospitals, owing to the hostility of the State to the Church and all connected with it. The nursing Sisters of these Orders were at the time of this change well-trained medical and surgical nurses. As they were no longer able to exercise their professional skill, and no more of the younger nuns were trained in nursing, it followed that on the outbreak of war only the older nuns were capable of undertaking skilled nursing in the many hospitals. The demand for nurses was a clamant one, for from the very beginning of the war there were large casualties. It was said that the nursing by the lay sisters who succeeded the religious Sisters was not of such a high order as in the old days owing to the absence of the strict and rigid discipline, the very fiber of the life of a Sister in religion. I have heard this both from French surgeons and from visiting British surgeons. . . . It was at this critical phase that the Franciscan Sisters, and the Sisters of other Religious Orders, quietly took their places beside the wounded French soldiers. Just as quietly they opened up their convents, churches, and buildings, warehouses, chateaux, cottages, railway waiting-rooms, and turned them into hospitals for the wounded and sick men. Working tirelessly night and day, knowing no fatigue and shrinking from no task or danger, and glorying in their mission, they performed marvels. The younger Sisters were put to subordinate nursing duties, and so rigorously trained by the elder ones in the principles of nursing. . . . I do not think that any future government of France will ever dare to oust the religious Sisters from the hospitals. These quiet-voiced, simple-robed women, carrying help and compassionate pity in the welter of blood and slaughter, have come "to their own" again.

The "lay sisters" Dr. Martin speaks of were the secular nurses, it should be explained, who took the place of the banished religious, but whose professional skill was not found to be of such a "high order" as was that of the Sisters they supplanted. To the thoughtful Catholic, however, there is nothing particularly remarkable in the spectacle that so impressed the "Surgeon in Khaki." For those noble French Sisters are simply doing now what the Church has been doing all through her history. The gift of irresistible energy and resourcefulness is hers, and nothing can keep her from exercising the Divine mission of teaching, healing and reconciling. If the Church's enemies refuse to let her undertake this work or that, she will meekly turn to another. If she is driven out of a country, she stands just beyond the frontier, and seizes the first opportunity to return and minister to the dire needs of those who banished her. If the Church is not allowed to teach, she will nurse the sick. If she is not permitted to preach to Catholics, she goes forth to evangelize the heathen. The Catholic Church is the only institution in the world that can always afford to bide her time and be patient, for against her, according to the Divine promise, the gates of hell shall not prevail. Not only in France but everywhere else as well, the Church will "come into her own" at last.

The Myth of the Free Press

AN alleged company for the manufacture of automobiles has finally been caught in the toils of the law. The crew of financial pirates in charge of this rakish craft will soon, it is hoped, exchange their quarters for the quiet precincts of some Federal penitentiary. But the real promoters will go scot free. In fact, they will profit by their connection with these freebooters. They are the newspapers which, for a share of the booty, gladly opened their pages to advertise what they must have known to be a plain swindle. In other words, these "guardians of public morality" deliberately formed a partnership with a company of thieves.

The terms may seem harsh, but they are literally true. Without the aid of the newspaper, the financial pirate might unfurl a flag, but he could hardly scuttle a ship. The newspaper is his indispensable ally. It gives an air of respectability to schemes which are lower than highway robbery or housebreaking. It trades on the propensity of thousands to take as true whatever they see in print. It reduces to a system the playful, if inelegant, dictum of Barnum that "A sucker is born every minute," by teaching the thief how he can take advantage of the victim, and find temporary refuge in the dubious respectability of its columns. The editorial page of such publications frequently outdoes the best efforts of the lamented Pecksniff in unctuous piety, but the advertising department is conducted by hypocrites of another variety. These gentry are pastmasters in the art of gracefully inverting a reader for the purpose of emptying his pockets, and in the allied art of first applying a blackjack in case of objection.

Today there are few things, it would seem, that dozens of newspapers, commonly accepted as reputable, will not do for money. In New York the courts have recently

sustained the Commissioner of Licenses in his ruling against a malodorous film. It has been instructive to note how the various city and dramatic editors rushed to the defense of the offending film company: a complete course in "How to Conduct a Modern Newspaper" could be had by observing that the heartiness of the attack was in direct proportion to the amount of advertising placed by the film manufacturers. Reedy was right. We have no free press in this country, but we have something that the newspapers like better. It is the myth of the free press. A myth imposes no obligations, and may confer a certain distinction. As long as the receipts in the advertising department are untouched, the press will continue to cherish the myth.

The Banning of Starch

NONE of the decrees issued by the British Food Controller is likely to have more revolutionary effects than his edict forbidding the manufacture from cereals of starch for laundry work. For today are not the usages and customs of polite society based to a large extent on starch? But if the stiff dress-collar, with all its adjuncts, modifiers, concomitants and consequences must go, the changes that may ensue in the field of ethics, economics and literature are sure to be called "epoch-making" indeed. For now that the starching of collars, cuffs and shirts has been declared a felony, tall hats and long coats will doubtless "go out," too, and what is "fashionable" in gentlemen's neckwear and jewelry will be radically altered. After the disappearance of the comfortless collar, the cuirass-like shirt and the sheathing cuff, softer fabrics and brighter hues may come into vogue and men will be as gaily clad as when knighthood was in flower.

The revolution in dress may be accompanied by as radical a change in manners. Whatever laws of etiquette have starch as their foundation may grow obsolete, social intercourse will perhaps be marked by more simplicity and less pretense than now, and conversation, being freed from that stiffness and formality which the highly starched are prone to affect, will be easier and pleasanter.

With the passing of starch from dress, perhaps no further traces of it will be found in our literature, either. An artificial, bookish and pedantic style of writing will be as unpopular as stiff cuffs, readers will insist that the characters in their novels must behave like human beings and talk as naturally. Just what sort of verse the starchless poet of tomorrow will write, no one can predict, though it cannot well be freer than that we have today. Be that as it may, let us hope that the edict which banishes starch from the laundry to the kitchen, or from clothes to character, so to speak, will result in a thorough stiffening of the moral fiber, of the courage and endurance of all, both in this country and in Europe, who are fighting to make the world "safe for democracy."

The Film Fraud

LAST year a young woman, about to appear in the films, adopted the not unusual expedient of employing a press-agent. The lady claimed to be a Catholic and spoke with soulful emotion of her hallowed days at the convent school. These two items were sufficient. Lighting another cigar, the press-agent penned an idyllic story of life in a convent and of the young lady's part in it. Her whole purpose in life, he represented the actress as saying between her sobs, drew its inspiration from cloistered shades. Never had she forgotten the lessons of those early days. Her ambition was not to make money, far from it, nor even to further the cause of art. She would be happy could she only know that, in her humble way, her efforts would bring before the world the sweet and ennobling message of the Catholic Church. Only when all this "stuff" was mimeographed and sent to a number of clergymen, did the press-agent push his hat back on his head and sigh a deep sigh of contentment over work well done.

At the latest accounts, this soulful young woman was sharing with the world the sweet and ennobling message of the Catholic Church by appearing in films which invariably engage the attention of the police and others interested in the suppression of vice.

The lesson is fairly clear. The individual, whether actress or politician, who uses religion as an advertisement is a plain fraud. As a corollary, it may be added that the Catholic school would do well to return a negative to its children who ask the benediction of their Alma Mater upon their histrionic efforts, and to invoke the law when this benediction is assumed, ungiven. Mary Andersons are few today.

The New Prison Reform

A HARD head and a soft heart make an excellent combination. But when the first ingredient is also soft, look out for disaster. Especially, if you are an "uplifter," or a prison reformer.

No one seems to know the precise cause, or causes, of the recent riot at the Joliet penitentiary. Joliet was "a model institution." It had an honor farm, and, within walls, a well-developed honor system. It has also had a rebellion. The results, half a dozen dead and wounded guards and convicts, are plain enough for even a reformer to see.

Sing Sing and Joliet are not strong arguments for the new penology. The extent of maudlin sentimentality at Joliet is clear from letters regularly written to the convicts by a band of women styling themselves "The Oriental Esoteric League." Some of these foolish women have learned what blackmail is. Others, possibly, may soon be subjected to the inquisition of the Federal mail authorities.

Modesty may be only a taboo, but it is something that even prison reformers may well retain.

Literature

THE ONE INGREDIENT: THE STORY

JAMES B. CONNOLLY

TO begin with Homer: Homer's books are made up of stories: of the siege of Troy in one volume, of the wanderings of Ulysses in another. Blind Homer, with his dog on the end of a string, had every night of his life to beguile his bed and board from some innkeeper. Others were also tramping the dusty highways, and most of them with the same beguiling lever—the legends of the gods and near-gods; but Homer must have had a touch the others lacked, else seven cities later would not have been claiming him for their own.

Homer rolled out his hexameters to little groups in small villages; doubtless he strummed his lyre to the more impassioned periods. But as an increasing population developed larger communities, as larger bodies of people required entertainment, the wandering bards passed out of fashion; perhaps their ancient gift was lost. At any rate, the theater came into vogue. Once settled into their seats at a theater, people like to stay awhile; they have spent time and energy in getting there; they do not feel like hurrying away, and so the playwriters had to take Homer's or somebody's tale, pad the dialogue, give the actors a chance to strut, the chorus time to wail, and there you were—an afternoon gone. But always the story.

In Elizabethan days the lamenting choruses were long gone out of fashion, but people still liked to have things explained. They have seen and heard, and they understand, but they wish to be assured in set terms. So the Elizabethan playwrights gave them rounded periods of exposition, sonorous periods wherewith the human voice might have play. But in giving them the periods they never forgot the story, taking it from Bandello or Boccaccio or wherever else they happened to find it. When Shakespeare threw his stories into play-form and swelled them out with large words, it was because he, like the others around him, was accepting conditions as he found them.

In speaking of Shakespeare we sometimes forget that he was the best story-teller of his day. It is always the story; and above all, the story of action. Action, action, always action. Shakespeare gave his audiences the rounded periods, but also he gave them action. In his 'prentice days he stuffed his plays with blood and thunder—the dawning story-teller's notion of action, which, his instinct told him, was the thing needed. When he had learned restraint and become the master-craftsman of his day, he still gave them action, but action that satisfied high intelligence.

And Homer the same. Homer never let his weary wanderer rest; poor Ulysses was forever ending one thing only to begin another, and Vergil imitated Homer. But take it long before Homer. The collections from Oriental days, the Arabian Nights, the Books of Buddha, are jammed with stories of people doing things. The Old Testament is replete with great stories of action. The New Testament is gemmed with stories; i.e., the parables of Christ. Dante planted moving stories all through the Divine Comedy. The best-read history of all times is probably Plutarch's Lives; and Plutarch's was the method of the born story-teller: salient characterization, compact description, swift narration, dialogue which revealed character.

When a widely read Frenchman wrote his best-known novel he did what Homer did in the Odyssey: he wrote a series of action-stories and glued them together with whatever compound would serve the purpose. When an Englishman wrote his chief novel he did what Homer and all the masters had done before him: he wrote a series of stories against an interesting background and charged them all to one character, his hero.

The laborious etching of infinite detail, the stipple work of the minute reporter, the painful studies of the morbid—that never lives past the generation of its birth. The sweep of big people with big ways is what lasts. Of camp or court or busy mart, of wide plains or rolling seas or wind-swept hills, of little towns or crowded alleys they may be; and what people you please—kings or paupers; but always they must have the sweeping stroke of men who not only think, but do.

Old Homer's villages could not read, nor before him could the campers around the desert fires; and so the telling of the story by word of mouth. Shakespeare's audiences could rarely read, and so the telling of the story by word of mouth and action of body. Homer talked to scores at a time; Shakespeare to hundreds. The story-teller of today, through the medium of print, may have his hundreds of thousands for a single recital.

The indispensable ingredient seems to be the story. And the man who held the attention of the desert tribes in ancient days is the same man the magazine editors are combing the country for with a fine-tooth comb today. The story is what the people want to hear—the lisping child pleads for it, the matured mind looks for it. The story is what the ages have always wanted. And, judging by the records, it is the short story; at least, the stories which have survived the ages are all short stories.

BOOK REVIEWS

A Surgeon in Khaki. By ARTHUR ANDERSON MARTIN, M.D., Ch.B., F.R.C.S. ED. Popular Edition. With Illustrations. New York: Longmans, Green & Co. $1.00.

Maple Leaves in Flanders Fields. By HERBERT RAE. With an Introduction by Admiral Sir ALBERT MARKHAM, K.C.B. New York: E. P. Dutton & Co. $1.75.

The Land of Deepening Shadow. Germany at War. By D. THOMAS CURTIN. New York: George H. Doran Co. $1.50.

The first of these war-books is an account of a New Zealand doctor's experiences and impressions while serving at the front two years ago. His sharp criticism of the lack of organization that characterized the British Red Cross department in those days should be of service to us now, and his description of a surgeon's duties and adventures is very interesting. "I have not met any one yet who liked the war, except artillery officers," he writes, for they now have countless opportunities, it seems, to bring real artistry to the practice of their profession. He calls Mgr. Bickerstaffe Drew "the bravest of the brave," and is enthusiastic in his admiration for "the Church that can produce such a man as Monsignor." The author bears the following testimony to the revival of religion in France:

> One has only to be a little time with the French troops in the field to recognize and be impressed by their deep attachment to the Catholic Church. I visited many churches in France and Belgium during the earlier stages of the war, and at all hours, and have always found, sometimes few, sometimes many, Belgian and French soldiers on their knees and devoutly at prayer in the sacred buildings. Women, of course, were always to be seen there, but that was not surprising. It was surprising to see so many soldiers. The French soldier takes his religion seriously in these days, and is not ashamed, whenever the opportunity occurs, to enter a church and pray.

"Herbert Rae" is the pen-name of a soldier in the "Pompadours," one of the first Canadian regiments to reach the front. In a light-hearted, "American" way he describes the organization of the contingent at Valcartier, its training on Salisbury Plain and its service in Flanders, where three-fourths of the

Pompadours' officers and more than half their men were among the wounded, slain or missing. The author's experience is that "Shrines and crucifixes don't get hit."

Mr. Curtin is a young war-correspondent from this country who entered Germany soon after the present conflict began, and seems to have made good use of his eyes and his head. He sets down in a straightforward way his impressions and conclusions, refuses to believe everything he was asked to believe, and relates his experiences convincingly. The author gives examples of the songs of hate the children sing, and the sermons of hate the ministers preach, has an especially interesting chapter on the perfection of the German spy-system, tells how the "League of Truth" regards America, and gives some important facts about "Germany's Human Resources." Mr. Curtin concludes that a country "where force and only force is held to be the determinant internationally of mine and thine" is a perilous neighbor. W. D.

A Memorial of Andrew J. Shipman: His Life and Writings. Edited by CONDÉ B. PALLEN, Ph.D., LL.D. New York: The Encyclopedia Press. $2.00.

"This volume," says its foreword, "is for a testimonial of the high esteem and admiration in which the late Andrew J. Shipman was held by his friends. . . . It is also, in a measure, the perpetuation of some of his many achievements in numerous fields of activity, as well as an inadequate though affectionate tribute to his virtues as a citizen and a churchman." In the comparatively brief biography the memorial gives of this able lawyer, publicist, philanthropist and writer, and in the selection of thirty-two of his articles and speeches, this intention is concisely, tactfully and conclusively carried out. The readers of AMERICA were frequently instructed and entertained by his contributions on current topics, always authoritative and convincing. Some of them have been included in this collection, which, it is truly claimed, illustrates the depth of his learning, the breadth of his life-work and the clarity of his judgment in working out the details of his many activities. What he did to fix the status of the Catholics of the Eastern Rite in the United States alone would be a monument for any ordinary man, but it was only one of the numerous accomplishments that hard-working, conscientious and thorough effort placed to his credit. Those whose good fortune it was to be brought under the immediate charm of his personality, remembering now a character so faithful and modest, and so considerate and helpful, must lament how heavy a loss his all too early death has been to that lay apostolate so greatly needed in these times. The volume in which Dr. Pallen has gathered the proofs of Mr. Shipman's remarkable mental equipment and indefatigable industry should be an inspiration to many other Catholic laymen. T. F. M.

Social Diagnosis. By MARY E. RICHMOND. New York: The Russell Sage Foundation. $2.00.

An Introduction to Social Psychology. By CHARLES A. ELLWOOD, Ph. D. New York: D. Appleton & Co. $2.00.

"Social Diagnosis" is another evidence of the trend towards the study of the individual, which is accomplishing valuable results in pedagogy and sociology. In practical social work as in the classroom, there is always a tendency to shirk the unpleasant task of examining minute details and adjusting differences, and to substitute for this intensive work, the easy-going methods which "lean too heavily on rules and formulae." Both rules and formulae may be quite correct, and both, in a given instance, thoroughly out of place. Their proper use depends altogether on the condition of the patient; and no diagnosis is anything but dangerous, if it is not the outcome of an intelligent study of the individual. "No matter how mean or hideous a man's life is," writes Cooley, quoted by Miss Richmond, "the first thing is to understand him; to make out just how it is that our common human nature has come to work out this way." Miss Richmond's main object, it may be said, is to drive home this fundamental lesson. She does not omit careful instruction in methodology, but she knows well that plans, tables, and statistics are merely helps to the investigator, in his work of reconstructing "the broken career." Possibly the part of religion in this reconstruction is somewhat underestimated; on the whole, however, Miss Richmond's book is a contribution of real value to the literature of social work.

The same favorable judgment cannot be passed on Dr. Ellwood's study, based on the assumption that "It is impossible to regard human society as anything more than a development of animal association, just as it is impossible to regard man as anything else than a highly developed animal." This view of man is further stressed in the negative answer to the question: "Is cultural evolution due to the working of an absolutely new factor which we do not find in the animal world below man?" Proceeding from an assumption incapable of proof, it is not strange that Dr. Ellwood soon loses himself in a maze of metaphysical speculations. Insisting eloquently on society's need of religion, it is interesting to note that by "religion" he understands "a religion of humanity, which will make the service of man the highest expression of religion." The contrast between this new concept of religion, and religion which finds its highest expression in the service of God, could not be expressed more strongly. P. L. B.

Hallow-e'en and Poems of the War. By W. M. LETTS. New York: E. P. Dutton & Co. $1.25.

Poems and Parodies. By THOMAS KETTLE. New York: Frederick A. Stokes Co. $1.00.

A Celtic war-note is dominant in these two volumes of verse. W. M. Letts' stanzas on "The Spires of Oxford," quoted in our columns on its first appearance, is one of the best poems the present conflict has inspired. Somewhat similar in theme are the musical lines entitled "July, 1916," which end thus:

Here in happy England, the summer pours his treasure
Of grasses, of flowers before our heedless feet.
The swallow-haunted streams meander at their pleasure
Through loosestrife and rushes and plumèd meadow-sweet.
Yet how shall we forget them, the young men, the splendid,
Who left this golden heritage, who put the summer by,
Who kept for us our England inviolate, defended,
But by their passing made us December of July?

"Ad Mortuum" is the general title of a tender sonnet-sequence, *"Rosa Mystica"* and "Our Lady of the Lupins" are this High Anglican's tributes to the Blessed Virgin, the praises of "Tim," an Irish terrier, are pathetically sung in two poems, and here is "The Wish" of an Irish sweetheart:

O man of my heart, I have asked this of God,
A little white house that faces the sun
And yourself to be coming in from the fields
When the day's work is done.

I have told it to God, the wish of my soul,
The little white house at the butt of the hill.
With a handful of land and some grass where the goat
Could be eating her fill.

White walls and nasturtiums, the yellow and red
Climbing upwards to cling to the straw of the thatch,
And a speckledy hen with a dozen fine eggs
That she's wishful to hatch.

The two of us there by the side of the hearth
And the dark lonely night creeping up to the door,
Your smile and your handclasp, oh! man of my heart,
I am asking no more.

Personal, Early Poems, Translations, Miscellaneous, Political, and War Poems are the captions under which are arranged the twenty-eight "Poems and Parodies" left by Thomas Kettle, the Irish leader who was slain in France last fall. The best of the "Poems" is his widely-quoted sonnet "To My Daughter Betty," and the following lines, "After Mr. Kipling," are from the author's best parody:

Yes! Sneerin' round at Irishmen, and Irish speech and ways
Is cheaper—much—than snatchin' guns from battle's red amaze:
And when the damned Death's-Head-Dragoons roll up the ruddy tide
The *Times* won't spare a Smith to tell how Dan O'Connell died.
For it's Paddy this, and Paddy that, and "The Fifth'll prate and prance!"
But it's "Corks and Inniskillings—Front!" when Hell is loose in France,
When Clare and Kerry take the call that crowns and shrapnel dance,
O' 'tis "Find the Dublin Fusiliers!" when Hell is loose in France.

Recollections of a Rebel Reefer. By JAMES MORRIS MORGAN. With Illustrations. Boston: Houghton Mifflin Co $3.00.

Mr. Morgan has led a stirring and eventful life, which is reproduced with picturesque detail and all the charm of a breezy and unconventional style in the 480 pages of this autobiography. The author has seen life from many angles and under many skies. An officer in the Confederate navy on his resignation from the U. S. Naval Academy at Annapolis at the beginning of the Civil War, blockade-runner, river fighter on the Mississippi, lieutenant-colonel in the Khedive's army in Egypt, U. S. Consul-General at Melbourne: such have been some of the offices and duties which fell to his lot. In all of them he seems to have been keenly interested. He always writes with evident sincerity and without parade or self-consciousness and everywhere shows himself a true and gallant son of the old South for whose cause he fought when little more than a mere boy.

Mr. Morgan brings the reader to sea with him in the old Confederate sloops and cruisers, and we meet Warley and Semmes. He paints in dark colors the trials of the South in the troublous times of Reconstruction. The book has not the fine literary flavor of Dana's "Two Years Before the Mast," but the style has the smack of the sea in it now and then, yet makes no pretense to distinction or elegance of form. It runs smoothly and just a little saucily, like the Alabama scudding before the wind. The author's picturesque and energetic phrases remind one of the yarns which were "swapped" on deck between watches by the gallant tars of the Confederate ships. We are quite sure that boys and all those who love a story of adventure and daring, and like to get a glimpse into strange countries and meet the figures of the past, will be delighted by the life-story of this gallant and talkative but always interesting "Rebel Reefer." J. C. R.

Standards. By W. C. BROWNELL. Charles Scribner's Sons. $1.00.

Mr. Brownell is happily conservative in his estimate of life, art and letters. He believes in standards that have been established not by mere feeling, fashion or caprice, but rather in standards that have been formed gradually and normally by the broad, intellectual experience of those who have learned best what a standard should be. Neither life, nor art, nor letters can be given any adequate evaluation by standards that are set up and knocked down easily. Life, art and letters must receive individual interpretation, it is true, but when the objective purpose of things is destroyed on the hearthstone of pure subjectivity, there results only a perversion which can be neither worthily defended nor rationally excused.

It is too bad that Mr. Brownell does not develop his theme with greater clearness. First, he does not start us with a good understanding of what a standard is. For a standard is a chosen exemplar supreme in its order. According as other objects or acts in the same order conform to the exemplar, they take on their degree of excellence. Now, obviously one should not expect these essays to be written after the manner of philosophical treatises. None the less, every serious essay should have its theme clearly stated, and developed with due logic and precision. This the author fails to do. Furthermore the style is unhappy. The author shows, at times, that he can write clearly; but he so often uses involved and disjointed sentences, that there is little pleasure in following his mazes, and less satisfaction. Sentences are the light, so to speak, that guide one to the idea. If the light be dim and uncertain, one goes with difficulty and easily loses one's direction. F. J. McN.

The Former Philippines Through Foreign Eyes. By AUSTIN CRAIG. $2.50; **Philippine Progress Prior to 1898.** By CONRADO BENITEZ and AUSTIN CRAIG. Manila: Philippine Education Co., Inc. $1.25.

The purpose of these publications is indicated in the opening lines of the first volume's title page, "A source book of Philippine history to supply a fairer view of Filipino participation and supplement the defective Spanish accounts;" and the animus of the compiler, Mr. Austin Craig, appears in the first sentence of the preface to the second volume: "Among the many wrongs done the Filipinos by Spaniards, to be charged against their undeniably large debt to Spain, one of the greatest, if not the most frequently mentioned, was taking from them their good name." In other words, this faculty member of the University of the Philippines implies that Spanish historians could have been fairer in their treatment of the Filipino, that Spanish histories of the Philippines are defective, that Spain did many wrongs to the Filipinos and that Spain took from the Filipinos their good name. While these are all serious charges, only the last one will be examined here. In accusing the Spaniards, without offering a shred of evidence in support of the charge, of robbing the Filipinos of their good name, the author is himself robbing the Spaniards of their good name. He says: "Spanish writers have never been noted for modesty or historical accuracy . . . in order to fabricate a sufficient showing for over three centuries of pretended progress [they were] led to the practical denial of human attributes to the Filipinos found here by Legaspi."

While it would be a simple task to refute Mr. Craig from numerous reliable sources, it will be more entertaining to show from his own compilation that he is really the one who is robbing the Filipinos of their good name. Regarding Jagor, the first of the authorities Mr. Craig quotes, he speaks as follows: "Jagor's (book) is indispensable"; "the most valuable book"; "has never been surpassed"; "excels all its predecessors." Let us listen to Mr. Craig's recognized authority on the Philippines. In direct contradiction to the author's statement of "lamentable lack of progress since the first few decades," which the Spaniards explained "by attributing savagery to the people Legaspi found," Jagor tells us that:

> The greater order which reigned in the Philippines after the advent of the Spaniards and still more the commerce they opened with America and indirectly with Europe had the effect of greatly increasing the Island trade (p. 13). The arbitrary rule of their [the Filipinos'] chiefs and the iron shackles of slavery were abolished by the Spaniards shortly after their arrival; and peace and security reigned in the place of war and rapine (p. 37). It would be difficult to find a colony in which the natives taken all in all feel more comfortable than in the Philippines . . . though legally not on an equal footing with the latter [the Spaniards] they are by no means separated from them

> by the high barriers with which, not to mention Java, the churlish reserve of the English has surrounded the natives of the other colonies (p. 34).

A series of short articles entitled "The Beginnings of Philippine Nationalism" (vol. I, p. 118) seems to have for its object to show that the friars were the enemies of the Filipino and that the native clergy were unjustly treated. Mr. Craig begins the first of these articles with the words "The third of a thousand years during which Spain misgoverned the archipelago that Magellan had discovered for her was a period of Philippine preparation." But here is what Craig's "indispensable" authority, Jagor, has to say about the Spanish clergy:

> "The subjection (of the Philippines) was chiefly accomplished by the assistance of the friar Orders, whose missionaries were taught to employ extreme prudence and patience. The Philippines were thus won by a peaceful conquest" (p. 38). "The priests were the only protectors of the unfortunate Filipinos" (p. 117). "They [the friars] were most hospitable and kind to me" (p. 111). "The priests of the Philippines have often been reproached with gross immorality. . . . This may be true of the native padres; but I myself never saw in any of the households of the numerous Spanish priests I visited anything that could cause the least breath of scandal" (p. 114).

Of the Filipino priest Jagor says: "The average native priest, of those I saw, could hardly be called a credit to his profession. Generally ignorant, often dissipated and only superficially acquainted with his duties, the greater part of his time was given over to gambling, drinking and other objectionable amusements" (p. 123). And of the Filipino people the "most valuable book" of Jagor says: "The inhabitants of the Philippines have a great love for strong drink; even the young girls occasionally get intoxicated" (p. 100).

Parallel with this indictment let us quote from De Comyn, the Spanish writer whose article on "The State of the Philippines in 1810," Craig republishes. "The native of the Philippine Islands is by nature so sober that the spectacle of a drunken man is seldom noticed in the streets; in the capital where the most corrupt classes of them reside, it is admirable to see the general abstinence from a vice that degrades the human species" (p. 400). But De Comyn is a Spaniard and according to Craig "Spanish writers have never been noted for modesty or historical accuracy."

Who is it, then, that is "taking from the Filipinos their good name?" The Spaniard who praises their sobriety, or the American Professor at the University of the Philippines who has resurrected the dead work of the German maligner of the Filipino? It may be remarked in conclusion that Mr. Craig's obscure, laboring and ambiguous phraseology stands out in marked contract to the clear, well-written, scholarly article of his Filipino colleague, Professor Conrado Benitez.

P. M. F.

Reveries of a Schoolmaster. By FRANCIS B. PEARSON. New York: Charles Scribner's Sons. $1.00.

The seasoned reviewer is always slow to align his judgment with that of publishers in the laudatory estimates of their wares: experience has taught him to be cautious. But here he is glad to agree with Charles Scribner's Sons when they say that these "reveries" disclose a charming personality, and that "they abound with keen common-sense, good-humor, and homely art." The essays do not, as the title of the book might lead one to believe, constitute a series of reflections dealing wholly with theories and methods of education. Of theory there is little or nothing, and of methods nothing that is formal and of the carefully chiseled sort. Rather you meet with a novel, homely, genial and refreshing presentation of the truths underlying the time-honored ways of successful teaching; and—thank goodness!—you are not told to a nicety just what manner of brain-waves is set in motion by this or that subject of the curriculum.

The titles of the essays are as original as those in Thring's "Theory and Practice of Teaching," and the essays themselves do not fall short of their titles in suggestiveness. If you would be convinced that knowledge is power, you must by all means read the essay on "Forefingers." You could hardly imagine how anyone could prove his point by an appeal to his left forefinger or his experience with a barber, but the author does succeed in doing so. If you would learn some of the things you should not do, supposing you are anxious to insure discipline, then you cannot leave unread the chapter on "Rabbit Pedagogy"; there you will find one kind of suggestion you must avoid as you would fire. Brer Fox's experience with Brer Rabbit is cleverly introduced to illustrate the advice. You will undoubtedly be the wiser for having read and pondered over the author's commentary on Van Dyke's four rules on the art of living. After reading about the writer's boyhood friend, "Sant," your mind will wonder back into the past to discover how many Sants you were fortunate enough to count among your friends. The essays entitled "Lanterns," "Make Believe," "My Speech" will surely remind you of Lamb's genial humor, and the one on "Beefsteak" is a delicious bit of satire on the theory of vocational education such as Elia himself might have written.

Many of the essays—most, in fact—contain reminiscences of country as opposed to city life, and of the hints that may be gleaned from nature on the art of dealing with living things such as boys and girls. Is this a partial reason why it is considered by many that the ideal university should be removed from the din and smoke of the city? At all events nature has taught this ardent admirer many a helpful lesson. A few touches here and there will reveal to the reader that the author is a Protestant, with a Protestant's ideas of salvation, propriety of conduct, and the like; and occasionally he may meet with just a suggestion of naturalism. But these are only touches, incidental, and affect little the general excellence of the essays. These papers can be heartily recommended to all lovers of the desultory and light essay, as well as to those who have spent some years in the classroom. They are sure to act as a tonic to the jaded mind and a stimulant to reflection on the ways and thoughts of boys.

J. A. C.

Sinbad the Sailor: His Adventures with Beauty and the Peacock Lady in the Castle of the Forty Thieves: a Lyric Phantasy. By PERCY MACKAYE. Boston: Houghton Mifflin Co. $1.25.

Of this dainty opera, described as a lyric phantasy, it is only an apparent paradox to say, despite all its graceful and artistic lyricism, it is in the factor of phantasy as unfolded in the extended stage-directions that the "fine frenzy," in a high order of poetic creation, stands most strikingly revealed. Mr. Mackaye, skilled as he is in pageantry and all the machinery of civic masques, seems to have wrought with an eye single to the possibilities of spectacular presentation. Yet the book is easy and delightful to read. In phrases of a true poet's prose, his directions so easily create background, dramatic settings and an atmosphere of wild but realistic illusion that the reader succumbs perforce to the enchantment.

In a deep forest it is snowing hard; frozen, scraggy boughs, with prickly leaves, writhe mournfully in the blast; for a moment a poor charcoal-burner, supporting the ragged form of a young girl, struggles silently against the storm; such, in miniature is the *mis-en-scène*. Then, by some wizardry of transmutation, the old man emerges as Sinbad the Sailor with his daughter, Beauty, *en route* through enchanted gardens, magic halls, vistaed palaces of dream-wrought splendor and magnificence, the moonlit haunts of wraiths and genii, specters and

sprites of every name, to meet the Beast who, through some Circean sorcery, conceals beneath his shaggy features the radiant personality of a prince. The action moves apace. However fantastic the conceptions, the dénouement is cleverly contrived, without a sense of extravagance or shock. The piece has all the unwavering, childish verisimiltude of the fairy tale. With never a line to raise a blush, the forty thieves furnish a strain of rollicking mirth; and the gallant Sinbad, despite the spell, retains in speech and manner all the breezy freedom of the seas. Altogether, in breadth of conception and detailed technique, it is a noteworthy book. G. H. D.

BOOKS AND AUTHORS

The *Catholic Convert* for June announces that during 1916 more than 40,000 non-Catholics were received into the Church, an increase of about 1,000 over the record for 1915. Mgr. Barnes tells the story of his conversion, Father Calavassy writes on the prospects of reunion between the Greek Orthodox Church and Rome, Dr. Locke continues his "Stories of Conversions," and Dr. Chambers offers "Some Thoughts for Converts."——The reviews in *Catholic Book Notes* for May are particularly good; there is an account of the annual meeting of the Catholic Truth Society, "the largest and most successful for many years past," and under "The Antidote" is given some interesting testimony regarding the changed attitude of English Protestants toward the crucifix.

Youthful "florinthologists" who wish to learn how to distinguish at a glance a crow from a crocus, a pelican from a panicle, the catbird from catnip, the auk from the orchid, the tern from the turnip, etc., etc., should not fail to procure at once a copy of Robert William Wood's "How to Tell the Birds from the Flowers" (Duffield, $1.00), which is described as "a revised manual of florinthology for beginners," and is full of clever verses and pictures of an indefensibly punsome character. "Not every one is always able To recognize a vegetable" he premises, and then proceeds to give infallible rules for doing so. For example, this is the way to tell the pea from the pewee:

> To tell the Pewee from the Pea,
> Requires great per-spi-ca-city.
> Here in the pod we see the Pea,
> While perched close by is the Pewee;
> The Pea he hears the Pewee peep,
> While Pewee sees the wee pea weep,
> There'll be but little time to see,
> How Pewee differs from the Pea.

An excellent and attractive summary of the biology of flowering plants is at the student's disposal in "The Mysteries of the Flowers" (Stokes, $2.00), by Herbert W. Faulkner. A great number of our commoner wild flowers are described as examples of the general principles of plant-genesis by means of insect activity. The utility of cross-fertilization, the interdependence of plant and insect life, fortification against adverse circumstances, and peculiar devices for attaining specific ends, are some of the subjects treated, always in a pleasing style and with abundant illustrations, some of them attractively colored. Perhaps one or two of the author's more general statements would have lost nothing by an indication of the nature, at least, of the experiments alleged in their support; and his persistent depiction of the plant as working out its own destiny by something like conscious effort is at times a bit fanciful for a work in which sustained personification is somewhat out of place. Nevertheless, as regards the actual phenomena presented, a vast field of interesting research is placed within easy reach of the reader.

In "Human Welfare Work in Chicago" (McClurg, $1.50), Harvey C. Carbaugh refutes the unjust accusation that Chicago is now exclusively devoted to material interests. It may be news to dwellers on the Atlantic seaboard, most of whom know more about Siberia than about Chicago, to learn that the city has the largest and best-equipped art school in the United States, the two largest schools of music, a public library containing 750,000 volumes, with two other libraries, whose combined total is 700,000, a famous symphony orchestra which has its own home and an endowment, sixty hospitals, and 400 organizations for charitable and philanthropic work. No college statistics are given, but one learns incidentally that eight schools of this grade are under Catholic auspices. The book contains an excellent sketch of the Church's work in education and charity. It is rather surprising to learn that there are more children in the parochial schools of the city of Chicago than in the entire diocese of New York.

"His Family" (Macmillan, $1.50), the title of Ernest Poole's new novel, consists of Roger Gale's three grown-up daughters: Edith, a selfish widow with five children; Deborah, a schoolma'am and uplifter; and Laura, a "guilty," shameless divorcee. Their father, an old-fashioned New Yorker, who feels he should keep up with his children, is daily faced with problems he cannot solve and finds the expense of cultivating "simplicity" hard to bear. There are excellent descriptions of the kaleidoscopic, complicated life of America's great metropolis, but nearly all the characters introduced are unattractive, and a doctor, whom the socialistic author apparently expects his readers to admire, deliberately kills one of his patients with an overdose of morphine.——That truth is stranger than fiction has been once again proved, this time by Penrhyn W. Coussens in "The Sapphire Story Book: Stories of the Sea" (Duffield, $1.50). Here is told the whole story of the marvelous voyages of Columbus to a new world; that epic tragedy of the sea, the Titanic disaster, is vividly narrated; the laying of the Atlantic cable is graphically described, and the tale of Nelson and Trafalgar, and the Great Armada's story are also told. Indeed, the thrills of Captain Kidd, whales and sharks and storms and icebergs and fires and everything on the sea that has a story come in for mention in this interesting book.

The current *Dublin Review* opens with a most interesting paper by Cardinal Gibbons entitled "My Memories." Johannes Jörgensen has a good critical paper on the late Ernest Psichari's "*Le Voyage du Centurion.*" Gertrude Robinson's "The Béguines" is a discerning "study in the vocations of uncloistered women." Father Pollen examines what the Council of Trent decreed concerning attendance at Anglican service. Father Vassall-Phillips points out the blunders made by two novelists that undertook to write about Catholics, and Shane Leslie has an excellent article on "The Celt, the Saxon and the New Scene," in which he offers the British legislator valuable information about Irish-Americans. Among the book-reviews, which as usual are admirably done, is a well-merited grilling of the two final volumes of the "Cambridge History of English Literature." "They travesty what they set out to teach," is the reviewer's verdict, and he justly charges Mr. George Saintsbury with displaying singular density "in his estimate of the literary quality that marks the latest Christian renascence in England," especially in his belittling appraisal of Francis Thompson's poetry. Regarding the disproportionate representation Catholic authors receive in the work, the reviewer writes: "No plan or plea to explain this disproportion is adventured. We are left to surmise uncomfortably that sectarian prejudice, however subconscious, can alone account for it."

Mother M. Paul has written a very useful little book of meditations for religious in "Sponsa Christi" (Longmans, $0.90). It contains many practical reflections put in an original and pleasing way by one who is thoroughly at home in her subject. Not only nuns but directors of retreats will do well to make its acquaintance.——"Christian Science" ($0.15), by the Rev. Cyril Buotich, O. F. M., San Francisco, California, is a spirited attack upon the most noted among the latter-day vagaries of the New England conscience. It is delivered in the form of six lectures, well-planned in the main and calculated to influence the man in the street against the object of the author's aversion.

As a text-book purposing to give a scientific knowledge of life and life-processes and of the interrelation and classification of the animal and plant kingdoms, Smallwood, Reveley and Bailey's "Practical Biology" (Allyn & Bacon, $1.40) is deficient simply because it attempts to cover the whole field of animal biology in 159 pages, of human anatomy and physiology as well as alcoholism, tuberculosis, etc., in 98 pages, and in the next 200 pages all plant biology. It would seem that only a hazy, general knowledge will be the outcome of the study of this book. As is usual in volumes of this kind there is a one-sided presentation of the alcohol question, ignoring the conclusions of painstaking modern investigators like Atwater, and contradicting the experience of the sturdy races of such alcohol-consuming countries as France, Germany and Italy. The statement, not borne out by the facts, is made that "alcohol fills our State hospitals for the insane," yet as is usually the case with intemperate advocates of total abstinence, a few lines later on we read, "no less than *twenty-six per cent* of the inmates of our State institutions for the insane have become deranged as the result of intemperance." This is a case of a quart filling a gallon measure! Tobacco, too, comes in for a Manichean diatribe and the logic of the conclusions is of the same order as that concerning alcohol.

In "American Literature in Spain" (Columbia University Press, $1.50), Dr. John De Lancey Ferguson has collected considerable information from Spanish books and periodicals which treat of American writers. The author deserves credit for this difficult pioneer work of presenting to English readers the numerous translations and favorable criticisms our American authors have enjoyed in Spain. Wide reading, diligent research, and a thorough knowledge of the Spanish language are striking qualities of Dr. Ferguson's book, though the author might have spared us his occasional disparaging remarks about ecclesiastical imprimaturs, for "*Nunc non erat his locus.*" The volume closes with two bibliographies, one of translations and criticisms of our American authors, the other of Spanish periodicals; but among these latter the author has omitted *Razon y Fe, Ciudad de Dios, Iris de Paz, Revista Tomistica, Educación Hispano-Americana, Revista de Archivos y Bibliotecas, Estudios de Deusto,* etc., which are more important publications than those he mentions.

"Music and Life" (Houghton, Mifflin, $1.25), by Thomas Whitney Surette, is a comprehensive exposition of our country's state of unpreparedness in the matter of musical education, that part of national training, which, if proper attention were given to it, would undoubtedly help us to become a better nation, more cultured, more patriotic, and more united. The author, after treating of the nature of music, and comparing it with the other arts as a means of social uplift, gives his ideas regarding the musical training of children, community music, opera and the symphony. His extensive knowledge of these subjects, from the standpoint of music, is evident, and he offers helpful suggestions. But the philosophical treatment of them is not so successful. For instance, he says: "I believe that all the great pictures and sculpture and music lay first in the general consciousness and then became articulate in one man. I believe no statesman, no philosopher, no, not even a Christ, to be conceivable save as he lies first in men's hearts. What they are *in posse* he is *in esse.*" If by "general consciousness" is meant an universal consciousness, there is no such thing, and that Christ is dependent upon man's powers of conception for his "*esse*" is preposterous. Divinity can be in no way dependent, and Christ's *esse* is objectively true to man, not subjectively. The author rides his hobby so madly that he considers man's only heaven to be the pleasure of hearing a symphony.

The volume entitled "The Golden Verses of Pythagoras" (Putnam, $3.00), by Fabre d'Olivet, is translated from the French by Nayan L. Redfield. Though containing the philosophy of Pythagoras, they were composed by Lysis, one of his disciples. They are divided into thirty-six sections by d'Olivet and commented on as so many texts. For any one who is familiar with ancient philosophy the book will have a deep interest. From the book's preface we learn that the commentator who was born December 8, 1768, and died March 25, 1825, was a linguist of remarkable power, having made himself familiar with all the Semitic tongues and dialects and the secrets of the Chinese hieroglyphics. "In 1790, while in Germany, he received his Pythagorean initiation, and March 25, 1825, he died at the foot of his altar." Was Pythagoras a full-fledged idealistic evolutionist? It is somewhat difficult to answer positively from a study of d'Olivet's lucubrations. In his explanation of the twenty-third of the "Golden Verses" he has a comment on Kant which is interesting in view of the fate which befel the philosophy of Kant at the hands of Fichte, Schelling and Hegel, and of Kant's destestation of the idealist's concept of matter. The author writes: "Kant, rising into an ideal sphere there to consider reason in an absolute way, has done precisely the opposite from what he wished to do." He has discovered the essence of matter! But his view is nothing new. Pythagoras held it before him; but would have been appalled at the thought of expressing it so boldly.

Nearly all of Patrick MacGill's "Soldier Songs" (Dutton, $1.00) were written under fire. They describe in verse the events of the trenchman's daily life, they are quite somber in character, and rather reminiscent of Kipling. The following poem, "Off Duty," is one of the best:

The night is full of magic, and the moonlit dewdrops glisten
  Where the blossoms close in slumber and the questing bullets pass—
Where the bullets hit the level I can hear them as I listen,
  Like a little cricket concert, chirping chorus in the grass.

In the dug-out by the traverse there's a candle-flame a-winking,
  And the fireflies on the sandbags have their torches all aflame.
As I watch them in the moonlight, sure, I cannot keep from thinking
  That the world I knew and this one carry on the very same.

Look! A gun flash to the eastward! "Cover, matey! Under cover!
  Don't you know the flash of danger? You should know the signal well;
You can hear it as it's coming. There it passes,-swooping over.
  There's a threat and desolation in the passing of a shell."

Little spears of grass are waving, decked with jewels iridescent—
  Hark! A man on watch is stricken—I can hear his dying moan—
Lies a road across the starland near the wan and waning crescent,
  Where a sentinel off duty goes to reach his Maker's Throne.

SOCIOLOGY

On Being Poor

I NEED not repeat the popular estimate of what it is to be poor. The curt phrase, recalling what Sherman said of war, is slightly uncouth; besides, it is not true. At least, I do not think it is true, although, writing in my lack of nothing, I am very like the aristocrats who philosophized, as the starved mob thundered at the gates of Versailles. "Why don't they eat cake?" was the question ventured in good faith on a famous occasion. "Who wants bread anyway?" Grass, too, has been suggested as possessing sufficient nutriment for the poor, and within the memory of the seven-years' child, it has been delicately hinted by perfumed and rustling committees, foregathered in sociological conference at the Ritz-Carlton, that East Siders and their peers would do well to subsist on rice, leaving potatoes, and such luxurious kickshaws for their financial betters.

Poverty and Destitution

BUT by "being poor" I do not mean a want of food and raiment in becoming sufficiency, or of a roof over one's head. That is destitution, to be borne as a splendid vocation of high spiritual worth by a few chosen souls, but a state not calculated to develop the best that is in the ordinary man. Destitution has its pitfalls as well as wealth; it is a question which may be the more dangerous to the individual, as well as to the community. I can readily share the concept of the tenement-dweller who has "lost his job," that poverty, by which he means destitution, has all the pangs of hell, except the pain of loss. I wonder if we, who so often recommend resignation to his calm consideration, know what we are saying, as the easy counsel drops from our well-fed lips. We have only a dim concept of what it means to hear hungry children ask in vain for a piece of bread. We have never looked upon a wife slaving away what is left of a tubercular frame in a dingy, foul-smelling tenement. It has not been our lot to know that, simply for lack of money, a mere tithe of what thousands spend on luxury and vice in every great city, those dearer to us than life are dying in squalor.

That any human creature should be forced to suffer destitution of this nature and degree, is an outrage upon human dignity, which, in the strong words of Leo XIII, "God Himself treats with reverence." For it is "calculated," again to quote the Pontiff, "to defeat the end and purpose of his being" and "to give up his soul to servitude." It is the desire of God who made man as he is, that "the poor should rise above poverty and wretchedness and better their condition." If this possibility is placed beyond them, if they cannot have rest, suitable recreation, an opportunity to provide thriftily for their families and for the future welfare of their children, they are not poor, but destitute. The inspired writer prayed neither for riches nor destitution, but for those things only which would suffice for his fitting sustenance. That is, being a wise man, he asked for poverty, the nursery of great souls.

The Price of Achievement

FOR if destitution, enforced and universal, is an evil, poverty, as counseled by Christ is a powerful means to positive good. It is not only a passport to Heaven, but a strong factor in the establishment of Christ's Kingdom, with its unbroken reign of social justice, upon earth. It seems to be the Divine economy that nothing worth while is done in this world except through sacrifice. Draw up your catalogue of great men, and opposite each name write what part sacrifice has played in the ascent to greatness. What it meant to the followers of Christ need not be recalled. It was the price that Columbus paid, and Dante, and Harvey, and Stephenson, and Pasteur, Washington in the winter at Valley Forge, and Lincoln, in the dark days when he contended against men who held, with an honesty equal to his own, that it was their duty to rend the Union. We seem to become strong not by keeping, but by giving. It is not a paradox in any department of human endeavor, but a literal truth, that whosoever loses his life shall save it; a forgotten truth which war may yet preach to us with terrible eloquence.

For we have been long teaching, both in our schools and in our plans for social reconstruction, that life may well go along the paths of smallest resistance. Sacrifice has been discounted as an unworthy repression of self. The new spirit has had its philosophy, and appealing it is. There is so much sorrow in the world, it argued in Oscar Wilde's paraphrase, that one may well shrink from adding to the task and burden of even a child. True, yet indulgence is never kind. Spartan training has no merited place in any system, since Christ came to "teach us," in Marjorie Fleming's wise and beautiful words, "to be merciful." Better Spartan discipline, however, both for our children and for us, than Capuan camps. But poverty is the ideal, a bitter medicine at times, yet a panacea.

The Unknown Hampden

WHO has not known in his community, the strong man who through a life of toil and sacrifice, in an humble environment, made his home a center of real social regeneration? The one whom I knew best was a country doctor of the old school, at the beck and call of the whole county, and cheerful under the strain of his beneficent work. He never took a vacation, wore threadbare clothes, and luxuriated in a single dissipation, a corn-cob pipe. Old and worn at sixty, he died, a few years later, from pneumonia contracted on his way home one rainy night, after an emergency call to a patient, who if he had paid a fee, would have paid it "in kind." I have no reason to believe that this true physician's annual income ever exceeded two thousand dollars. He left no debts, about fifty dollars, a wife, seven children, and the adoration of the community. His three girls graduated at the convent school; two now have happy families; one is a Poor Clare. His oldest boy is a foreign missionary, the second is a surgeon, attaining something like fame in an Eastern city; the third is a prosperous merchant, and the youngest, a lawyer of more than local renown. I might mention, too, that this physician had married most imprudently. At the time of that interesting event, he had, like Mr. Bob Sawyer, a number of "gratifying confidences," but very little else. In fact, his whole life was one long imprudence of love and sacrifice. But I think it paid in the end, and that a man of this kind is worth infinitely more to his community than a multi-millionaire who builds libraries on the proceeds of sweated labor, leaving the upkeep to the community.

Mrs. Jeremiah Madden

AN author, new to publishers, Mrs. Katharine Haviland Taylor, has recently taught the beauty of poverty in a charming novel, "Cecilia of the Pink Roses." Messrs. Doran will sell you a copy, cheap indeed at a dollar and a quarter. With an understanding heart does Mrs. Taylor tell of the poor, of their innate delicacy, of the wide range of their quick sympathy, of their pathetic struggles. "One thing made learning easy to her," she writes of ten-year-old Cecilia Madden, the daughter of almost illiterate Irish immigrants. "She loved so greatly that she was often submerged with the loved, and so saw their viewpoint." Throughout the story, Mrs. Taylor, when she views the poor, sees through Cecilia's eyes of understanding.

Poor Mrs. Madden, for instance, in the superheated July temperature of an old-style New York tenement, is dying of cancer. Across the corridor, "some gent is whackin' his kid," while poor little Cecilia is trying to prepare the evening meal against her father's homecoming, and at the same time, to take care of four-year-old Johnny. Plainly, this is a case to be developed by our most up-to-date, filing-case sociologist, as indicating conditions made possible only through ecclesiastical superstition or

reckless imprudence. But there is another side to this picture:

"Oh, Gawd!" said Jeremiah Madden. He laid a rough hand on her forehead, and she pulled it down against her cheek.

"Jerry," she said, between long gasps. "I been happy. I want you should remember that I been happy. Awful happy, Jerry."

"Oh, Gawd, Mary!" said the man. "If I'd a' knew how hard you'd a' had to work, I would n't a' brung you."

For only a few years before, Jeremiah and Mary had "stood on a wind-swept moor" in Ireland. "His arm was around her with that reverent touch that comes in Irish love," and in all true love, too, I fancy. "I'll send for you," he said, "after I make me fortune in America." But Mary "had come with him," yet never quite forgetting the soft turf and the gentle drip of the rain of Ireland, to an arid tenement in New York. There hardship awaited them, and poverty that at times almost touched destitution. But they were happy, because they loved much; a fact incredible to the card-index student of sociology.

"It wasn't no mistake," said Jerry, when the end came. It never is.

Father McGowan

THERE is also a delightful caricature of a priest in this unusual novel, and his name is McGowan. Father McGowan believed that it "was rarely necessary for humans to add to anyone's unhappiness by a mistaken sense of dealing out justice," and he modeled his life on his creed. In consequence, he was much beloved by the downtrodden, *i.e.*, wage-slaves, small boys with no place to play, overworked mothers, girls in pursuit of mistaken ideals, and ex-convicts. But why does this good Father, who "had written a book," meet his parishioners with a "*Pax tibi*," especially when they are palpably plural? And how could any priest in his senses, plot by "innocent stratagem" to obtain entrance into "a fashionable school" for a Catholic girl? And why does he talk, at times, as if he believed the dogma of God's existence a matter open to question? In the amber of this amiable composition contrived by the excellent art of Mrs. Taylor, there are undoubted flies: Father McGowan, I grieve to say, is the most undoubted.

But Jeremiah, who even in his afterdays of affluence, loved to tell at dinner parties, how he "had hit the boss in the ear with a brick," is an unfailing delight, while the love of the little Irish girl for her uncouth father, with "his heart of gold," is one of the many factors in real life which underlie the truth that, whatever the sociologists may make of him, the good in man outweighs the evil. After all, even if we are sociologists, we cannot forget the truth of the Incarnation, in which the Most High God bound man to Himself by a new and wonderful link. And if one fact stands out beyond the others in that beautiful life, it is that He was poor and in labor from His youth.

PAUL L. BLAKELY, S.J.

EDUCATION

Home Economics in the Grades

SHOULD home economics find a place in the grammar grades? Primarily, what is meant by "economics"? This is an interesting question for Americans. As a nation we live under perilous economic conditions, which neither legislation nor time seems able to ameliorate. Economics or the science of economic activities claims a relationship with wealth, and gives as characteristics, "food, clothing, shelter and other desirable things." When we qualify economics with the expressive term, "home," since food and clothing are not minor points of interest in any domicile, it will be admitted that once the scientific word has been so modified, the whole subject assumes a new aspect. We can then remain with the limits of our subject in the confines of the classroom, where it is hoped that the efforts to further the work on "economy," both theoretical and practical, will later prove advantageous in the home.

Its Practical Value

THIS essential branch has found its way into many of our universities, colleges, and high schools; in some places it has been successfully adopted in the elementary grades, and even in the kindergarten. However, there are reasons for and against, which it may be well to consider. According to Professor Mary Swartz Rose of Teachers' College, Columbia University, "Home economics deals with food, clothing and shelter." Another authority says: "It is a course in household problems and demonstrations." Therefore, it includes cooking, sewing, laundering, and domestic work from the standpoint of sanitation, cleanliness, order and neatness. These topics are, of course, considered in detail.

Why should these helpful branches be omitted from the elementary school curricula? By no means can they prove harmful; on the contrary it is an earnest conviction among observant men and women that there is need for them, and that they should be included in the weekly routine. Statistics show that education for the home is specifically authorized in more than three-fourths of the States, and the national Government has not failed to concern itself with the problem. Federal legislation established "land-grant colleges" in 1862, in which provision was made for home education. Even our current papers and popular magazines give ample space to the work as it is conducted in the various schools, and other evidence of its popularity is not wanting.

Its Necessity

IN this busy twentieth century progress has made surprising strides. Those who look with favor on a slower pace are content to inculcate in the little ones a knowledge of the "three R's," and obstinately refuse to become enthusiastic when any such "fad" as home economics is suggested. But there are many reasons for teaching this so-called "fad." Many children must get the larger part of their domestic training from the teacher in the classroom. Nor is this a reflection on the mother or guardian. Frequently, the force of circumstance demands that she leave her place in the home to join the worker's ranks, in order to earn sustenance and shelter for those depending upon her. Can such a parent be expected to educate her children in the duties of home-life in all their details? Certainly not. In view of this fact, why cannot the school supply the deficit? Again, there are mothers totally incompetent to teach home duties, some by reason of health, others because of moral inefficiency, since they allow their social affairs to supplant the duties of the home. Hence, in many cases the development of the "home instinct" devolves upon the teacher. The convent boarding-school has always appreciated the necessity of training for the home from a domestic standpoint, and parents, Catholic and non-Catholic, have shown their appreciation of this ideal.

Some Objections Met

SOME object to home economics in the early classes, on the plea that its introduction will interfere with the fundamental branches, which necessarily require so much attention from both pupil and teacher. The expense attendant upon teaching the work, which must be practical, if success is hoped for, causes it to be in disfavor with others. These two objections can easily be met. The first is a problem that is soon solved, nor need the solution be entirely personal. The Bureau of Education in its publication, "Education for the Home," gives detailed and helpful information. For example, it is suggested that the work of the first six grades be a definite beginning in

industrial and fine arts, to the extent of "interpreting ideas and feeling through materials." In the first grade, the work is social, and industrial life constitutes the larger part of the course. The topics considered are: the family, its members and pleasures; activities; material needs, including food, clothing and shelter. As to food, the subject-matter may be: "What to eat; how our needs are supplied; how mother preserves some kinds of fruit for winter use." "Preserving of fruit for the day-nursery, modeling fruit and vegetables from clay, may constitute the practical side of the work." Each of these points can be and should be correlated with the hard and fast spelling, arithmetic, and other branches, and the thoughtful teacher will soon perceive that the subjects presented for the minims need not be divorced from what is required in teaching the domestic side of life.

If we examine the curricula of the schools that are fostering home education "to better the living conditions," we shall not find that they are crowding out the other branches. The maximum time allowed seems to be two hours weekly, devoted to the most practical problems. It is always interesting to children to see their own productions, and to meet the kind and approving glance of parent and teacher for tasks that have been successfully accomplished.

The necessary equipment need not be elaborate. I vouch for it that few if any heads of schools will refuse the small pittance required to aid the little ones, whom they are supervising in their moral and mental development, and it is encouraging to read in educational bulletins of the efforts and the sacrifices that have been made in the rural, suburban and city schools of so many States.

Arrangement of Curriculum

THE courses of the first six years in home economics are general in character, and wisely so. In the seventh and eighth grades the schedule requires that the pupils begin to differentiate; that the problems of the household, the province of the girls, be seen from the technical and vocational point of view, while the boys specialize in the industrial arts. The "Teachers' Manual of South Carolina," in an issue of several years past, appropriately says, "One of the most important services that a teacher can render is to stimulate the natural impulses of the girls in her school toward the improvement of home." Every parent and guardian is keenly alive to the necessity of developing the minds of the little ones whom Almighty God has confided to them. But the generally accepted idea of the vast majority is to have these little children become quasi-storehouses of knowledge, the result of drinking in from books the deeds of the dim past, and hard facts. Truly, information must be acquired, but the children should not remain in ignorance of work that is broadening, and that gives dignity to the duties of home.

Training for the Home

HOME economics, as a subject for the grades, should have the approval of every teacher in our land. The Commissioner of Education, Dr. P. P. Claxton, remarks: "In America, at least, the home is the most important of all institutions, where must be established the children's physical, mental and moral health. Thus, of all the arts, those pertaining to home-making are the most important, and of all sciences, those which find their application in the home, making us intelligent about the home and its needs, are the most significant."

The little ones are not capable of the arts and sciences, but there is a possibility of re-enforcing the interest of the child in the home, of strengthening "home-mindedness," and of imparting the knowledge necessary for sharing later in the activities of the household, and thus making the home "the sphere of harmony and peace."

Mt. St. Agnes College, Maryland. Sister Mary Pius.

NOTE AND COMMENT

Mother M. De Chantal Keating

MOTHER M. De CHANTAL KEATING, a recipient of the bronze medal from the Grand Army of the Republic for her devotion to the wounded soldiers during the Civil War, died June 4 at St. John's Home for Boys, Brooklyn, N. Y. She was the oldest Mother Superior among the Sisters of St. Joseph, had been sixty years in the Congregation, and for thirty-four years had presided over the Home at which she died in her eighty-fourth year. Born in Ireland, of English-Irish parentage, she came to this country in 1852 and five years later entered St. Mary's Convent, Williamsburg. Later she was stationed at St. Mary's Academy, Flushing, and when the Civil War broke out went to Wheeling as Mother Superior, where she assisted in nursing the great number of wounded soldiers cared for in the hospital. Two of her nephews are members of the Society of Jesus, one being the Reverend Joseph Keating, S.J., editor of the *Month,* and the other the Reverend Francis Keating, S.J., a well-known missionary. Her sister, Mother Magdalen, of the Convent of the Presentation, is stationed at Fitchburg, Mass. It may be noted here that although adorned with a medal for the service rendered to her adopted country, Mother Keating would today be barred from again giving her assistance as a nurse to her country's defenders. By the action of the Medical Board of the Red Cross, all ministration of our Catholic Sisterhoods in army and navy hospitals has been rendered impossible. (America, June 2, p. 190.) The Y. M. C. A. has been officially recognized, but almost 1,000 of the best and most devoted nurses have been excluded from service by an arbitrary decree. The memory of Mother M. De Chantal Keating, and of the many noble religious women who like her gave to their country more than it can ever repay, should weigh mightily to bring about an amendment of this un-American decree that denies to our wounded Catholic soldiers and sailors the ministration of these "angels of charity." Even today the most cherished memories of Civil War veterans are of such devoted religious women as Mother M. De Chantal Keating.

The Marist Brothers' Centenary

ONE hundred years ago, in the little village of Lavalla, the Abbé Champagnat began a humble and insignificant work which today has developed into the world-wide society of the Little Brothers of Mary. A small house close to his own, with two disciples uninstructed in the art of teaching or even in the rudiments of learning, was the first establishment opened by the zealous founder. Even then he planned it to be a society for the instruction of boys. God's blessing was upon the enterprise which flourished beyond all expectations, and in 1824 he was able to bless the first stones of what was to be a novitiate large enough to accomodate 150 persons. Though without any visible means, his trust in Providence was boundless, and when on June 6, 1840, his own life came to an end the Society which he had established numbered 280 Brothers and thirty postulants, and was conducting forty-eight schools. On January 9, 1863, it was formally recognized and approved by the Church; and today, in its centenary year, it is spread over almost the entire world. It is divided into twenty-two provinces and has a membership of 6,097. In its twenty-six preparatory novitiates boys from twelve to fifteen years of age are received and trained for the great and noble task of molding the minds and hearts of the young, than which, as the Holy Father says, "there seems to be no work more important for human society." Here, too, under the mighty patronage of the Virgin Mother of God, they are taught

to perpetuate in their own lives those virtues of humility of spirit, simplicity and modesty which are "the chief heritage" left them by their Founder. The Divine assistance given him and his disciples "through the ever-present advocacy of Mary," as Pope Benedict XV writes in his centenary message, "is clearly visible in the growth of this Order which has progressed far beyond human expectations despite many almost insuperable obstacles." And he hopes that it will fall to his own lot to bestow upon the Society its crowning glory by inscribing its Founder among the number of the Blessed, "an event that would undoubtedly add greatly to the prosperity of his Institute." The Marist Brothers came to America in 1885 and opened their first school in Iberville, P. Q., Canada. New schools were rapidly added, and in 1905 the Society entered the United States, where it now possesses 238 members, postulants and novices, and is teaching in fourteen schools. Such is the fruit of the humble work of Abbé Champagnat, who "gave earth Mary's Brotherhood: a hundred years of solid good to youth, its ward."

Draft of 1780

ATTENTION is called by the Chicago *Tribune* to the views of George Washington on the draft plan for raising an army. They are set forth in a letter dated "Morristown, 25 May, 1780" and are addressed to a congressional committee consisting of Philip Schuyler, John Mathews and Nathaniel Peabody. He thus urged his opinion:

> The mode by Draught is, I am persuaded, the only efficacious one to obtain men. It appears to me certain that it is the only one to obtain them in time: nor can the period which you have appointed for bringing them into the field be delayed without defeating the object. I have little doubt that at any time, and much less at the present juncture, the powers of government exerted with confidence will be equal to the purpose of Draughting. The hopes of the people, elevated by the prospects before them, will induce a cheerful compliance with this and all the other measures of vigor, which have been recommended and which the exigency requires.
>
> Notwithstanding the extension of the Draught which I have taken the liberty to advise, occasional aids of militia will still be wanted, but in much less number in this case than in the other.
>
> I have entire confidence that the respective Legislatures will be fully impressed with the importance and delicacy of the present juncture and will second the views of the committee by the most speedy and vigorous efforts. With every sentiment of respect and esteem, I am, etc.

There can clearly be no doubt of Washington's views on the draft plan in general, and of its necessity under the circumstances existing in 1780.

The Regular

THE editor of the Greenwich journal, *Our Town*, describes his meeting with "a young hero and patriot of the kind of which the regular army and navy are full." The latter was very busy at the time, eating his dinner at a restaurant, and his mind was little intent upon the conversation. He was on active duty, and, as he admitted between mouthfuls, was soon to go as a member of a gun's crew in an armed merchantman.

> Inasmuch as I knew that this is the most dangerous service at the present time, I expected him to talk about it. But he did not apparently think it worth remark. When I asked him if it wasn't pretty dangerous, he said: "Huh? Oh, yes, fairly, I guess. Please pass the salad."
>
> He did not deliver any admonitory remarks about the duties of citizens. He didn't once say anything about "slackers." He did not even express the opinion that we are a nation of inefficient cowards, which just now seems a pretty popular sentiment among the "patriots" who run the New York newspapers, and belong to the various societies that are trying to show the Government how to run the war.
>
> You see, it never occurred to him that he was a hero or a patriot. He was just a sailor in the regular service of the United States. Personally, he would probably have preferred to stay in the navy yard, where there was plenty of "shore leave." But he was ordered aboard an armed merchantman, and, of course, he would go—"Pass the salad, please."
>
> He would "do his bit," and if he happened to come out alive he would go about his duty as usual, and not expect a laurel wreath. It was just a part of his job. That is the spirit of the American regular, which makes one of him worth to the nation as much as a whole hall full of howling "patriots" who spend their strength in cheering and waving flags and directing the war.

As the dinner was over and the conversation broke off, the lad's concluding words were: "Good-bye; take care of yourself." "Just as if," remarks the editor, "I were the one, not he, who needed to take care of himself."

Convent-Inspection Bill Passed in Florida

THE convent inspection bill has just passed the Senate in Florida, disguised as a measure providing for the inspection of "all closed institutions." It was substituted for a still more odious bill which had been submitted to the House. Even had the press not clearly designated it as "the convent inspection bill," the debate in the Senate could have left no doubt as to its real purpose. The excuse given for its passage by Senator Fogarty (!) was the ingenuous plea that it was intended to put an end to bigotry in the State. During the course of the debate Senator Johnson left the president's chair to speak against the original House bill. "I am a son of a Methodist minister," he said, "but I believe that if the Protestants will use their religion to teach better living and leave off the agitation against other denominations they will accomplish more good for the people of the State." Alluding to those who were stirring up this strife, he added: "If Catholics go to hell they will have plenty of company from the Protestant congregations. I hope that both of the bills will be killed." Senator Andrews likewise rose to say that although he understood little about Catholics, yet a certain Baptist, with what little religion he had, had given him more trouble than all the Catholics he ever knew. These two Senators were apparently the only non-Catholic members willing to ward off all injustice and indignity from Southern ladies whose sole crime is that they have inviolably consecrated their virginal purity to Christ. Special credit is due to the manly defense made by the only Catholic member of the House, Senator Jones, of Escambia, who thus replied to the arguments drawn from popular ignorance and bigotry:

> If I were to express myself as I feel after listening to the arguments on this floor, I might go too far. The Catholics of America expect and ask justice only, and the right to worship God according to the dictates of their conscience. I protest as a Catholic citizen against the enactment of any such law, as it is not necessary. We do not object to inspection. The present laws of the State provide for all the regulation necessary along that line. Grand juries of the various counties where our institutions are located have inspected such places and in every case have found them to be unexceptional. If any man who calls himself a good Christian knew of the good work accomplished by self-sacrificing women, as I do, it would make his blood boil to hear any person attempt to place a stigma on the character of these godly women.

While the rejection of the House bill by a vote of eighteen to twelve shows that at least a glimmer of light had penetrated the darkness, yet the substitute bill itself was passed by the overwhelming majority of twenty-six to three, and is now left to the Governor for approval.

AMERICA

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Francis J. McNiff

William Redmond, Statesman and Soldier

Joseph C. Walsh

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Who's Who

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Modesty in Dress

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Issue for June 22, 1917

The Present Position of Catholics in Florida
The Canadian Miracle

The discrimination made against the Catholics in Florida, its causes and some of the resulting compensations are described by Father Conoley in this issue of the CATHOLIC MIND. Equally interesting and informing is the second article which is a French Canadian's explanation of the political, religious, and educational complications to which the language controversy has given rise in the Dominion.

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Chronicle

The War.—The British have had a series of minor victories in the vicinity of Messines, where an advance on a mile front was followed by the retirement of the Germans on a front of two miles and a half from their first-line defensive positions, from St. Yves to the Lys. Later in the week the British made progress in the same region on a front of seven miles. They also captured Infantry Hill east of the Monchy ridge and made some slight gains near Bullecourt. In the Trentino the Italians stormed Monte Ortigara and Corno Cavento and forced the Agnello pass. On the other war fronts there has been nc fighting of an important character.

Bulletin, June 11, p.m.-June 18, a.m.

The Food Control Bill, introduced some time ago by Mr. Hoover in the House has been reported after a long delay in both houses, in the Senate in its original form, and in the House with some modifications. It is extremely drastic in certain of its provisions and has already roused vigorous opposition. It is likely to undergo considerable revision before it passes Congress, but is to take precedence of the War Revenue bill, which is still under consideration by the Senate Financial Committee. A Prohibition bill has been introduced into the Senate by Senator Gore, which is intended to last for the duration of the war, and provides that the manufacture of intoxicants from all grains and syrup shall be strictly forbidden, and that the President be empowered to commandeer the entire national stock of distilled spirits in bond.

Bills Before Congress

After a week's delay in conference, during which the appropriation for the purchase, improvement and equipment of the Jamestown site as a naval base was opposed by the House and favored by the Senate, the House finally yielded, and the War Budget was passed by Congress and sent to the President. He signed the bill on June 16, and it thereby became law. The measure authorizes the expenditure of $3,340,000,000 for the pay of army and navy, the construction of fortifications, the purchase and building of ships, and for other details of war machinery, such as food, clothing, ordnance, lumber and other supplies. The way has now been definitely cleared for the rapid execution of the Administration's war preparations.

The War Budget Law

On receiving the signature of the President, which was affixed on June 16 to the bill finally passed by the Senate four days before, the Espionage bill became a law. It does not contain the censorship section demanded by the Administration, but empowers the Executive Department to exclude from the mails letters and publications which violate the provisions of the act and renders those who use the mails for such purposes liable to a fine of $5,000 or imprisonment of five years, or both. The embargo clause is of especial importance, as it not only empowers the President to trade with the Allies and to obtain the goods of which the United States has need, but also authorizes him to control exports.

The Espionage Law

No supplies may be exported from the United States without a license. The result will be that supplies asked for by neutrals will be limited to a large extent to those neutrals who are friendly, and will be permitted only in such quantities as will meet their strict needs, thus preventing them from forwarding any portion of them to Germany. The immediate effect of this regulation will be to obviate the necessity of the blockade maintained by the Allies. Norway, Sweden and Switzerland have sent commissions to lay before our Government the extent of their needs, and the figures submitted by them, as well as those submitted by Denmark, Holland and Spain will be revised by officers of the United States. Shipping routes will also be under Governmental control. Not only will countries which have been receiving supplies from the United States be forced to procure them from nearer countries, but American ships and those of the Allies can be required to carry cargoes to such places as the United States designates with a view to the effective prosecution of the war. Neutral nations will also be obliged to use their own vessels, which have hitherto been kept safely in port, for the transportation of their own supplies. As a consequence there will be an immense saving of tonnage.

Greece.—In response to the demand of the protecting powers, France, Great Britain and Russia, Constantine I,

King of the Hellenes, abdicated on June 12, in favor of his second son, Prince Alexander. This not unexpected climax was brought about through the agency of the French Senator, M. Jonnart, who arrived in Athens a few days previously as the representative of France, Great Britain and Russia. While calling for the abdication of King Constantine, the Powers specifically eliminated Crown Prince George as his successor, as he was considered strongly pro-German. It is presumed that King Alexander will follow out a policy in agreement with the desire of the Allies. He is twenty-four years old and has been free from anti-Entente proclivities.

King Constantine Abdicates

The climax, which led up to the abdication of the King, came rather suddenly. The French Commissioner, M. Jonnart, was hurried to Athens in order to lay before Premier Zaimis, the aims which France, Great Britain and Russia had with respect to establishing unity of feeling among the Greeks and greater security for the Entente forces engaged in operations in the East. While informing the Premier that he had troops at his disposal, M. Jonnart begged him to use his influence for a peaceful settlement. The troops, according to M. Jonnart's instructions were not to land until the King had given his answer. On June 11, he called upon the Premier and demanded in the name of the protecting powers, the abdication of King Constantine and the nomination of his successor to the exclusion of the Crown Prince. M. Zaimis pointed out to M. Jonnart that a decision could only be taken by the King after a meeting of the Crown Council, composed of former premiers. On the morning of June 12, the Premier communicated to the Commissioner of the Allied powers the King's answer in the following terms:

> The Minister and High Commissioner of France, Great Britain and Russia: Having demanded by your note of yesterday the abdication of his majesty, King Constantine, and the nomination of his successor, the undersigned, Premier and Foreign Minister, has the honor to inform your excellency that his Majesty, the King, ever solicitous for the interests of Greece, has decided to leave the country with the Prince Royal, and nominates Prince Alexander as his successor. (Signed)
>
> ZAIMIS.

Aware of the impending crisis, many Greeks, loyal to the Crown, had gathered for the protection of the sovereign. On the night of June 11, 2,000 reservists formed a cordon around the palace in his defense and a delegation headed by Naval Commander Mavromichaelis was received by the King and pledged the devotion of the army and the people to his cause. The King's only reply was an appeal that they should remain calm. All efforts of agitators to start a manifestation failed and the army officers, obeying the injunctions of the Government, announced their intention to maintain peace.

On June 16, it was announced that the blockade had been raised by the Allies and that the food situation, which for some time had been serious, was improving rapidly. In a proclamation addressed by the High Commissioner M. Jonnart to the Hellenes, in which he informed them of the motives of the Powers in calling for the abdication of the King, he stated that any reprisals against Greeks to whatever party they belonged would be pitilessly repressed, that no breach of the peace would be tolerated, that the liberty and prosperity of every one would be safeguarded and that the protecting Powers had no intention of forcing upon the Greek people general mobilization. One June 18, King Constantine, Queen Sophia and Crown Prince George were reported to have reached Messina, Italy, on their way to Switzerland.

Ireland.—Mr. Lloyd George has announced in the House of Commons the composition of the coming Irish Convention. It is to be composed of 101 representatives. John Redmond, the Nationalist leader, will be invited to nominate five members; Sir John Lonsdale will also be invited to nominate a similar number, and William O'Brien, two members. There will be ten Irish representative peers, five members of the Irish Unionist Alliance, five Sinn Feiners and fifteen members nominated by the Government. The Premier said that the Government would prefer that the Convention nominate its own chairman, but it would be prepared to nominate him and submit his name to the King. He also stated that the Government had invited each county council and each borough council to send its chairman to the Convention. The urban councils had been invited to send two representatives. The churches would be represented by four Catholic bishops, by the Primate and Archbishop of Dublin, representing the Protestant religion, and by Dr. John Irwin, moderator of the Presbyterian Assembly. In addition, the Chambers of Commerce of Dublin, Belfast and Cork, would be represented and there would be five representatives of the Irish labor interests.

Composition of the Convention

On June 15, Mr. Andrew Bonar Law announced in the House of Commons that all the prisoners taken in the Irish rising of Easter Sunday, 1916, would be released without reservation. The Minister stated that the Government felt that by so doing, they would aid in the success of the coming Irish Convention, which, the Government hoped would effect a reconciliation between Irish political parties. In making the announcement, among other things, Mr. Bonar Law said:

Political Prisoners to be Released

> It is . . . desirable beyond measure that the convention should meet in an atmosphere of harmony and good-will in which all parties can unreservedly join. Nothing could be more regrettable than that the work of the convention should be prejudiced at the outset by embittered associations which might even hinder the settlement to which all look forward with hope. In these circumstances the Government have decided they cannot give better earnest of the spirit in which they approach the convention than by removing one of the main causes of the serious misunderstanding of this subject with which it is in their power to deal. They have decided, therefore, upon the

release without reservation of all prisoners now in confinement in connection with the recent rebellion in Ireland.

They have not, however, arrived at this decision without careful consideration of two aspects of the case which it is impossible to ignore. They have satisfied themselves: First, that public security would not be endangered by such an act of grace; and, second, that in none of the cases concerned was participation in the rebellion accompanied by individual acts which would render such a display of clemency impossible.

In recommending to the King grants of general amnesty to the persons in question, the Government have been inspired by the sanguine hope that their action will be welcomed in a spirit of magnanimity, and that the convention will enter upon its arduous undertaking in circumstances that will constitute a good augury for the reconciliation, which is the desire of all parties in every part of the United Kingdom.

The announcement of Mr. Bonar Law was received with cheers. Mr. Joseph Devlin expressed his gratitude at the action of the Government, but thought that had they been advised to come to a decision earlier, they would have avoided much irritation and created at a much earlier period the spirit of reconciliation and good temper which they hoped would prevail in the future. Herbert Samuel, for the English Liberals; George J. Wardle, for the Labor members; Eugene Watson, for the Scottish Liberals, and Ellis Griffith, for the Welsh members, also expressed their cordial approval of the action of the Government. The news of the intended measure was received in Dublin with enthusiasm.

The Sinn Feiners of East Clare have decided to contest the seat in Parliament vacated by the death of Major William Redmond. They have chosen as their candidate Edward de Valera, formerly a professor in Dublin University and sentenced to death for his part in the Sinn Fein rising. His sentence was commuted to penal servitude for life.

Japan.—The Japanese Government has expressed its displeasure at the note sent to Peking from Washington on June 4, in which the United States declared that whether or not China should enter the world-war was a matter of only "secondary importance," her "principal necessity" being to "resume and continue her political entity, and proceed along the road to national development" It was America's hope, the note went on, that an end would be put to "factional and political disputes" and that "All parties and persons would work to reestablish and coordinate the Government and secure China's position among the nations, which is impossible while there is internal discord."

Our Note to China Resented

Japan, backed by Great Britain, feels that the note should have been shown to her before being sent to Peking, and has expressed her unwillingness to cooperate with this country in an effort to compose China's internal situation. Japan resents our interference, considering the note prejudicial to her claims of a "paramount interest" in China. The attitude of the Mikado's Government toward China is regarded as similar to ours toward Mexico. Meanwhile it is announced that a Japanese Commission is to visit the United States to arrange cooperation between the two countries. Viscount Kikujiro Ishii, formerly Foreign Minister, is to be chief envoy.

Russia.—The American Commission, headed by Elihu Root, reached Petrograd on June 13. Pro-German agents were reported to be busy trying to discredit the leader of the Commission, so Ambassador Francis issued a statement to the effect that the Commission's only purpose is to devise means "to aid Russia in her efforts to defeat the universal enemy of democracy" and assured the Russians that on the Commission there is "not one person who pursues any personal, financial or commercial aims or who desires to influence Russian internal affairs."

Mr. Root's Reception

On June 15 Mr. Root addressed the Council of Ministers at Petrograd, saying that "The American democracy sends to the democracy of Russia a greeting of sympathy, friendship, brotherhood, godspeed." Continuing, he explained:

> One fearful danger threatens the liberty of both nations. The armed forces of a military autocracy are at the gates of Russia and the Allies. The triumph of German arms will mean the death of liberty in Russia. No enemy is at the gates of America, but America has come to realize that the triumph of German arms means the death of liberty in the world; that we who love liberty and would keep it must fight for it, and fight for it now when the free democracies of the world may be strong in union, and not delay until they may be beaten down separately in succession.
>
> So, America sends another message to Russia—that we are going to fight, and have already begun to fight, for your freedom equally with our own, and we ask you to fight for our freedom equally with yours. We would make your cause ours and our cause yours, and, with a common purpose and mutual helpfulness of a firm alliance, make sure of victory over our common foe.

M. Tereschtenko, Minister of Foreign Affairs, then responded saying: "The Russians have no imperialistic wishes. We know that you have none. We shall fight together to secure liberty, freedom, and happiness for all the world. I am happy to say that I do not see any moral idea or factor between America and Russia to divide us."

Under the presidency of F. F. Kokoshkine, who belongs to the Duma, a council of sixty-one members met last week at Petrograd to prepare for the elections to the Constituent Assembly, to draft the new Constitution, and to solve a number of pressing problems. The council is made up of constitutional specialists, deputies from the army, representatives from all of the political parties, and from the different races in Russia. The Provisional Government has submitted to this council's consideration a law regarding the way of voting for the Constituent Assembly's delegates. Proportional repre-

Reform Measures

sentation of all parties is proposed, and universal, equal, secret and direct voting by both sexes, the voting age of civilian men and women being twenty and that of soldiers eighteen. The Provisional Government has declared invalid all land transfers made prior to May 14. The Ministry of Justice has submitted a bill guaranteeing the inviolability of the person, the home, and private correspondence; the judges of petty courts are to be elected to office, women may sit as magistrates, and smaller units of local self-government in which all classes may participate on equal terms are to be introduced. The Provisional Government has also issued a decree declaring all acts of military disorder, such as refusal to fight, to be insubordination punishable by imprisonment and the deprivation of property rights. The Minister of Finance has had in preparation a law creating a State monopoly of sugar. Finland has been given the right of legislative initiative, the right to confirm the budget, revoke administrative decrees, pardon offenders, to summon the ecclesiastical council, to decide all State transactions except matters affecting Russian subjects, and to open and close the Finnish Diet. Dating from July 14, a State coal monopoly will be established for the purpose of supplying the internal market, preventing speculation, and fixing prices that will enable the mines to run without loss.

Workmen's Council's Attitude

On June 16 the Council of Workmen's and Soldiers' Delegates at Petrograd, issued a proclamation citing the receipt of a message from Prince Leopold of Bavaria, in which he proposes a separate peace with Russia that will not necessitate her breaking with the Allies. The proclamation exhorts all Russians "to rally around the banner of revolution and increase the energy of the military power for the defense of freedom." Russia will follow her own way to a general peace, the Council of Delegates asserts, and then goes on to say:

> Russia has undertaken to unite the democracies of all fighting countries in the struggle against world autocracy, but her plan will never be realized if German imperialism is able to utilize Russia's longing for peace, to disunite her from her Allies and ruin her army. The Revolutionary Democracy of Russia is seeking a route to peace through an appeal by the Government created by democratic Russia to the Governments of its Allies and by means of an international conference of Socialists. Let the army by its energy and courage give power to the voice of Democracy.

In an earlier communication addressed to the French, English and Belgian Ministers of Munitions regarding the impending Socialist conference the Executive Committee of the Workmen's and Soldiers' Council made the following statement:

> The council expects from the conference of the Socialists of the belligerent and neutral countries the creation of an Internationale, which will permit all the working classes of the whole world to struggle in concert for a general peace and break the bonds which unite them by force to the Governments and the classes imbued with imperialistic tendencies which prevent peace.

In the opinion of the Executive Committee the only hope of the conferences succeeding lies in having the "Socialists consider themselves, not the representatives of the two belligerent parties, but the representatives of a single movement of the working classes toward a common aim of a general peace." On June 17 came the news that the Duma in secret session had passed a resolution for "an immediate offensive in close co-operation with Russia's allies."

Spain.—The Conservative Cabinet which has succeeded the Liberal Ministry of Marquis Prieto is composed as follows: Premier, Señor Dato; Minister of Foreign Affairs, Marquis de Lema; Minister of Justice, Señor Burgos; Minister of War, General Fernando Primo-Rivera; Minister of the Navy, General Flores; Minister of the Interior, Señor Sanchez Guerra; Minister of Finance, Señor Burgallal; Minister of Labor, Viscount d'Eza; Minister of Public Instruction, Señor Andrado. On assuming office, Señor Dato declared that the return of the Marquis de Lema to the post of Minister of Foreign Affairs was a guarantee that the new Government would follow a policy of absolute neutrality. He also announced that he did not intend to dissolve the Cortes. The present Chamber of Deputies contains a majority of Liberals, but ex-Premier Count Romanones has already announced that he will support Señor Dato. This assures the new Premier a working majority in the Chamber. At the same time, the new Minister of War, General Fernando Primo-Rivera, stated that he expected to settle the controversy which has arisen over the military associations exercising political influence.

The New Cabinet

At the present writing, the situation in the country is problematical. All agree that it is serious. That there is still widespread discontent in the army and unrest among the people there can be no doubt, although the Minister of War has stated that the rumors, rife last week, of military sedition in Bilbao were unfounded. The unrest has spread to the Cortes, who complain that their constitutional rights have been violated because they were not allowed to participate in the grave questions befor the country.

The situation in Catalonia, and especially in its capital Barcelona, is also extremely critical. The inhabitants of the province are aroused against the Government and are agitating insistently for independence. One faction openly declares that it will obey no laws not passed by Catalonians for Catalonians and demands independence at any price. The general economic situation of the country demands quick action by the new Cabinet. Strikes are imminent, especially in the Asturias. The cost of living has advanced fifteen to twenty-five per cent in the last three months. The supply of coal is so scanty that it is almost impossible to operate trains, and the submarines are paralyzing commerce.

"Big Roman Catholics" and Billy Sunday

RICHARD H. TIERNEY, S.J.

FROM newspaper reports it appears that there are big and little Catholics in New York City. The former are very important, the latter count not at all, except perhaps in the eyes of God. On June 9 the metropolitan press announced that one of these bigwigs "hit the trail" in Sunday's tabernacle and in a moment of spiritual exaltation, endorsed the evangelist as follows: "I am proud and happy to shake hands with Mr. Sunday. There was not a word in his entire sermon that any one could possibly take exception to and I want him to know that I appreciate his work."

Forthwith there was the usual commotion, out of which came an inconspicuous repudiation of the aforesaid sentiments, from the "big Roman Catholic," and a flood of letters directed to the office of AMERICA. Some of these communications were calm and dignified, others were high-pitched and hysterical in their denunciation of politicians, Papal knights and of the "aloof," "secretive," "mysterious" editor of AMERICA, who is held accountable for consciences which do not exist, and for the actions of men who are but names to him. The incident might be closed here, were it not for two pertinent lessons to be drawn therefrom.

Thank God, there are "big" Catholics in New York City and in almost every city of the world. The Spirit of God is breathing sweetly over the souls of men and making them bloom as the lily, fair before the Face of the Father. Little children are coming from the altar-rail, with the light of Heaven in their eyes and the music of golden harps in their souls. They are big Catholics, the biggest of all, for "of such is the Kingdom of Heaven." Unknown nuns and Sisters are hastening towards complete earthly oblivion, in prayer and all holiness, alert of eye to catch the first sign of the coming of the Spouse. They are big Catholics. "Blessed are the clean of heart: for they shall see God." "Blessed are they that hunger and thirst after justice, for they shall have their fill." Lowly fathers and mothers are sweating their lives away in foul tenements, serving God in humility and meekness and sorrow, in labors above measure, in all privations. They are big Catholics. "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven. Blessed are the meek: for they shall possess the land. Blessed are they that mourn: for they shall be comforted." Yes, there are "big Roman Catholics" in New York; the merciful, "Blessed are the merciful: for they shall obtain mercy," the peacemakers, "Blessed are the peacemakers: for they shall be called the children of God," the persecuted, "Blessed are they that suffer persecution for justice sake: for theirs is the Kingdom of Heaven. All these are big, big by the measure of God, who reckons not according to cleverness or wealth or title or social distinction or newspaper notoriety or trumpery of any kind, but according to the things of the spirit. God, not man, set the norm of greatness when, through the mouth of Jehu, he asked Jonadab, the son of Rechad, "Is thy heart right as my heart *is* with thy heart?"

There is the first lesson to be learned from the event that made the wires of the Associated Press hum with twaddle. All men would do well to ponder it, especially those discontented with their lot. The world is passing and they with it, and in the end, when the ships of Tarsus have disappeared, the heart only will count.

The second lesson lacks nothing in importance. Billy Sunday is no doubt a good man; he is, moreover, an asset to disintegrating Protestantism which has sore need of him. But he is not a Catholic, his doctrine is not Catholic, his service is not Catholic, his tabernacle is not Catholic. He is a regularly ordained Presbyterian minister; he is a protest, therefore, against the Catholic priesthood, against the Mass, against Confession, against the Immaculate Conception, against Papal Infallibility, against all save a few shreds and patches of the Faith delivered to the Saints by Christ. His service consists also of prayers and hymns quite foreign to Catholicism; his tabernacle is a Protestant meeting-house, set up for Protestant services, dedicated to that purpose by the invocations of Protestant ministers. Billy Sunday is a minister conducting a heretical service in a conventicle. By what right, therefore, do Catholics attend his functions? By what rule of conduct do they justify their action? Is curiosity their norm? If so, where is the justification? There is no justification, but only a contemptible weakness that does not lead heavenward. Does sympathy with his mission, belief in his partial, mutilated doctrine, lure Catholics to the tabernacle? In that instant they sin against light, against the Faith sealed with the Blood of Christ, and "hitting the trail" is but an external manifestation of treason to the pitiful figure that hangs broken and accursed on the naked Rood, for that He was true to principle. Is compromise the motive for attendance? What is such compromise? How does it differ from an admission that one religion is as good as another? How is it distinguished from a denial that Christ taught a definite doctrine, died for a definite doctrine, committed a definite doctrine to an infallible Church which is to teach it pure to all men that they may be saved?

Why do Catholics attend Billy Sunday's service? Because the curse of an irreligious age is upon them. They have been seduced by the bewitchery of folly, their

faith is weak, their wills weaker, their eyes are not on the mountain, which is Christ.

There is need of men both in high places and in low places to cry the message of God fearlessly into their ears, salvation through faithfulness to the truths that Our Lord taught. There is too much compromise, too much sacrifice of principle, too little of the sturdy spirit of the Master who died that we might live by the Word which He sanctified in His Blood.

Men and women whose forbears were witnesses to the Faith flirt with error, forgetful that heresy is a hideous crime by which the sacred Body of Christ is rent limb from limb. The ancestors of these folk threw all their earthly goods into the face of the devil, were driven from their homes like leprous things and worshiped God, in spirit and truth, under hedges or in caves. But their descendants? What do they care for their most precious heritage? What does the Faith signify to them? They send their children to fashionable, Protestant schools and colleges with the sad result that the youth learn to blush for their simple, God-fearing grandsires, to apologize for their religion, to appear before a minister for marriage, to petition a divorce court for legal dissolution of a bond which, before God never existed. History repeats itself. The great-grandchildren of many of our Catholics will be Protestants or agnostics or infidels, every one of them.

The writing is on the wall, it can be interpreted by the history of the descendants of Dominick Lynch and Mathew Carey and a hundred and one others. He who runs may read.

And all because of compromise, all because of the spirit which prompts Catholics to sit at the feet of a preacher and either act a lie or sin against faith. The whip of God is needed and it will come, leaping angrily from our backs, and then nor wealth nor title nor social position, nor aught else that is dross will avail us, but only repentance and courage in God's service.

Luther and Social Life

JOSEPH HUSSLEIN, S.J.

"UNFORTUNATELY the facts can be stated very briefly," says Adolf Harnack speaking of the social work of the Reformation period. "Nothing of any consequence was accomplished. What is more, Catholics are right in holding that not we, but they experienced a revival of charity in the sixteenth century, and that within the province of Lutherdom conditions had soon grown worse than they were before in regard to social provisions." ("*Reden und Aufsätze.*")

The truth of these words cannot be questioned by anyone who has had direct recourse to the authentic documents of the time. They are fully borne out by the testimony of Luther himself as well as that of his contemporaries when he describes the social and moral deterioration that followed upon his doctrine. In his despair he even went so far as to exclaim: "If God had not closed my eyes and if I had foreseen these scandals, I would never have begun to teach the Gospel" (Walch, Ed., Vol. VI, p. 920.). The cities that received him with open arms became a new "Sodom and Gomorrah," and he marveled that the gates and windows of hell were not opened to "snow or rain down devils." As early as 1529 he proclaimed that social and moral conditions had become seven times worse than they were under the Papacy.

> For after we have learned the Evangel we steal, lie, deceive, practise gluttony and drunkenness and every kind of vice. Now that one devil has been driven out, seven others, worse than the former, have entered into us, as we can see in princes, lords, nobles, burghers and peasants. So they act, and so they live, without any fear, regardless of God and threats." (Erlangen Ed., Vol. XXXVI, p. 411.)

No class of society, therefore, was excluded from the general deterioration, and all the leading cities that accepted Luther's doctrine fell, according to his own testimony, into the same deplorable state of complete social and moral disorder. His favorite Wittenberg is described by him in his letter to Justus Jonas, June 18, 1543, as "a plaything of the devil," the students "have been ruined by fallen women" and "half the town is going to destruction through adultery, usury, thievery and deceit." Neither the authorities nor any of the citizens are in the least concerned about these abominations, since "All laugh at them, are parties to them and go and do the same." ("*M. Luthers Briefe,*" De Wette Ed. Vol. V, p. 615.) The brazenness and corruption of the girlhood of the town, as pictured in his letter to the Elector, January 22, 1544, beggars description. It leaves the reader under the impression that the whole city had been turned into a cesspool of impurity and lasciviousness, where women vied with men in open and shameless immorality. (*Ibid.*, p. 615.) Ever since the New Evangel was preached there, he is obliged to confess, "Things have steadily grown worse." He fears that at the end he must hear that "They have never been worse than now." (*Ibid.*, VI, p. 302.)

Lutheran apologists seek at times to excuse these abominations by dwelling upon what they consider the social and moral degeneracy of the Papacy; but Luther's own words are an absolute refutation to all such ex-

planations, since he continually insists, in countless passages that the very worst conditions under the Papacy were as nothing compared with the indifference, laxity and vice that followed where his doctrine had been preached. Those who are specially accused by him of such conduct are not the men and women who remained faithful to the Church of the preceding fifteen centuries, but those who accepted his own doctrines. Thus he states very explicitly: "The good receive the law [i. e. abide in Catholicism] and the wicked receive the Gospel [i. e. Luther's New Evangel]." ("*Analecta Lutherana et Melanchthonia,*" p. 402.)

Everyone admits the many evils of the time immediately preceding Luther's preaching. They called for a true reformer, in the spirit of Christ, such as St. Francis had been in his day. In place, however, of seeking to reform the morals of the men who were unfaithful to the teachings of their Church, Luther sought to reform the doctrine of the Church itself, which Christ declared could never err, since He had promised it His abiding presence even to the consummation of the world, and had given it the assurance that the gates of hell should never prevail against it. Either Luther was wrong in seeking to correct the doctrine, which Christ proclaimed would never need correction, or the words of Christ were false. It is a dilemma from which there is no escape, and which should suffice to bring back into the one true Fold all the souls that still believe in Christianity.

No less unhappy were Luther's economic reforms. The poor had previously been bountifully provided for by the monasteries and the liberality of the Faithful, as well as through the channel of well-regulated civic organizations which had already developed in Catholic cities at this early period of the economic transition. City and church authorities cooperated in a thoroughly scientific way. But the pillage of monasteries and foundations, and the introduction of the New Evangel at once destroyed the flourishing work of charity. Luther hoped that the money taken with his approval might, as he expressly states, be spent in propagating his new religion, and the superfluities devoted to governmental and charitable purposes. Needless to say, his hope was vain. The princes and nobles had joined his revolt for booty and license and the ampler power which, by making them the sole spiritual rulers, it gave them over their subjects. They were by no means minded to bestow upon the poor the riches which Luther had authorized them to gather into their treasuries. The citizens were therefore urged to begin anew to offer contributions, but his ideal system of relief, introduced into Leisnig, proved to be an utter failure, as Luther bitterly admitted. Your true "reformer" has always liked to line his own pockets.

The contrast between the social conditions under the Papacy and those that arose under the New Evangel were indeed so great and appalling that Luther was repeatedly forced to advert to them:

> If we did not have the goods bestowed by our forefathers in mild alms and foundations, the Gospel [Luther's new Evangel] would long ago have been extinct because of the burghers in the cities and the nobles and peasants upon the land. Not a single poor preacher would have food or drink; since we do not wish to do anything but take and rob by force what others have given and founded for this purpose [i. e. for charity and religion in Catholic times]. (Erlangen Ed., Vol. XLIII, p. 164.)

The manner in which lords and public officials gorged themselves with the goods of the Church was "eating away the substance of beggars, guests and the poor." To the latter the wealth of the Church had always been open. "Wo, wo to you," he cried, "peasants, burghers and nobles, who wrest, scrape and scratch together everything for yourselves, and yet claim that you are thoroughly evangelical!" (Erlangen Ed., Vol. XLIV., p. 356.) And so too they were, according to Luther's own doctrine, however much he might protest against them, and however powerful, and at times even beautiful, his exhortations to virtue and charity might be.

His first anti-social teaching is that concerning good works. Even though performed with a supernatural motive, he claimed, they were not meritorious for Heaven. "The most tangible consequence of Luther's doctrine of grace," says Feuchtwanger, "which allowed nothing to human merit, was, for the multitude at least, libertinism and irresponsibility." By a deliberate falsehood, it would seem, Luther persisted in attributing to the Catholic Church the most un-Catholic doctrine that "Christ did not die for our sins, but each one should satisfy for them himself." Her plain teaching had been on the contrary that without the merits of Christ mankind could never be saved, but that good works of every sort induce God to apply these merits of Christ to our souls, according to the Divine promise. "This do, and thou shalt live," Our Lord had said in reference to good works. (Luke, x:28.) To these and similar words of Christ Luther opposed his own destructive doctrine, which he thus briefly expresses:

> Those pious souls who do good to gain the Kingdom of Heaven, not only will never succeed, but they must even be reckoned among the impious; and it is more important to guard them against good works than against sin. (Wittenberg Ed., Vol. VI, p. 160.)

The choice, therefore, between Luther and Christ, is open for all. We cannot follow both.

The second anti-social doctrine of Luther is his teaching regarding sin. "There is no longer any sin in the world except unbelief," is his dogmatic assertion. The stench of all other sins committed by the Faithful passes unnoticed by God because of their faith. The exact wording of the passage itself (Erlangen Ed., Vol. IV., 2, p. 131) cannot be quoted here owing to its indecency. If therefore on the one hand he inveighed against sin, on the other he thus removes from it all terror:

> You see how rich the Christian is [i. e. the follower of Luther], since even if he wished it he could not lose his salvation, no

matter how many sins he might commit, provided he will believe. No sin can bring about his damnation except unbelief alone. All else is swept away by his faith the moment it returns or clings to the Divine promises made to the baptized." (Weimar Ed., Vol. VI, p. 529.)

This is comfortable doctrine, but is of no avail to restrain the passions of men. Luther's counsel for those who are troubled with doubts about the truth of his new religion and with similar temptations is to indulge in sensuality, in thoughts "of a beautiful girl, of money-making, of drink, or of some other vivid emotion." ("*Colloq.*" Ed. Bindseil, Vol. II., p. 299.) In his letter to Melanchthon, August 1, 1521, he wrote:

> God does not save those who are mere imaginary sinners: Be a sinner and sin boldly, but believe more boldly. . . . It is sufficient that through the riches of the glory of God we have known the Lamb which taketh away the sins of the world. *Sin will not tear us away from this even though in a single day we commit fornication and murder a thousand and a thousand times.* . . . Pray boldly, for you are a very bold sinner. ("*Briefwechsel*," Vol. III, p. 208.)

Explain such passages as we may, they cannot be excused. We have quoted enough of Luther's language to show how perverse his teachings were; but there is another phase of his New Evangel more ruinous perhaps than all these.

The third anti-social doctrine in Luther is that of "the slave will." According to this teaching, man is not responsible for either his good or his evil actions. Here as elsewhere Luther's practice contradicts his doctrine, for why preach at all if men are of necessity compelled to sin or to be virtuous? But Luther's hearers were more consistent than he, and many of them did not fail to act upon the logical conclusions to which his dreadful doctrines led. No teaching is more essential to Lutheranism, as propounded by him, than that of the slave will. God and the devil, he tells us, in his most characteristic passage, are struggling with one another for the human soul. When God is in possession it is not possible for us to will anything except what is good, but when the devil has gained the upperhand we can will only what is evil. Thus he paints the awful and blasphemous picture, which represents neither more nor less than the ancient pagan dualism:

> When the stronger comes upon us and makes us his prey, in wresting us from our former ruler, we become his servants and prisoners in such a way that we wish and gladly do whatever he wills. Thus the human will stands like a steed between the two. If God mounts into the saddle, man wills and goes according to God's will, as the Psalm has it: "I am become as a beast before thee: and I am always with thee." If however the devil leaps into the saddle, man wills and goes as the devil wills. It is not in his power to run to one of the two riders and offer his service to him; but the riders themselves struggle with one another for possession of the animal. ("*De Servo Arbitrio*," Weimar Ed., Vol. XVIII, p. 635.)

If virtue or vice do not depend upon human agents, and if human beings, as Luther teaches, are predestined to hell or heaven independently of any will of theirs, why seek to be good at all? Why not follow the way taken by Luther's practical disciples, in all the cities where his Evangel was accepted, who after hearing his teaching went and gave themselves over to the gratification of their passions, regardless of God or neighbor? Why labor to be virtuous if, according to Luther's doctrine, God damns even such as do not in the least deserve it; "*immeritos damnat*"? (*Ibid.*, p. 730.) It does violence to sane reason, he admits, to say that "Merely according to His good pleasure God forsakes men, hardens and damns them," but his only answer is that "No application of our intellect, no matter how hard we try, can ever save the holiness of God." Reason must simply bow to the inevitable. (*Ibid.*, p. 719.) Such abhorrent doctrines will confirm the sinner in his sins, as Luther clearly foresaw, but he added that it did not matter, since in His proper time the Spirit of God would transform into His children those whom He predestined to save.

Could any teachings be more destructive to social and moral life? Out of his own mouth Luther stands condemned. In vain did he strive to excuse the evil effects of his preaching, when forced to offer a defense, by saying that the morning star was now risen and sin had become more apparent than before. He had too often contradicted this assurance. Lutheranism, as taught by him, hardly outlived his own day; but the Pope, whose death he boasted he would be, is today encompassed by the glory of new triumphs of the Faith, and the center of the greatest social and moral renewal of all things in Christ.

The Justice of Conscription

J. Harding Fisher, S.J.

MOTIVES, many in number, lofty, high-minded, inspiring, have been put before the American people during the past few weeks, for taking part in the war. Defense of honor, rights and country; the spread of beneficent democracy and the extension of the surpassing gift of liberty; the extirpation of militarism with its constant menace to the peace of the world; and the glory of laying down life for one's native land—these and other considerations, mingled unfortunately with inducements more sordid, have been urged on us as reasons for taking up arms and rallying round the flag. They have stimulated recruiting at home and have reminded peoples abroad that the United States is not unmindful of the traditions that cluster round the days

when our country was in the making. Our people owe a debt of gratitude to President Wilson for having given permanent and worthy expression to the highest ideals of the land of liberty; and it is confidently expected that these ideals will fire the hearts and strengthen the arms of our soldiers on the field of battle.

Yet, although some scope has been allowed for their free play by the opportunity which has been afforded for volunteering, the Government has wisely chosen to rely, for the formation of its armies, not so much upon the strength of their inspiration as upon the stern duty of obedience. Our forces, by the deliberate choice of the people, manifested through the action of their representatives at Washington, are to be organized not on the principle of free enlistment but on that of compulsory service.

The country, profiting by the disastrous experience of the Allies, has determined to insist on universal service. The whole nation in one way or another is to be laid under contribution for the prosecution of the war, and all will be called on to do their share in carrying it on to a successful completion. Happily there has been shown in every quarter a marked and gratifying disposition to second the Government's plans. Few of the resources of the country, industrial and agricultural, will be wholly free from governmental control, and most of the activities of the people will be subject to the supervision of the Chief Executive. The extent of that control and supervision has not yet been finally determined, it is still waiting on the decision of Congress, but the general outline is falling into shape and only the details remain to be worked out.

Haphazard methods, it would appear, are to have very little sway in our conduct of the conflict; and it is not unlikely that selective conscription will eventually have a very wide application, especially in our industrial preparations. Already it is showing its efficiency in the formation of our armies. Military service, except in the case of the 70,000, more or less, vacancies in the regular army and the militia, is not to be left to individual choice and initiative but is to be regulated by selective draft. Irrespective of personal inclination and preference, those who are chosen from the registration list will be forced, unless they are officially declared exempt, to join the ranks and to take their part in the fighting. The calmness and grim determination which characterize our preparations, although they involve some delay and are not calculated to arouse great enthusiasm, are making for surprising effectiveness, and lend great weight to the assurance given a few days ago by General Pershing to the people of Paris that America may be certainly counted on to do her full share in the colossal struggle that is now at hand.

It cannot be denied that the law which has legalized conscription has dampened the glow of personal enthusiasm; but what has been a loss of sentimental satisfaction to the heart of the individual has been a great gain in strengthening the heart of the nation. Moreover it has left the essence of patriotism untouched; for this consists in marching to the defense of the country, and it is purely accidental whether this be done in response to a free appeal or to a strict command.

The spirit of loyalty with which millions of our young men have registered indicates very clearly that there is little likelihood of a repetition of the anti-draft riots which took place in the Civil War and were aimed at resisting conscription. The few attempts at such treasonable agitation have been promptly dealt with by the authorities, and the revolutionary speeches which have advocated such resistance have met with universal disapproval. Throughout the land there is an overwhelming recognition of the justice of the cause to which we are committed; and over and beyond this, the nation as a whole is convinced of the right of the Government to command the service of its citizens in any sphere of just activity it may deem necessary and in particular to draft its citizens for service in the army.

Catholics, one and all, are persuaded that they owe unflinching obedience to the commands of the Government. Others, like the contractualists and the evolutionists, who have built their theories of the State on false foundations, may find difficulty in obedience except as a means of avoiding punishment; but the Church, which finds in the legitimate laws of a country the expression of the voice of God, is quite clear as to the fact that disobedience to the State involves sin against God.

Arguing from the standpoint of common-sense and reason, the Church holds that all authority is from God. The social nature of man, it teaches, impels him by a spontaneous impulse of his being, which is only another way of saying by the ordination of God which we call the natural law, to live in society, for it is only in society that he can attain in a fitting way the end and perfection for which he was created. Society therefore is a Divine ordinance, and as such has from God all the requisites postulated for its stable existence. Now, stable society is inconceivable without authority. It follows as an inevitable consequence that God has given to society civil authority, and, as a consequence, has enjoined on the members of society obedience to legitimate rulers in all that is included within their proper jurisdiction, which means that disobedience to them is nothing less than disobedience to Him.

St. Paul expresses this truth in a number of places, for instance when he says to the Ephesians, "Servants, be obedient to them that are your lords according to the flesh . . . Not serving to the eye, as it were pleasing men, but as the servants of Christ, doing the will of God from the heart, with a good will serving, as to the Lord and not to men." (Eph. VI: 5, sq.) The same doctrine is inculcated in his letter to the Romans, whom he addresses as follows: "Let every soul be subject to higher powers: for there is no power but from God; and

those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist purchase to themselves damnation." (Rom. XIII: 1, 2.)

Conscription is now a law of the land, it is clearly not unconstitutional, and it is clearly not opposed to the law of God. Some men may still think it unwise or inopportune, but they are not justified in resisting it on either of these grounds. Those on whom they have conferred the right to legislate for them have enacted it, and once it received the signature of the President it became binding on the conscience of every citizen of the United States. No one can escape the obligation of submitting to its operation by appealing to his own private judgment. An appeal to be valid must be made to a higher law than the State, for the law of the State is the highest merely human authority on earth. Granted therefore that war in itself is not illicit, that the part of the United States in the present war is not evidently unjust, and that compulsory military service does not conflict with the inalienable rights of man, and all these must be granted, it follows that Congress has a right to enact conscription, that the President has authority to enforce it, that every citizen is under an obligation in conscience to submit to it.

"God the Invisible King"

THOMAS F. WOODLOCK

ON the last page but one of "Mr. Britling Sees It Through" Mr. Wells announced in plain terms to the world that he had found "God" and would shortly tell about it. That was only a year or so ago. Now we have his confession of faith presented by him *in propria persona* under the title "God the Invisible King." As a phenomenon and a portent of the times his book demands attention.

Mr. Wells would, without doubt, himself be the first to admit that he has no particular competence in the domain of scholarship and, if pressed, he would probably plead, with perfect truth, that he has been far too busy writing books and articles, for thirty years or more, to have had time to acquaint himself with the fundamentals of the matter of which his latest book treats. If "God the Invisible King" were a system of religion invented by the author himself there would be no occasion for anyone to expend much time upon it. But Mr. Wells is not merely a sincere reporter of things seen and heard, he is also an uncommonly clever one and he himself expressly notifies us that the creed which he presents is one which he has found and not made. He further points out that his own profession of faith in it is of quite secondary importance. The important thing is that he finds people around him professing this creed and that he has only performed the office of "scribe to the spirit of my generation." Allowing for the fact that it is apparently impossible for Mr. Wells wholly to refrain from philosophizing on his own account and allowing also for the fact that apparently he has no acquaintance with metaphysics, a deficiency which causes him at times to surround his statements with an impenetrable fog, his description of his functions is seemingly correct. What then is the "new religion" that he has found?

The central article in the new creed is belief in a "personal God" who is finite in that He had a beginning in time, who is limited because He is a "person" (!) who is imperfect, changes, has "moods and aspects," is in conflict, as we are, with forces that He does not control, who "is the best of all of us" and yet is a "Being in Himself" and who is not the maker of the universe nor the author of "life." The "new religion" has no theory of cosmogony, for it "does not reach behind the appearances of space and time" and it falls back upon the "unknowable Absolute" of Spencer for the origin of things, about which neither the new "God" nor man knows anything. Mr. Wells speaks of this "unknowable Absolute" as a "Veiled Being" from which "proceeds" the "Life Force"—in which one recognizes our old friend the *élan vital* of Bergson—in some "manner altogether inconceivable." To what extent the Wellsian "God" is transcendent and to what extent immanent is uncertain. There is a succession of sentences on this subject (pages 61-63), from which the present writer cheerfully admits that he can extract no definite meaning. The thick haze in which the matter is shrouded suggests that the "new theology" made famous a few years ago by the Rev. R. J. Campbell has at some time or other engaged for a few moments the attention of Mr. Wells.

Now this "God" is known not by reason and not by revelation but by "experience," according to the Jamesian acceptation of the word. Mr. Wells is a devoted disciple of James. The process of conversion is sudden.

> This cardinal experience is an undoubting immediate sense of God. It is the attainment of an absolute certainty that one is not alone in oneself. It is as if one were touched at every point by a being akin to oneself, sympathetic beyond measure, wise, steadfast and pure in aim (p. 23).

After we are converted "Our lives are changed. God is with us and there is no more doubt of God." (*Ibid.*) Then there remains only "to learn His purpose with us and to live our lives with Him" (p. 24).

A good half of Mr. Wells's book is devoted to a concept of the world as the "Kingdom of God."

> In our philosophy, he says, there are no human things that are God's and others that are Cæsar's. Those of the new thought cannot render unto God the things that are God's and to Cæsar the things that are Cæsar's. Whatever claims Cæsar may make to rule men's lives and direct their destinies outside the will of God is a usurpation. The new conceptions do not tolerate either kings or aristocracies or democracies. Its implicit command to all its adherents is to make plain the way to the world theocracy (pp. 96, 97).

This part of the discussion is the least important part of Mr. Wells's work, for it is more evidently Mr. Wells's own invention and much of it is reminiscent of "New Worlds for Old." We may absolve ourselves from the duty of studying it.

A "personal God" whose will is to be the supreme norm of the human mind is enough to make one rub one's eyes and wonder! It is true that the Wellsian "God" is a very anthropomorphic concept, little more, indeed, than a rather super-super-man. Nevertheless out of a jumble of William James, Herbert Spencer, Bergson and, no doubt many other "minor prophets" there emerges something which is at least in violent conflict with the materialistic philosophy of the times and which gives at least the semblance of food to satisfy the religious hunger of men's souls. It is not hard to see whence the "new religion" springs. The great mystery of evil has always stung the unphilosophical mind and usually driven it to one or other extreme, either denial of God or denial of evil, just as the influence of a great calamity has always operated to sharpen the desire of men for a God whom they could trust and love and to whom they could turn for help. The "new religion" seeks a compromise and finds it in a "God" who is not omnipotent, and who must fight and struggle, as do men, against blind forces that He cannot fully master. It is truly a pathetic compromise. But, even in the face of Mr. Wells's absurdities, illogicalities and whimsies presented as they are in a fashion most dogmatic, and, it must be said, frequently in shockingly bad taste, it is impossible not to be tolerant and even sympathetic toward the spirit of the book. It is this spirit that is the portent of the times, and it may be welcomed as perhaps the beginning of a movement toward the truth—blind, groping and feeble as it is and devoid of logical coherence. Though this is not much to be grateful for, it is something, and anything is better than the hopeless negation of the drab Victorian days.

The Dignity of Submission

FRANCIS J. MCNIFF, S.J.

STERN necessity has made the soldier a very familiar sight these days. And you may have observed that he never passes by quite unnoticed. His goings and comings are not rated like the incidental transits of the mere civilian. Rather they are taken to be something like an event which one should not ignore, but should recognize by an admiring gaze, a complimentary word, or a salute. The truer, if a body of troops goes marching by. They are "our boys," and it is a brave sight to watch them swinging down the street, every movement instinct with youthful vigor and manliness. They are our protectors, strong and brave, trained to the minute, and ready to do their "bit" unflinchingly for God and country. But who, as he watches the passing of the troops, with all their arms and accouterments, thinks of them as the slayers of our enemies? We put that thought away. We could not admire our soldiers under that horrible formality, because we cannot forget that our enemies are our fellow-men with hopes and fears and home and country, even as we have. The unjust aggressor must pay the penalty; yet we put away the thought that our soldiers represent the lawful exactors of punishment for wrong committed, and, explicitly, at least, we admire them and honor them for other reasons.

In the end, we shall find that we mostly admire and honor the soldier, because we see in him the hero of duty. He is the man of unquestioning obedience to right authority. He has learned to forget himself, and to sacrifice his individual interests, his likes and dislikes, the better to serve the common good. Now, without discipline there can be no effective arm of defense, and discipline means obedience.

Parents may not always take kindly to their sons' enlistment in the service. But they never fail to be proud of the improvement made in their boys by a few months of training. The poise of mind and body has become so much finer. The lad no longer slouches, but walks like a man who has learned his worth, who knows he has an honorable place in life, and a high duty to fulfil. It is not a matter of small conceit, either. The young man may feel a little vain because he is admired, but that is a very venial failing, and wears off with the newness of his uniform. Small conceit cannot explain the change. But the fact that he has learned to obey like a man, to take orders respectfully, even eagerly, to seek hard tasks and to perform them with a man's sense of responsibility, to do what he is told, and when he is told, and just how he is told; the realization that his obedience means the defense and honor of all he holds dearest—this it is which has changed him, and gives us the reason why the careless youth has developed, almost suddenly, into a trustworthy man.

In the estimate of sensible people, therefore, due submission and obedience do not connote any such idea as a lowering of man's natural dignity. On the contrary, the dignity of man consists in doing well the business proper to a rational creature. All may not command; else who is to carry out the orders? No organization can persist if there be not superiors with the right of bidding others what must be done; if there be not subjects ready to come when they are called, and go whither they are bidden. Every form of social life calls for subordination and coordination. Indeed, it is daily made clear that only the few can fill capably positions

of command, and that the many cannot work out their own destiny and that of the race except by joining their efforts with those whom nature, education and experience have fitted for the higher tasks of planning and executing. Authority is more than the natural bond that holds together every social body. It is further the head which directs the free action of the subject, and aids him in attaining more easily and securely the ends for which society has been formed. "United we stand," "In union there is strength," "*E pluribus unum*" are recognized national mottoes. And one of the pleasant paradoxes of nature, at the same time one of her sarcastic thrusts, too, at those who turn their back on her, is that even anarchists cannot get on without copying the forms of the civil organization which they disclaim. They may cry out against presidents, but they never fail to install certain officials, particularly a trustworthy treasurer or two.

A crisis is a great revealer of hearts, and trouble a begetter of sober thought. By the blessing of God, we have been a happy people. Our territory is immense. No land ever held so great a treasure of gold and grain. Prosperity has lured us on, musically enough, and has enriched us from her store of plenty. But, like every siren, she has her price. She did not stint milk and honey, she lulled us into carelessness, and into the dream that prosperity would never fail us. She has made us fancy that, whatever befell other nations, there would be for us no interruption of our pleasant afternoon of peace and material success. Perhaps only the rude shock of war could have roused us from our moral narcosis. But we are beginning to see how we went astray, and what is the cause of our erring. We are beginning to realize, as an eminent professor has said, that:

> We are a loose-minded and a loose-mannered people. Money-making and fads . . . are the only things we take seriously. I share the conviction that this deplorable state of mind and behavior is in no small measure the consequence of our fatuous custom of letting our young people "go on the loose," instead of holding them to tasks, duty, discipline and achievement.

We are beginning to see that there is no dignity in treason, and no promise of good in those who oppose lawful authority. We are beginning to value the worth of obedience and loyal submission. We are beginning to be convinced that only the law-abiding man is the good citizen, and that the welfare of the country is in the hands of those who reverence our lawful governors. We are beginning to call things by their proper names, and to distinguish liberty from license. The conviction is growing with us that anarchy in all its forms is but a virulent kind of iconoclasm whose principle is first to smash something that sane men revere, and then, if needs be, to trump up a lame excuse for the smashing. Iconoclasm is an acquired taste, and an appetite easily whetted. But then it requires no excellence in the chef to spoil a succulent chop, and a dunce with a bludgeon can ruin a masterpiece.

Since so much of the truth has come home to us, we must go further. Obedience is a virtuous habit. A habit is acquired by the frequent repetition of the same act. Obedience is a habit acquired with difficulty. Withal, nature has made it the foundation from which all true progress uprises. Our boys and girls have incentive enough, Heaven knows, to be self-willed and unruly. We cannot hope that they will be obedient citizens if they have never learned to obey at home. We can hardly expect them to realize the natural necessity and Christian dignity of honoring the law and its representatives if, during their most impressionable years, they have not been schooled in a well-ordered household. If they can do as they please at home, they will argue that they can do as they please anywhere. The home ought to be a seminary of reasonable submission and obedience. Parents are the natural superiors, teachers, and protectors, of their children. Now, what are our parents doing in their homes to make their children realize daily, by word and example, the great truth that St. Paul urged on the Christians of Rome? "Let every soul be subject to higher powers; for there is no power but from God; and those that are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God . . . Render therefore to all men their dues. Tribute to whom tribute is due; custom, to whom custom; fear, to whom fear; honor, to whom honor."

William Redmond, Statesman and Soldier

JOSEPH C. WALSH

ONE night, five years ago, William Redmond was recounting episodes in a long career of agitation. One story concerned the raising of money for a candidate who was supposed to be rich, and the critics were more numerous than the subscribers. I asked him "Could you do that now, if it were to be done over again?" "No," said he, "I could not. You have to be young for the kind of fighting we went through." He was then fifty-two, but at the time I remember feeling that, despite the calendar, he would always be young. His enlistment in the army proved it. He felt there was an example to be given, and he followed his impulse just as truly as when he went into an Ulster riding. And it was like him that once in he never turned back.

He had the gift of making friends. Not that he tried to; he took very little pains about that. But he had a way of keeping his flag flying at all times, asking no favors, harboring no enmities. On July 12, 1913, Sir Edward Carson was to have gone to Belfast, but did not. On the afternoon of that day he walked over to the place where "Willie" Redmond was sitting in the smoking room of the Commons, and for the best part of an hour they chatted, mainly over the fortunes of men who were young when they were young. The spectacle was too much for many a stolid English member passing by, and a mystery was suspected. On the day the Home Rule bill got its third reading for the third time, it was quite a sight to see Tory member after Tory member search Redmond out on the terrace and after congratulations whose heartiness lacked nothing in appearance at least, he felt called upon to explain that this, that or the other felt under an obligation to him for having asked a convenient question or made a comment that each would like to have made

himself but for the deterrent of social consequences to be apprehended. Such a scene helped to explain the tone he sometimes took with the House, which pretended to be shocked when, as he doubtless knew, it was only embarrassed. "Solitary confinement for wearing a shamrock" was a phrase he flung at the House and kept on flinging at the House until for sheer shame the wrong complained of was undone.

When he first went to Australia the central committee used to get requests for speeches from the Redmond brothers but with a preference expressed "for the one who was a member of Parliament." One day "Willie's" coat was stolen from a restaurant, and against his will he was dragged to court to testify. On the way he read a telegram just received. The lawyer, not above making use of the prejudice which in those days existed, tried to get an admission that he was an itinerant agitator, and on being told he was a member of Parliament said "Since when?" "Since yesterday," was the answer. The cablegram had told him all he knew about it. The first time he was arrested he was going for his morning dip in the surf at Rosslare. "I suppose you can wait till I've had my swim," he said to the police-sergeant. "If you don't swim to Wales," was the response. The last time he was arrested the police took him to Kilmainham earlier in the morning than the jailer thought fitting. There was a long argument between jailer and sergeant until Mr. Redmond, chilled through, went up to the hole in the door and begged not to be kept waiting all day. "And is it you Mister Willie," said the jailer; "why didn't you let me know? Come in then and welcome," And welcome he was, Mrs. Redmond supplementing the best the prison had from the basket of dainties she brought him daily until the farce of imprisonment was ended.

He had a certain pride that was part of his knightly disposition. He never took a penny of party money on any of the trips he made for the service of Ireland, and these trips took him far and lasted long. He sought no one's friendship, but when he was threatened with non-election at a Dublin club he went through with it for the sake of his friends, and won. He used to tell with glee of how almost immediately afterwards, when the atmosphere was still glacial, he drew the winning horse in the club sweepstakes for a great race, and considered himself amply revenged.

Between him and his brother there was the most beautiful relation. "My brother," it sounded like "me brother," was the way he always spoke of the party leader. He did not always agree with his brother, nor adopt opinions because they were his brother's. But on whichever side the decision was taken it was loyally adhered to. His friends in adversity were his friends for life. I know of a case where a working machinist was the man who stood by him in the difficult days of the "Split." Long afterwards it was suggested to him that there might be a delay in starting a meeting until some highly placed people arrived. "I'm well enough with what are here," said he, stepping over beside the machinist.

A singularly self-centered man, because of the intensity of his convictions and the ardor with which he maintained them, his dependence upon Mrs. Redmond was like that of which a French writer speaks when he describes the solicitude of the French mother for her children, above all for her eldest, who is her husband. Mrs. Redmond had no other. He went nowhere without her. Even to the field she followed him as far as she could. She was the judge of his speaking. When she thought he had spoken long enough he would hear her quiet cough and presently would close. Eleven o'clock, in whatever corner of the world they were, was their hour for the rosary. His death was of a piece with the life he chose and the fight he fought, but the hearts of all who loved him go out to her who has made this last great sacrifice for the cause in which together they had made so many.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Organized Discussion of "America"

To the Editor of AMERICA:

Let me suggest to members of Catholic societies that a splendid way to keep pace with the swift march of world-events and to maintain the Catholic viewpoint would be the organization of inner circles within their societies, in which groups of thinking laymen would meet every week for intelligent discussion of AMERICA.

Highland Park, Mich. THEO. A. THOMA.

An American Masterpiece

To the Editor of AMERICA:

The promise made by AMERICA of a series of articles on American contributions to Christian art suggests the question, How many people are aware that a masterpiece, called "The Light of the World," the work of S. J. Kitson, is to be seen at Dunwoodie Seminary, Yonkers, N. Y.? It is a study of Christ, which embodies the perfection of the Redeemer's manhood and shadows forth the light of His Divinity in a way unsurpassed by any other work on the same subject. And yet it seems to be quite unknown, for it is not given the recognition it deserves.

New York. ELLEN KIRK DOWNS.

Systematic Charity

To the Editor of AMERICA:

We are constantly hearing remarks like the following: "There are so many calls for contributions for the relief of suffering nations and for various missionary works that one cannot give to all." Quite true. But the question for each one to settle is whether he is contributing to any cause; and, if so, whether he is contributing systematically, regularly, and generously, observing a due proportion between the sum he gives in charity and the amount he wastes on vanities. If ever there was a time when such a reckoning should be made, that time is the present, when destitution is so widespread.

Baraboo, Wis. J. T. D.

What Ireland May Get

To the Editor of AMERICA:

People on this side of the Atlantic would do well to be cautious in espousing either the Home Rule or the absolute independence theory in reference to the present position of Ireland and England, unless they have been kept unusually well supplied with information from the Emerald Isle itself. With the close censorship on all mail arriving and leaving Ireland, even those in close communication with home and friends can expect little knowledge of the true situation.

In the words of Colonel Harvey, "If you cross-examine the average American at all closely, you will find him an encyclopedia of ignorance on almost everything that is of serious purpose in the Ireland of today." That this is not as it should be, does not make it any the less true and shows us that before taking up any agitation for Ireland, we should first find out what our friends in Ireland do really want. Mr. Shane Leslie in his recent article "What Does Ireland Want?" has made some pertinent remarks which should prove interesting to many Irish-Americans who, from long years of residence away from the Emerald Isle and from much reading of the events centered around Limerick in '98, the famine years, the Act of Union and other deeds perpetrated in those dark ages, have become more anti-British than the dwellers in Ireland themselves. Much thinking on the events connected with the year of grace, 1916, has also made them inclined to a morbid hatred of England despite the fact "That democratic principles have been at work, even in England, for several decades past and that the English people as a whole are not averse to Ireland's attaining what she has so persistently

demanded." Mr. Leslie has eloquently stated these demands: "She [Ireland] seeks to possess and enjoy the full colonial independence enjoyed by Canada and of which the principle is assured to the world by the entry of America into the world-war. She cannot ask less, *she need not want more* [italics inserted], at least in this generation."

These two statements, quoted from those who have no doubt personal knowledge of the case both in Ireland and England, must be true. Although a neutral observer, after reading the events of 1916, may be permitted to doubt whether the democratic principles that have been at work in England have been allowed to spread to Ireland. It may be stated further, that the English people, as a whole, at all times know as little about Ireland as the people of the present time in America, and care much less regarding Ireland. Therefore, it may be supposed that the will and wishes of the English people will influence the settlement of the Irish question as little now as in former times. However, the question deals not with the English people but with the Irish people. Consequently we in America should view the matter from the Irish point of view, if at all.

Mr. Leslie tells us plainly that Ireland wants a position in the Empire similar to that of Canada or Australia, and, regardless of what she wants, that is all she will get. We are thankful for plain speaking even if we may still have a very small doubt as to what Ireland really wants. It is, however, a great gift for the Irish people to be able to confine their wants to what they are able to get. But it would seem a poor aim for a country already rich in history when the neighbor island was still a Roman outpost, to desire to become nothing but a colonial possession of that island. It would indeed seem a pity to us in America, with whom the ideal of independence is part of the very marrow of our bones, to see a country that has sacrificed so much in freedom's cause in every land and clime content to remain a dependency.

Viewing the question without passion or prejudice, and judging from the strides toward improvement made in Ireland from 1782 to 1800, when she enjoyed a certain measure of independence, it would seem to us far better for Ireland to have Home Rule than the present martial law, even though Home Rule brought not one Irishman into the English army instead of releasing "to the standards of the Empire thousands of fighting men" as English advocates of Home Rule contend. This contention is essentially selfish and would not sound particularly pleasant to Irish ears, even if this much-lauded Home Rule gave Ireland a freedom similar to that which Canada now enjoys. The facts, however, are vastly different, as one could very easily see from a careful perusal of the amended Home Rule now on the statute books. Under this act Ireland may not deal with the following matters which come under the jurisdiction of the other colonial governments: (1) Public debt. (2) Trade and commerce (external). (3) Postal service (external). (4) Military and naval service. (5) Navigation, shipping. (6) Quarantine. (7) Coinage, currency. (8) Banking. (9) Naturalization, alienage. (10) Weights and measures. (11) Collecting of taxes, appointments of tax-collectors. (12) Tariffs, bounties. (13) Export tax. (14) Customs on articles not taxed in England. (15) Trade-marks, patents, copyright.

No American will deny that these matters are very near the heart of liberty. In fact Justice Goff stated the matter succintly when he said, "There is not a board of supervisors in any county in the United States that has not greater power than that conferred on Ireland by this Home Rule."

Now that it is known what Ireland wants and what Ireland can get, a copy of the act, as it now stands, would show what Ireland may be about to get. This would be a great help to many who want to remove the stigma of colossal ignorance that is now upon them.

Ballston Spa., N. Y. A. J. R.

"The O'Connellite View of Ireland"

To the Editor of AMERICA:

In reply to Father Fay's recent article in AMERICA, I beg to state that mere constitutional means have gained nothing for Ireland during the past 150 years. Grattan and Flood "accomplished something" after they had armed Irish Volunteers, and not till then. Parnell "accomplished something" when he had the Fenians at his back. O'Connell did not win Catholic emancipation by constitutional means. Wellington and Peel, who were at the head of the English Government which conceded it, said they granted emancipation through dread of civil war. It was the Chartist movement in England and the secret societies in Ireland which produced this dread of civil war through which resulted the so-called emancipation. I say so-called emancipation because when emancipation was granted the forty-shilling freeholders were disfranchised and many of them were evicted, being useless as voters to their landlords. The minority, the wealthier Catholics, were emancipated, but the majority of the nation remained in serfdom. O'Connell got good positions for his sons and friends. It was the Clerkenwell explosion and Fenianism, according to Gladstone, which disestablished the Protestant Church in Ireland and gained the first Land act. Ireland has won nothing from England except in so far as she walked on the brink of treason-felony.

Phoenixville, Pa. M. COLLINS.

"Hospitals and Animal Houses"

To the Editor of AMERICA:

A nurse from a Georgia hospital objected in AMERICA, June 9, to calling hospitals not managed by Sisters, "animal houses," and the editor explained that he did not say that *all* hospitals not conducted by Sisters are animal houses. The nurse worked for years in the Johns Hopkins Hospital, in Baltimore, and she says she found that hospital anything but an animal house. She must have missed something.

I have had much to do with hospitals for the past twenty-eight years in Europe and America, and every one not conducted by Sisters was an animal house, Johns Hopkins included. I have seen a few conducted by Sisters which were not much better, but that is a side-issue.

There is not a non-Catholic hospital staff in the United States which will not murder a baby on "the drop of a hat" to save a mother's life, Johns Hopkins included. See the text-book on "Obstetrics," by the professor of obstetrics in that university hospital. The same is true of New York, Chicago, Philadelphia and other places. There are five medical schools in Philadelphia, and all teach the kill-the-baby doctrine, and practise it.

All our leading non-Catholic obstetricians and gynecologists must do their work in hospitals for the most part, and to a man, they kill unviable infants to save a mother, or merely to relieve symptoms; they mutilate as "a precaution"; they induce abortion in tuberculous women; and so on through the whole litany of horrors. These men not only advocate all this animalism in lectures to students, at medical congresses, and in text-books, but they accuse us Catholic physicians of malpractice when we refuse to imitate them. While our smug hypocrites are spouting from editorial pages, pulpits and hustings on our "civilization," the number of children murdered annually in the United States in these "animal houses" is ten times greater than the number of soldiers killed in three Anglo-German drives.

Most non-Catholic hospitals let priests in to visit the sick, but I know a few that manage to insult every priest that enters, and I have known this to be done by nurses even while the priest was administering the Last Sacraments. This last exhibition was given in Philadelphia at the Methodist Hospital.

Philadelphia. AUSTIN O'MALLEY, M.D.

Catholics and Civic Interests

To the Editor of AMERICA:

I am interested, and honestly so, in the line of argument which Mr. Stephen J. Hannigan, of Brooklyn, N. Y., would use to prove his assertion that the laity of his city are blameless for the conditions at which he hinted in his communication, appearing in your issue of June 2. "Parochial timidity" hints at a cause, which seemingly would challenge proof. Mr. Hannigan expressed a wish for a discussion relative to the alleged habitual non-participation of Catholics in local civic movements, which have for their object the promotion of the general civic welfare. It cannot be denied that the alleged aloofness would result in the serious loss of many precious opportunities, and certainly an honest discussion of reasonable length would be timely, and no doubt, profitable.

Dorchester, Mass. J. D. RUSSELL.

"Let Them Get Acquainted"

To the Editor of AMERICA:

The ball set in motion by Frank H. Spearman's paper in a recent *Ave Maria,* and accelerated by your editorial, has gathered to its periphery several inches of facile comment. Mr. Spearman put his case well: your letter-writers shoot wide of his mark. The latter seem to think that the mixed marriages problem is the greatest question in the world, and that college authorities can settle it by putting dances and five o'clock teas in the curricula. Let us transmit what, to their mind, is the important question, and also, the solution they propose. In doing so, however, let us ask them to consider that the widespread evil of mixed marriage does not find its chief or most numerous offenders among college men and women. These are, I say it confidently, though not with statistics at hand, only as two to ninety-eight. And, alas, for that constant two. Secondly, let them consider that the convent-college dance and five o'clock tea are not the preventive panacea. I do not apply the old adage here, *Ab uno disce omnes;* but I cannot refrain from noting that a college which I know, and which had a rather full program of social inter-meets with a nearby convent school, saw more of its "old boys" go into mixed marriages than another school, which I know well, too, in which the conventuals saw the ball games, dramatic performances and musicales *a longe.* Let me add, *sotto voce,* that a little correspondence was managed between a Romeo and a Juliet by means of the chaplain's hat. Romeo inserted his note under the band of the said hat, and politely handed it to the Father; and Juliet, politely taking the hat at the convent portal, inserted a note of her own in answer to one that came the previous morning. Romeo is a lawyer with a large Catholic family in Nova Scotia or New Brunswick, and Juliet is a Sister of Charity in you'll-never-guess-where.

And now, having transmitted the problem and the imagined solution, let us note a consideration which suggests itself on reading the writers on this topic. The interests of the world find ready speakers, but other-worldliness too often exhibits silent advocates; they have the simplicity of the dove, but not the cunning of the serpent. To speak with greater directness, your correspondents, mothers among them, have pleaded, "Let them get acquainted," so that the social advancement of their young sons and daughters may be assured. Let college socials be more efficient to that effect. Yet other mothers are silent upon the ambition which is a daily prayer in their hearts, namely, to see at least one of their children serve God at the altar or in the convent cloister, school or hospital. Mothers with this high hope are as ninety-eight to two of the others. Still the two hold the floor. Perhaps the ninety-eight are solicitous for the maintainence of collegiate conditions which will safeguard a most important period of life, the elective years of vocation. They invite, to be sure, a due amount of social entertainment for their sons and daughters, but the high hope and the earnest prayer remain. They are Catholic; they yearn to say with Simeon and Anna their *Nunc dimittis* in a happy hour; or with the mother in Father Shealy's powerful ballad:

"Enough, enough, to speak my name,
When Christ is in your hand."

It is necessary to pause here to forestall inferences that will erroneously be drawn from the foregoing. I do not argue on the point of more or less social activities in school circles. I leave that to the authorities, who legislate in their spheres, who regulate the social hours of their students not on *a priori* grounds, nor upon European precedents, nor upon the whims of the hour, but upon a knowledge of human nature in American environment, upon the prime purposes for which an educational institution stands, upon the files of correspondence which parents send to the deans and presidents in the interests of their sons; and upon a score of other reasons better than I can advance. No, not even in the face of the Divine desire of the Church and the sacred hope of parents to see the altar and the cloister remembered, do I offer a *pro* or *con* upon the question of enlargement or curtailment of collegiate sociabilities. I know full well that great vocations in religion are possible even in pagan environment, that if Julian the Apostate fell from Christianity after going to the University of Athens, the great Basil, with an Athenian diploma, became one of the Fathers of the Church. Even a few graduates of Harvard have become priests, have become Jesuits. And I know, too, that there are Catholic colleges where religious vocations flourish in the midst of ample opportunities for "getting acquainted." Let me instance Boston College, with the sanction, I hope, of its President and Dean. Boston College, whose school of arts, together with its high school, numbers nearly two thousand students, alert in all the excellences of academic performances, and in the forefront of athletics, continually shows a round of social hours, brilliant and distinguished in every way, class festivities, Philomathea dances and alumni gatherings. Yet Boston College, thank God, sends more candidates, in proportion to its size, to the Church, including both the secular and the religious priesthood, than any other college in the country, omitting, of course, the little seminaries.

Returning, then, to your correspondents, let me say, not with scorn but with pity, that the interest they display in safeguarding the Sacrament of Matrimony is Catholic indeed, but over against their two voices there are ninety-eight just as zealous, though not in public print, in their hope that a ward or child of theirs may hearken to the Voice, "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow Me." They are Catholic, who will gainsay it? And blessed is the home and the college which fosters opportunities for hearkening to the call of that Voice. And in such an environment even the Sacrament of Matrimony has assuring safeguards.

Finally, and I hope the two will not deem this ironical, the tone of their letters seems to hint that educational institutions are primarily marriage-bureaus; the following verse of a very undignified ballad may be chanted over their darling, if he casts his books and athletics aside, and pines too much for salons and the Fairy Queen, whom Edmund Spenser did not write about:

He doesn't drink, he doesn't smoke,
And a game of cards he never plays,
And once or twice he took advice
From the great Y. M. C. A.'s.
He never yet has made a bet,
For gambling is a crime;
But, O, say, Mister,
He falls for the ladies every time.

Worcester, Mass. M. E.

AMERICA

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Side-Lights on Socialist Philosophy

A SOCIALIST is a man with one mad passion—himself. For that reason, his practical philosophy changes with his moods and the advantages to be derived by a shift from one doctrine to another. Professionally the brethren hate war, practically it is quite otherwise, always of course with an eye to personal aggrandizement. In New York where their skins are safe from enemy scars, they clamor against registration, conscription and the militaristic Government; in Germany where French and English bayonets seem likely to threaten their comfort, they throw their political cap high in air, in exultation over the War Lord and all his works and pomps; in Mexico where loot is plentiful, they shoulder guns with joy, shoot at God and women and children and bring down civilization.

Now they are for war, now against it, but no one will ever accuse them of failing to take advantage of any conflict, however despicable. Guns may be capitalistic, but blood is spilled for Socialism only.

The latest illustration of this contention is thus summarized in a recent "News Bulletin" of the *Wall Street Journal:*

TRYING TO LA FOLLETTIZE RUSSIA

WASHINGTON.—Lincoln Steffens, who recently wrote the major part of the confiscatory Constitution of Mexico, is now in Russia, making an effort to render similar service to the new Government there. Senator La Follette, of Wisconsin, was largely responsible for Steffens' trip to Russia. While La Follette has not been making much headway with his theories in the United States, he is trying to plant the germs of his idea in the countries torn by revolution. He and Lincoln Steffens hold sympathetic views. Charles R. Crane went to Russia at the same time as Lincoln Steffens, and Crane, also on the ground, was appointed a member of the Russian Commission headed by Elihu Root. It will be remembered that Crane in the 1912 pre-convention campaign helped to finance both La Follette and Wilson, and when asked why he played two candidates in rival parties, he indicated that he wanted to back a radical for each fight. If Steffens, himself a Socialist, is able to help the Socialists of Russia, he will do so. If the Socialists should get into power, he will probably be authorized to write the Russian Constitution, and if he plays true to form it will be an exceedingly radical doctrine, providing for the dissipation of capital and the removal of secure foundations from under foreign enterprises in Russia.

Poor Russia, if it is Steffenized, its last fate will be worse than the first: a new barbarism, all the more disgusting because it comes forth from the soul of a group of undisciplined doctrinaires, will convert the land into a valley of fog and dripping bones, where God will be a jest and woman, the prize of the strongest male animal!

Diplomas and Programs

THESE are the rare June days, when with hopeful hearts and ribboned diplomas, our graduates are going forth to conquer the world. God bless the young, and in particular these girls and boys, the flower of our flock. "The world looks bright to inexperienced eyes"; but may no depression of the hope that now beats high, ever bring with it a shattering of the ideals that in June seem so alluring and easy of attainment.

Our young people, as a rule, are anxious not only to succeed in the temporal affairs of life, but to engage in the work of spreading the Kingdom of God upon earth. But alas! what encouragement is offered them by us, their disillusioned elders? Only too often we damp their zeal by a shrug of the shoulders, a permission grudgingly conceded, a deadening, "Go ahead and try it. You probably won't succeed, but I don't think you will do much harm." In the face of this discouragement, the brightest optimism will soon be dulled unless it has been based upon some definite program of action.

The graduating class of Our Lady of Providence Academy, Chicago, has guarded against a common source of failure by providing a modest and thoroughly practicable plan of campaign. The class has formed itself "into an association for the express purpose of doing social work and of advancing the cause of the Catholic press." Individually, the members pledge themselves to visit the poor or to teach catechism for one hour a week, to subscribe for at least one Catholic magazine and newspaper, and to send papers, when read, to some Catholic social center. Finally, a committee will be appointed "to secure the introduction of Catholic periodicals and newspapers into the public libraries."

With characteristic wisdom, these young damsels of Chicago have avoided the error of trying to do too much. They do not expect to convert the world, but that their zealous labors will make their part of the world a great deal better for the fact that they have lived in it, we do not doubt. May they find many imitators.

"Child Life as Usual"

IN vetoing the Brown bill Governor Whitman did much to turn the tide of war-hysteria. As the Governor says, no reflection is cast upon the patriotism of Senator Brown by this executive action. But the Senator's mistaken zeal would almost certainly have broken down the legislative protection of women and children, won by many years of hard fighting. His plan was, essentially, an emergency measure proposed in a time when an emergency neither exists nor seems even probable.

It is to be hoped that the example of New York's Governor will have many followers. Now that the danger of conscripting children has been averted, the ordinary citizen may well look back and wonder how a scheme of such pernicious wastefulness was able to win so many advocates. The farmers did not want the children, nor did the manufacturers. School authorities, experts in child-culture, protested the measure, and the clergy were quick to point out the manifold moral dangers which the young workers could scarcely avoid. Yet, despite the plain facts urged by delegations representing these classes, the bill was adopted by both branches of the legislature. Happily, the arguments lost on these Solons availed with the Governor.

It will be time enough to think of calling the children to the fields and factories after every slacker has been put to digging ditches, and every contributor to non-productive luxury has been taught to shoulder a gun. At any time, but particularly during the cramped circumstances of war, the spectacle of children at hard labor, while a small army of servants minister to the ease of a parasitic millionaire, is an anomaly not to be tolerated in a democracy.

The country's wisest war-policy will insure that the children be kept under the normal influences of home, church, and school. To close these institutions or to lessen their power, simply "because of the war" is a short-sighted patriotism. Better far to prepare the child of today to meet and overcome the difficulties of tomorrow than to set his weak and futile fingers at work in a munition factory.

Painted Full of Tongues

ON a July dawn last year, a huge quantity of dynamite and shells, stored near Jersey City, suddenly exploded. In the immediate locality the effects of the shock were considerable. Most New Yorkers, however, did not know of the accident until they saw the headlines of the Sunday-morning extras. But across the ocean the affair expanded to huge proportions. An English journal announced that a large part of the city had been reduced to ashes by the Germans. A yet more enterprising moving-picture manager displayed on the screen what purported to be a picture of the ruins of the Woolworth Building. Anxious New Yorkers abroad wondered if ever again they would look upon their familiar domiciles. Rumor, painted full of tongues, had made an entrance, and for the moment occupied the center of the stage.

During the last few weeks Rumor has been stalking in our midst with a marvelous tale of a great defeat in the North Sea. Sixty American and English battleships had been sunk, said Rumor, and on meeting a more credulous hearer, immediately doubled the number. The New York hospitals, Rumor continued, were crowded with wounded sailors who had been rushed for treatment three thousand miles across a sea choked with corpses. Rumor's authority was an old woman who had been allowed to visit her son in a Brooklyn hospital, or a senile surgeon who shook his head, as one who might reveal volumes, were his lips unsealed.

The inherent silliness of these reports should have been their best refutation. But they were not, and Secretary Daniels has issued a formal denial. "No such engagement has taken place," writes the Secretary. "The American fleet has not been in action. No ship has been lost. There are no wounded sailors or marines in any hospital. . . . If disaster comes, no effort will be made to minimize it."

This plain statement is the hook that pulls Rumor off the stage. Meanwhile the Secretary's reference to "this campaign of rumor that is so plainly the product of disloyalty" may be pondered by some with profit. Rumors of this kind are not only disloyal, but the height of cruelty to those fathers and mothers who have bravely given their sons to the service of our common country.

The Juvenile Bench

CHICAGO'S CHIEF OF POLICE has a grievance. His city is not so free from crime as it might be, and the Chief thinks that he knows the reason. He admits that law is not an absolute deterrent. To his purblind vision, however, to allow the prospective criminal to believe that he can violate the law with impunity is even a poorer way of lessening crime. "The law-abiding community is the community that fears the unyielding enforcement of every law. Until the law is enforced and the 'sob stuff' eliminated, we will have plenty of trouble."

Two principal sources of "trouble" are indicated by this guardian of the municipal peace, the first of which is the juvenile court, conducted on the theory that every youthful culprit is a little angel, temporarily under a cloud raised by calumny. As an example, the Chief cites a Chicago youth, sixteen years old, haled before the court on a charge of larceny. After hearing the testimony of fourteen witnesses who positively identified the boy, the Solomon on the bench decreed: "Impossible! a mere child could not have done these things!" If this young Fagin does not end on the gallows, it will be no fault of the judge who sent him back to the streets, a

hero who had defied the law, and gained much glory thereby.

The juvenile court is one of the most promising agents at the community's disposal in reconstructing the boy or girl who has "gone wrong." The most direct way of ending its usefulness is to put a "sob sister" on the bench, or to confine the selection of probation officers to members of this lachrymose sorority. At least ninety per cent of our juvenile courts justify their existence by their results; appointments to the bench should be made with the utmost care, if this standard is to be maintained, and the court's usefulness extended. It is exceedingly difficult to build up any social reconstructive factor, but very easy to tear it down. The best agent of destruction is a large, sappy person, noted for ready emotions and an atrophied intellect.

The True American

NOT long ago a college-bred descendant of the Puritans was arrested in New York for promoting an anti-conscription movement. Though she would have hotly maintained, no doubt, that she is a true American, her conduct certainly smacked of treason. In striking contrast to the dispositions of that highly un-American American of pre-Revolutionary ancestry are the words of an "illiterate" Polander who indignantly exclaimed, as Mr. Frederick Palmer relates in his stimulating little book, "With Our Faces to the Light":

> These old Americans talk as if they had all the patriotism. I'm sick of their telling us newcomers at their preparedness banquets that we foreigners, as they call us, have got to be Americans. America means just as much to us as to them. They were born here; they had to be Americans. We make ourselves Americans because we want to be, and we are just as good Americans as they are—and we'll fight for America, too.

That was well said. Though the college student, like her later ancestors, was "born here," she proved by furthering an anti-conscription propaganda that she did not "have to be American" at all, notwithstanding the fact that the United States happened to be the country of her origin. But the very patriotic American who chanced to be born in Poland but became a citizen of the United States by deliberate choice, showed by his words and actions that he was not only a far truer American than our college-bred Socialist of "irreproachable" New England ancestry, but even than many of the well-fed patriots who rise at preparedness banquets to give "foreigners" eloquent but inexpensive advice.

Lord Northcliffe

IN the tragedy of universal war there is sometimes vouchsafed a little measure of comic relief. This is necessarily supplied by individuals draping themselves in lion-skins, while whole communities step into anonymous death. Such was the case when the loudly advertised automobile of Lord Northcliffe swept down the line of the Allies in France and delivered a series of salutes to the living and the dead. The countless sufferers that lay along the *via dolorosa* might have preferred to strain their ears to catch the rumble of God's chariot wheels, who also rideth the ridges of war and taketh terrible and as yet not to be published note. But it is the peculiar bitterness of modern warfare that the whole world bleeds that the journalist may write, and the people would have it so.

The very mountains are in travail, the Continent belches with flame and the mouselike car of Lord Northcliffe creeps through the ruins!

Not the least of the astounding results brought about by the advent of the war is the renewed relations of England and America and once more the figure of Lord Northcliffe takes ship upon the laboring waves.

Northcliffe began life near Dublin at Chapelizod, which is famous as the home of another Irish humorist, Tim Healy. Escaping from the troubled and thankless Dublin of the eighties, Master Harmsworth struck the sour soil of English humor with a comic paper. He has since been trying to live down that highly successful venture. But in vain has Pelion been piled upon Ossa and the *Times* heaped upon the *Daily Mail*. Napoleon began as an engineer and Lincoln as a rail-splitter, but their biographers could never have canonized a comic paper! And Lord Northcliffe as the superman of England's press is one whose heart is set on deeds. He has been busy playing the external parts of a great man's life. He has played the Tory one moment and the Progressive another. He has pitted Irishman against Irishman to make a British holiday. He has run Carson with rebellion attached and now he is running Home Rule with Lloyd George lightly attached. Long before his papers scented the German peril they were sniffing at a French bogey. During the war he has fretted and fumed, sometimes with very good result. In the absence of great men he has assumed a paper-dictatorship, without ever losing the guise of a king-maker. He is the "movie-man" of the English scene. He has spent his ebullient nature in moving cabinets, moving ministers, moving the War Office and now as a melodramatic finish he is to move the United States.

Incidentally he has made strenuous efforts to move the British Ambassador in this country towards more spectacular efforts. His ideal of trans-Atlantic diplomacy was doubtless a Dernberg feat.

It is a little difficult to appreciate the precise nature of Northcliffe's mission. Possibly he has been sent to try conclusions with William Randolph Hearst, though he who sups with the latter requires the length of a very long spoon. It will be curious to see if the man who Americanized the English press can succeed in Anglicizing the American press in turn. He will have to be careful not to disturb the very delicate equipoise which has already been established at Washington. This country has Irish even more than English interests at heart. A false note by an amateur may echo further

than professional harmony. However, Lord Northcliffe has wisely studied the feelings of America on the Irish question. An editor's pen can be as dangerous or as useful as a king's scepter. His inkpot may radiate farther than a regal orb and his special correspondents be as disturbing an element as the secret diplomatists. If the world is to be made "safe for democracy" and the possibilities of engineered hatreds between unsuspecting peoples removed, then yellow journalism must pass away in Germany, England and America. In the new era all that is fickle and shallow and perilous in the press will be swept aside with brooms which will sweep all the cleaner for being made of the heartstrings of dead and innocent men.

Literature

ALEXANDER POPE

WITH Thomas Hood we can regretfully exclaim: "Our Pope has been excommunicated." Time was, in the reign of Queen Anne and the Hanoverian Georges, when he was well-nigh infallible, and when his literary decisions were looked upon as oracles by the wits, courtiers and statesmen of his age. Those days are gone. He has suffered a dreadful sea-change. He has been banned with bell, book and candle from the company of the hierarchs of song. A dreadful interdict has hung over him. It may be impossible to lift that interdict entirely, but it is fair to try and restore him partially at least to the favor and good graces of the faithful. He may not be restored to all his former honors, yet it may be shown that he merited some at least of those which were once so lavishly bestowed upon him.

That Alexander Pope could be mean, intriguing, secretive, waspish, jealous of the greatness of others; that he used to publish letters he never wrote to the persons to whom they are addressed; that he worked out, as Professor Lounsbury says, a bit of "cheap and particularly villainous melodrama"; that he could be violent and coarse of tongue even to those whom common decency, if not the love he once professed for them, should make him respect; that he was cold, selfish, vainglorious and proud: all this can scarcely be denied. There are a few pages in his life which, for the sake of the dignity of human nature, we would wish to skip entirely.

But the man, who in the height of that supreme dictatorship which he so long exercised over English letters and, on the whole, for their lasting good, ever clung to the Faith of his fathers, his persecuted and ridiculed Catholic Faith, and whose love for his mother was never for a single moment dimmed or lost its tenderness or devotion, had undoubtedly some sparks of genuine manhood in his soul. In the persecuted Faith of his fathers he died. At his command, Richardson, one of the best artists of his time, painted his mother's picture. To her he writes constantly and when she is under his roof, no matter in what bright company of wits and statesmen he is found, he gives her the place of honor and all a devoted son's marks of affection. "I send you my daily prayers, and I bless you, my dear." That mother's blessing still plays as a halo around the head of the poet and its brightness dispels many a cloud and shadow which his human frailties may have gathered around it.

Our age has well-nigh forgotten Pope. Who reads him but the prosy and the old-fashioned? To profess admiration for him is to acknowledge ourselves far behind the times. Yet Pope might be read with profit by our generation. No one can make him out a great poet. There is no eagle's sweep to his wing, no swan-song or skylark note in his heart. He is not swayed by any fine frenzy of the soul. No overmastering passion lifts him to the zenith of inspiration or sinks him to the nadir of despair. Of the poetry of those wide-ranging spiritual intuitions, and heart-revealing experiences, either personal to himself or to the beings of his creation, there is nothing in Pope. Of the ecstasy of the soul there is not a trace. But he is the poet of the understanding. As such, he is in the first rank of the great English writers. And if the "Essay on Criticism," the "Dunciad," the "Moral Essays" were lost, an irreparable gap would be visible in the citadel of English letters. Pope is not a great thinker. He has no philosophical system. He does not unfold his thought with coherence and logical force. He thinks by jets and sprays, not in the steady and solid stream of Dryden, the master he admired so much. But in spite of all these defects, he is a great writer.

He is the champion of common-sense. He waged a ruthless battle to defend its rights. He believed with Horace that it is the foundation of all good writing. Seeing on what miserable substructure so many of his contemporaries tried to build their little temples of fame, he spared neither epigram, lampoon, or coarse attack at times to make them give up the attempt. In that respect his influence, wide and pontifical as it was in the eighteenth century, has lasted to our own time. And if he is the champion of common-sense, he is also, in spite of the occasional coarseness which stains his pages, the champion of sound morality. Though suspected of Deism, like that of Lord Bolingbroke, it is undeniable that the influence of that Catholicism which he at heart professed and believed, can be seen in his writings.

He is a master of diction and of form, and the peerless wielder of the instrument he selected to convey his thought, the heroic couplet. In artistry of terse, clear and forcible expression, in lucidity, in brilliancy, pungency and point, his verse is almost unrivaled. It is at times incorrect in language and rhyme; but with what a swing those splendid couplets march by, file after file, regiment after regiment, eyes front and with an alignment and a martial and faultless tread that would satisfy the heart of the most exacting drill-master. The footfalls of the lines of marching troops after a while become monotonous and their music palls, but there is power and mass in the ordered squadrons which amaze the beholder. At times they sweep by with the long stride of conquering troops and then, as in the last lines of the "Dunciad," they produce the effect of a splendid and dazzling pageant. In the mechanics of expression, Pope is still a safe guide. It would pay our writers to learn from this splendid drill-sergeant some of the secrets of the tactics of words and the strategy of speech. His "Iliad" may not be Homer's. But to read it through, and to hear but the faint echo of the mighty battles on the plains of Troy, booming in his clanking couplets, must be an inspiration to the young or they are dead to the thrill and drum-beat of martial words.

Pope has been denied all the highest poetical gifts. Yet "The Rape of the Lock," with its airy machinery so ingeniously used, proves that he had imagination and fancy. It is built out of fairyland, its texture is rich filagree and delicate gossamer. But we think of Pope mainly as a satirist and as such his name is secure. He belongs to the stock of Horace, Juvenal and Dryden, the wielders of the whip and the lash whose hissing thongs fall thick and fast on the drones, parasites, misers and heartless fops and worldly dames of a corrupt society;

affected dunces, coxcombs and charlatans of the republic of letters. These Horace maddens with a smile, Juvenal topples over with a two-handed sword, Dryden knocks down in true English fashion with his fist. Pope scarifies them with his rapier and stings with his stiletto, and lets the unfortunate victim writhe in agony and bleed to death. As Francis Thompson says, he loves the work and revels in his own dexterity with his terrible weapon. "He is like Ortheris fondly patting his rifle after that long shot which knocked the deserter over, in Kipling's story." Sometimes his blows reached a friend, but to his credit they nearly always found the right target. Though it is not the noblest kind of work that a poet can do, it is sometimes necessary. In his self-imposed task of Lord High Executioner, Pope was swift and merciless.

Admiration for Pope, it has been said, comes with advancing years and a larger measure of experience of men and society. The men of his times Pope knew thoroughly. Man, in spite of his "Essay," he does not know so well. The young, the romantic, the imaginative, those who look for deep feeling and emotion, will not turn to the serried squares of his ordered verse. They desire more liberty of movement, more color, more enthusiasm and dash. For those who appreciate brilliancy, epigram, and point, who have an ear for regulated harmonies, for whom good sense, correct taste and polished diction compensate for the absence of higher qualities, who can lovingly linger over the clean-cut gem of a polished couplet, who like to see their own foibles castigated in the person of other offenders, and love a fighter who, in the main, strives bravely against many odds, Alexander Pope must have a strong and permanent appeal.

JOHN C. REVILLE, S.J.

REVIEWS

Character Sketches of the Rt. Rev. C. P. Maes, D.D. Written by the SISTERS OF DIVINE PROVIDENCE. With a Preface by CARDINAL GIBBONS. Baltimore: John P. Murphy Co. $1.00.

When, on May 11, 1915, the soul of the third Bishop of Covington went to its reward, the American Hierarchy lost one of its most learned and zealous prelates. Bishop Maes, as all who knew him will testify, was preeminently a man of God, whose one aim was to spread God's Kingdom in the hearts of men. To that end he labored with pen and voice for thirty years in his diocese, but his influence soon spread far beyond the limits of Kentucky. His pastorals, filled with the good sense and sweetness so characteristic of St. Francis de Sales, were frequently quoted; before coming to Covington he had written the life of one of Kentucky's pioneer priests, Father Nerinckx; with all the cares of his diocese, he found time to contribute to such periodicals as the *American Ecclesiastical Review*, and to historical reviews at home and abroad. He was the founder and protector of the Priests' Eucharistic League of America and of its official organ, *Emmanuel,* which he edited for many years. In some sense Bishop Maes may be said to have preceded Pius X, with whom he was preconized as bishop, in spreading devotion to the Blessed Sacrament; and the decrees of that great Pontiff were received by none with greater joy than by the Bishop of Covington. He was called the "Bishop of the Blessed Sacrament," and in 1907 represented the American Hierarchy at the Metz Eucharistic Congress.

Bishop Maes' zeal for education may be measured by the rule in his diocese, "No school, no church." To the time of his death he was secretary of the Executive Board of the Catholic University, and, in the words of Cardinal Gibbons, "Few played a more important part than he" in its foundation. Bishop Maes had unusual gifts as a director of souls, and every Thursday and Saturday found him in the confessional. "Do not spare your priests," he said to the people. "Keep them in the confessional. Go to Holy Communion until their arms drop through weariness," and nobly did the Bishop set the example to his clergy. "Tell my best friends to pray for me," he said when informed that the end was near. "Especially, have the little children in the schools pray for me." Bishop Maes still lives in the hearts of the people for whom he spent himself. Both as a book of real devotion and as a contribution to the history of the Church in Kentucky, the present charmingly written little volume may be heartily recommended.

P. L. B.

The Story of the Acts of the Apostles: A Narrative of the Development of the Early Church. By DENIS LYNCH, S.J. New York: Benziger Brothers, $1.75.

Our modern age is keenly interested in the origin of religion. When based on a correct analysis of the documents, nothing could be more praiseworthy. But often, instead of resting their researches on the objective evidence, the historians of the present day are satisfied with surmises and hypotheses not warranted by the facts. To Christians and Catholics nothing could be more fascinating and at the same time more inspiring than a thorough knowledge of the first days of the Church of Christ, of the labors of the Apostles, and of the growth of that grain of mustard-seed destined by Our Lord to expand into a mighty tree. Yet, though the authentic records of those early and wondrous days is given us in the Acts of the Apostles, it is much to be feared that even Catholics otherwise well-informed on all that concerns their religion could not tell offhand what the labors of St. Paul were in Macedonia, at Athens or Corinth, or of the main incidents of the Council of Jerusalem.

"The Story of the Acts of the Apostles" should make it easy for every one to fill up that gap in his knowledge of church history. It is an illuminating commentary on the masterpiece of St. Luke. Taking the text of that admirable historian, so simple, dramatic and classic, Father Lynch makes us live through those momentous days, when Saul was smitten on the road to Damascus, when Peter had the vision in the house of Cornelius, and Paul stood before Felix and Agrippa and the sages of Athens. The book is written with ease, with accurate knowledge of the subject, but without any undue obtrusion of the scholarship everywhere manifest in its pages. It is written in the spirit in which St. Luke should be explained. The difficulties of every kind, geographical, chronological, historical, which meet us in the "Acts" of St. Luke are clearly exposed. Thanks to Father Lynch's close adherence to his text and to his keen sense of the difficulties lurking there, a clear view is given us of the sequence of events in the heroic epic of the early Church. The simplicity, combined with a certain manly strength of style, the earnestness of purpose everywhere manifest, the power of selection and emphasis on the right fact and interpretation, greatly enhance the value of the work. If brought into our schools, Father Lynch's "Story of the Acts" will stimulate and instruct both the teacher and the pupil.

J. C. R.

Matthew Arnold: How to Know Him. By STUART P. SHERMAN, Professor of English, University of Illinois. With Portrait. Indianapolis: The Bobbs-Merrill Co. $1.50.

This latest volume of the "How-to-Know" series, of which Will D. Howe is, most fittingly, the general editor, and preceding numbers of which have been commended in AMERICA, is chiefly valuable for its just appraisal of Matthew Arnold's services as a literary critic. "Character and Career," "Poems of the Personal Life," "Poems of the External World," "Literary Criticism," "Education," "Politics and Society" and "Religion" are the chapter-heads under which Professor Sherman arranges the comments on his subject's varied writings and activities, and many quotations both in prose and verse from Arnold's works run through the volume. Particularly good are the author's pages on the functions of criticism. He tells what

judicial, impressionistic and historical literary criticism is, and gives full credit for all that Arnold's writings have done to correct and reform the taste of his own and the present generation. That great critic strongly urged his readers to develop so delicate a "literary conscience" that they could be sure they "were right" in admiring this or that work of the mind, and as for the mission of criticism, Arnold has made such truths as these commonplaces: "Its business is . . . simply to know the best that is known and thought in the world, and by in its turn making this known, to create a current of true and fresh ideas." Its "best spiritual work" is "to keep man from a self-satisfaction which is retarding and vulgarizing, to lead him towards perfection, by making his mind dwell upon what is excellent in itself, and the absolute beauty and fitness of things."

Catholic readers of Professor Sherman's book will know how to discount what he says about the value of Arnold's writings on religious subjects. In that field this promoter of "sweetness and light" was himself a hopeless "Philistine," superciliously instructing both Protestants and Catholics about the absurdity of their beliefs. Matthew Arnold is one of the few poets of the second rank who knew when to stop trying to write verse. He once remarked in a letter:

> People do not understand what a temptation there is, if you cannot bear anything not *very good,* to transfer your operations to a region where form is everything. Perfection of a certain kind may there be attained, or at least approached, without knocking yourself to pieces, but to attain or approach perfection in the region of thought and feeling, and to unite with this perfection of form, demands not merely an effort and a labor, but an actual tearing of oneself to pieces, which one does not readily consent to (although one is sometimes forced to it) unless one can devote one's whole life to poetry.

When Matthew Arnold discovered that his own poetry began to have more form than substance he stopped writing verse. Would that more of our poetasters would imitate him!

W. D.

Criminal Sociology. By ENRICO FERRI. Translated by JOSEPH I. KELLY. Boston: Little, Brown & Co. $5.00.

Rightly rejecting the assumption that society is the sole cause of crime, Ferri advances the proposition that crime is "a biologico-social abnormality," which has "its origin in an anti-social biological constitution, organic or physical," and is "the resultant of anthropological, cosmic, and social factors." Under the first category, Ferri groups anomalies of the skull, brain and viscera, and "other bodily characteristics, such as physiognomy and tatooing," an obvious borrowing from Lombroso; to the second he assigns anomalies of "intelligence, feeling and the moral sense," while under the third he places "certain biological features, such as age, race, sex, civil status, profession and education." Allied with the cosmic factors are "climate, length of day and night, meteorological conditions and agricultural production," and the social factors will also extend to "density of population, morals, the police and, in general, the legislative, civil and penal organization." With all this premised, it need not be said that Ferri rejects absolutely the doctrine of free-will. Man is simply a creature of the elements, subject to them, and reacting to their gradual but uninterrupted evolution. "Positivistic physio-psychology has completely destroyed the belief in free choice," he writes with characteristic dogmatism, and what appears to be the result of choice is, in reality, "a special manner of reaction against exterior environment," a reaction which demands "physical and moral determinism." Moral culpability is a metaphysical figment.

Why, then, it may be asked, are certain individuals deemed "criminals," and why may they be "punished"? To these questions Ferri has an easy but unintelligible answer. What we call a "criminal" is simply an entity that has failed to react properly to "exterior environment." But why? And why "punishment" for something that was inevitable? One does not blame salt and pepper for refusing to form a chemical compound when mixed. At this point Ferri breaks down completely. He suggests, indeed, the existence of a "penal function of society," but for it he can offer no rational basis whatever. In the face of notorious facts, not even Ferri can maintain that society is physically or morally predetermined to inflict punishment in a given instance; his attempt, therefore, to justify "punishment" while denying free-will and culpability has no basis in reason. The alleged analogy of the criminal and the invalid simply begs the question, even were it admitted to be an analogy, which it certainly is not. Only a crazed brain can reduce the assassin and the man suffering from smallpox to a common denominator. The first may be a murderer because with intelligent foresight he plotted the taking of human life, while the other is in the pest-house, in spite of his most skilled efforts to avoid the disease.

Neither the scientific criminologist nor the moralist will be inclined to deny the influence of "exterior environment" in lessening or even destroying moral culpability, should this environment induce mental instability or paralysis. But not all of us are insane, and we generalize not from exceptions but from the type. One cannot escape the impression that Ferri too often makes words serve in place of ideas. Scholastic philosophy, of which he is wofully ignorant, is dismissed to the limbo of rejected systems by the curt statement that it is "spiritualistic." Even if the term be allowed, might it not be well for one who boasts his scientific accuracy first to prove that "spiritualism" is untenable?

P. L. B.

Lollingdon Downs and Other Poems. By JOHN MASEFIELD. New York: The Macmillan Co. $1.25.

A Lonely Flute. By ODELL SHEPARD. Boston: Houghton, Mifflin Co. $1.25.

Lyrical Poems. By DOROTHY PLOWMAN, $0.60; **Verses.** By ELIZABETH BRIDGES. $0.50. New York: Longmans, Green & Co.

These recent volumes of poetry, viewed in one dimension, to wit, the number of their pages, are very thin; but pure gold is always capable of great compression. In "Lollingdon Downs" Mr. Masefield departs from his *metier* of rhythmical ballad-making, and seems to essay a flight upon a Pegasus of philosophy and theology. The lyrics in which he advances his "thought" are done with his usual skill, but his cosmological problem is nothing new, for poets from Lucretius down to Omar Khayyam have played the little compass of their notes upon it. The possession of an esthetic faculty seems, in Masefield's philosophy, to make man worth while. He apotheosizes beauty, and while reminiscent of the Persian and the old Latin poets just mentioned, he has not descended to the sensual epicureanism of the one or the blank despair of the other. Yet if his contentions were pursued to logical conclusions he should eventually stumble into the sloughs of Lucretius and Omar. Tennyson in the "In Memoriam" would be a helpful *cicerone* for him, if he cannot walk with Dante.

Similarly in "A Lonely Flute," Mr. Shepard goes on a perilous task when he labors on the far-fetched thesis of the last poem, "The First Christian." The Divinity of Christ and the motives which led His followers to believe in it are topics which many, as St. Paul said of the Scriptures, wrest to their peril and perdition. To say of Mary, the Mother of Jesus,

> Even she who bore thee,
> Seeing the man too nearly, missed the God,
> Erring as fits the mother,

is to make so brilliant an error that a child with the penny catechism would condemn it as readily as would a profound inquisition. Mr. Shepard even errs historically in his title to this poem; for surely he is aware that Peter, to name no other "first

Christian," confessed that Christ was the Son of the living God long before Magdalen came to stand at the Cross. In the other poems Mr. Shepard finds safer ground to travel; for his themes are within his comprehension and his art does not suffer from overstraining. In the songs about the goldfinch and the orioles his rhythms catch the short undulating motion of the one and the bright treble thrills of the other. His goldfinch, for instance:

Clear as a bell at each dip as he flies,
Bounding along on the wave of the skies:

and his oriole:

Now at an airy height
Pausing a heart beat
Quite at the twig's tip,
Pendulous, bending.

And in pictures, as well as in sound, he is oftentimes felicitous.

In Miss Plowman's "Lyrical Ballads" there is much in matter and manner for commendation. The lines and strophes are written with swift vehemence and healthy enthusiasm. A great delight in scenic glory and landscapes of domestic traditions is manifest. She sings romantically of the bright adventuring of the ships of the sixteenth century, and then back to the corner of the world which is known as Piccadilly Circus:

From east and west about your feet
And south and north the roads come in,
The traveler roads you love to greet,
Since all that wanders is your kin.

She makes a contribution to literature's supply of utterances of old thoughtful Ulysses in this verse:

Sailing by this, the chart the gods have given,
To my soul's eye the course is heavenly clear.
Across your sky unfaith's thick clouds are driven;
You cannot see the stars by which I steer.

But there are charts which Miss Plowman does not know, or, if she knows, she does not steer aright. In some of her pronunciamentos she attitudinizes for the apparent purpose not of hearing the voices of her own heart, but of being overheard in little salons of doubt and unfaith.

Miss Bridges, who is the Poet Laureate's daughter, presents in this second volume of hers a sheaf of lyrics which are the result of exquisite and artistic elaboration. The light sensitiveness of moods, her delicate *nuances* in sound and color, and the symmetrical developments of her themes run through the pages. She is not vexed with a desire to utter preachments, like the writers above noted, nor to mar her work with errors against science and the laws of thought. Like a skilled tapestry-weaver, she is content to make her fairy webs from threads which she knows in every particle of their fiber. M. E.

Church and State in the Reign of Louis Philippe. By JOHN M. S. ALLISON. Princeton University Press, Princeton. $1.00.

This is a dissertation presented to the Faculty of Princeton University by an instructor in history at Yale, with the view to gaining the degree of Doctor of Philosophy. What proportion a superficial account of the historical facts without any discussion of principles can bear to the Doctorate in Philosophy, we leave to Princeton University to explain. We may presume its Faculty was satisfied with the dissertation and that the candidate won his degree, otherwise the Princeton University Press would hardly have published this book. It is surprising, then, to find on the first page the Duc d'Orléans assassinated instead of the Duc de Barry. One may call this a mere slip of the pen, and urge that both were royal dukes, and that a Duc d'Orléans, Louis Philippe's eldest son, met a violent, though accidental, death some years later. Still in one professing to be familiar with the period such a slip is almost as astonishing as would be that of a Frenchman who, writing about our Civil War, should put Secretary Jefferson Davis for Secretary Stanton, and then plead in excuse that the former had been Secretary of War also. Dr. Allison thinks it difficult to understand just how the name of Louis Philippe was proposed for the crown, and thinks that the accounts given are fictions of historical romance. This is rather hard on French historians. But the story is a very sordid one, and Dr. Allison takes the easiest way of getting round it.

It is a mystery to the reviewer why the affairs of the Catholic Church have such an attraction for people quite unequal to the discussion of them. Perhaps it is an effect of the supernatural drawing power, her inheritance from Him who said: "I, if I be lifted up from the earth, will draw all things to myself." However this may be, Dr. Allison should at least know that the term *"Petite Eglise"* did not designate the *"'Parti prêtre'* composed of Ultramontanes and Jesuits," this last a vicious partition in more ways than one. During the Empire and the Restoration the *Petite Eglise* consisted of those few who would not accept the rearrangement of episcopal sees provided for in the Concordat of 1801. So far from being Ultramontane, it was essentially Gallican, and by 1830 it was virtually extinct. If Dr. Allison wanted a nickname for the Catholics, he could have found it in *Congréganiste,* the usual one, though hardly just, as there were many Catholics knowing nothing of the *Congrégation.* It is an extraordinary assumption to make the Church in the reign of Louis Philippe consist of Lamennais and his party and afterwards of Ozanam and Lacordaire and their disciples. It is incorrect to put the former down as Ultramontanes, and the Catholics, designating them the *Petite Eglise,* as Gallicans. Indeed, in this latter, Dr. Allison contradicts himself. If the terms be used as understood in the seventeenth and eighteenth centuries, Gallicanism was dead practically, to be found only in the expiring real *Petite Eglise,* while neither term could be applied to Lamennais, who was simply a child of the Revolution. If taken in their nineteenth-century sense, whatever may be said of individuals, Gallicanism could not be predicated of all the Catholics, least of all of the supposedly omnipotent *Congrégation,* and which Dr. Allison seems to confound with the *Petite Eglise,* while Lamennais was again anything but an Ultramontane. It is a calumny to assert that Ozanam and Lacordaire resumed the work of Lamennais, and the sneer at the inconsistency of the Holy See, that permitted them to do so, is not only unjust, but a sign of deplorable ignorance. Once more, *iniquitas mentita est sibi.* Dr. Allison's French is not immaculate. Hardly a quotation is free from orthographical blunders, and he gives us twice *le pêché,* an extraordinary monster of the mixed moral and material order, not to mention such impossibilities as *Lèttres.* His Latin, whether in quotation or in translation, is worse than his French. All this is not creditable to the Princeton University Press, which, for its own sake, ought to have a competent reviser. H. W.

BOOKS AND AUTHORS

"The Maguires of Fermanagh" (Gill, 3/6) is another contribution to the rich output of Irish literary documents which are happily appearing in our day. The volume's 140 pages are equally divided between the Gaelic text and the English translation and notes, and give "a fragment of the conquest and of the life of the children of Donn Mor, son of Raghnall MaGuidhir." The scribe says that he began it on the 26th of March, 1716, and wrote it "out of the old historical book by John MaGabhran." A thorough historical study of the text and of the history of the Clan Maguire is given in the introduction; and this part of the book itself is worthy of a student's attention. The narrative, which also displays considerable literary ability, presents in broad outlines what is doubtless a true historical picture. There are many allusions to the native customs and settled institutions in Ireland when it was under the Brehon system, and

glimpses of the jovial hospitality so characteristic of Irish social gatherings even in the darkest days of her history.

The reputation for intolerance and stupidity that Florida's Preacher-Governor has so easily acquired, and the fact that the legislature of that State has recently passed, by a large majority, a Convent-Inspection bill, make particularly timely and important Father John Conoley's excellent paper on "The Present Position of Catholics in Florida" which appears in the current *Catholic Mind*. He shows how the ministers and the politicians are responsible for the disgraceful exhibition of ignorance and bigotry that that State is now giving the world, but he also tells how the persecution has thrown the Catholics back upon themselves and made them value their Faith more than ever. "Clergy and people are united as never before; men and women long away from the Sacraments have not only returned to the normal practice of their religion, but are foremost in every good work. The whole sordid business has been as good as a mission." In this same issue of the little fortnightly is an explanation and defense, from a French-Canadian priest's point of view, of the language-question in the Dominion. So much has been published in this country on the English-speaking Canadian's side of the controversy that judicious American readers will be glad to read "F. C.'s" forceful exposition of "The Canadian Miracle" and to learn just why the French-speaking Catholics oppose "Regulation Seventeen." These two papers make the current *Catholic Mind* a notable number.

"The Royal Outlaw" (Dutton, $1.50), by Charles B. Hudson, is a sterling example of the wealth of dramatic material to be found in the Scriptures. It is at the same time a thrilling romance of military adventure and an accurate Biblical narrative. Taking as his theme that portion of David's life when he was exiled by Saul, the author has built around it a story that surpasses the purest fiction in incident and imagination. David, the heroic character of the ages, is strongly drawn as the paragon of all virtues. In dark contrast to him is the Jewish populace, stubborn and faithless, with whom the author seems to have little sympathy. Intermediate between them are those noble, faithful companions of David in his wanderings, who supply most of the action and all of the whimsical humor with which the story abounds. The book might well be read not only for its own intrinsic interest, but also for the local coloring of Oriental scenery and imagery that it gives.——"An Unwilling Traveler" (Herder, $0.80), by Mary E. Donovan, is the tale of a little girl abducted in America to become heiress of a large estate in England. The book shows marks of clever observation, but in plot, development and narrative it is somewhat amateurish.

"The Master's Word" (Benziger, $3.00) is the title under which the Rev. Thomas Flynn, C.C., has grouped together in two volumes a course of sermons on the Gospels and Epistles for the Sundays and feasts of the ecclesiastical year. There are two special features that recommend this addition to the homiletic library. First the author weaves together the Epistle and Gospel in one discourse and makes them throw light upon each other. The second feature is that he has arranged the sermons in such an order as to cover practically the whole ground of the Christian's life. This secures unity and at the same time adds the renewed interest of endless variety as the year proceeds. The enumeration of the six heads under which the sermons fall will make clear this latter characteristic: (1) the work, which holds up the ideal that should be the aim of the Christian's life; (2) the workers, which describes the qualities of soul that must correspond to the ideal; (3) the helps supplied in the example, sufferings and grace of Jesus Christ; (4) the Master Himself, a diversion which sets forth His human character, His authority and methods; (5) the results of all these in building up the Christian character; (6) the duties which explain the practice of Christian virtue. The sermons are simple, forceful and suggestive.

In "The Heart of the Balkans" (Houghton Mifflin, $1.50) Demintra Vaka describes in a graphic, straightforward manner a journey she made through the Balkan States. Being Greek herself, she is able to interpret well the inner spirit of patriotism and self-sacrifice that marks those proud and fiery nations of the Southeast. Touches of home-life, intermingled with sketches of character, make the volume very readable.——Writing in the first person, Walter Flavius McCaleb tells for children the life-story of "Happy" (Harper, $0.75), an amiable honeybee of his acquaintance. Happy describes all the adventures he has from the day of his birth till death from old age is impending, and gives young readers a deal of exact and interesting information regarding the manner of life the inmates of the hive are accustomed to lead.

From a little book called "Si Briggs' Folks" (Houghton, Mifflin, $1.25), by Madeline Yale Wynne, and suitably illustrated by Gluyas Williams, it is clear that the free-verse movement has even invaded Yankeedom. The caustic-witted Si thoroughly knows the peculiarities of all his neighbors. He tells, for instance what happened to Scruggs's wife, who was a Second Adventist, what Mercy Buntin' said when her husband, Hezikiah, up and died, describes the Deacon's swearin' tone, and gives the following account of how Maria adjusted her New England conscience:

'Lanson Smith married Almon Hubbel's half-sister
Maria, the one Almon Hubbel's wife
Said she didn't care if she never see her ag'in.
Maria was a dose, but she done her duty,
Once she seen it.
  She was Orthodox to the core,
  And he was a Unitarian, and rather sore
  On this subjec' 'cause he had turned coat the year before.
Folks ast her where she'd worship now,
Seein' she'd got married;
  And she said as how
They'd fixed it up that *she*
Should go to his church, every other Sabbath,
  And on the off Sunday *he*
Would go to hern.
"I shall *worship*," says she, "in the Orthodox pew,
And just *set* in the Unitarian."

"Bab, a Sub-Deb" (Doran, $1.40), by Mary Roberts Rinehart, is a series of amusing stories about a very original "sub-debutante," who is possessed of so much temperament that whenever she returns for the holidays, she contrives to throw her whole household, and most of the neighborhood as well, into a commotion. She is so feminine that her sympathetic father, who is her best friend, assures Bab that if she were more so even he could not stand it. Among her escapades are a fictitious love affair, which lands her back in school at the request of the community in the middle of her vacation, then she attempts to capture a burglar and in doing so thwarts her dearest wish, namely, to marry off her sister and so clear the way for her own emancipation; then a patriotic resolution to aid her country in war-time almost ends her life; and so the book runs on, always wholesome and always entertaining. "Bab, a Sub-Deb" will fill an idle hour very pleasantly and is perhaps the best work the author has done. The heroine's phonetic spelling is quite as amusing as she.——"The Definite Object" (Little, Brown & Co., $1.50), by Jeffery Farnol, is one of the author's characteristic stories, marked by romance, the intrusion of the underworld and by pages which approach the line of indiscretion. There are two redeeming characters in the story, but the author revels in delineating the workings of a group of gangsters. Of

course there are several fights and a happy ending. The story is interesting, but is scarcely up to the standard of Mr. Farnol's best work.

To the June *Poetry Journal* Agnes Kendrick Bangs contributes these lines on "Our Lady of the Trenches":

They have shattered thy chapel walls and the belfry, Rose of the World,
They have quenched the silver lamp that burned before thy shrine;
Incense is spilled from the censer, and the broken bells are dumb,—
The Seven Sorrows of France, O Mother of Grief, are thine!
Altar for thee have we none, save the trodden grass by the trench,
Nor priest nor acolyte, nor choir to chant thy Name;
Thine incense, Virgin adored, is bitter smoke of the cannon,
Thine only votive taper, the campfire's smouldering flame.

Yet dost thou bring us some comfort, now on the field of our pain,
As when in the gray stone abbey, we knelt at thine altar rail;
Here the dim eyes of the dying may fall on the Babe in thine arms—
Here the faint prayers of the dying, unheard shall not falter and fail.

Ave Maria, Mother of God, Our Lady of Many Mercies
Borne scatheless out of the ruins, tell thy Holy Son.
We bear our wounds for love, e'en as for love He was wounded,—
Pray Him to look on France, and see if it be well done!

BOOKS RECEIVED

City of Boston Printing Dept., Boston:
Boston and Its Story, 1630-1915. A Relation Prepared by Edward M. Hartwell, Edward E. McGlenen and Edward O. Skelton.

Dodd, Mead & Co., New York:
With Our Faces in the Light. By Frederick Palmer. $0.50. War's Dark Frame. By Wadsworth Camp. With Illustrations. $1.35.

Doubleday, Page & Co., Garden City, N. Y.:
England and the War. By Andre Chevrillon. With a Preface by Rudyard Kipling. $1.60; Gems (?) of German Thought. Compiled by William Archer. $1.25.

E. P. Dutton & Co., New York:
Our Minnesota: a History for Children. By Hester McLean Pollock. $1.60; Trench Warfare. By J. S. Smith. $1.50; The Soul of Ulster. By Ernest W. Hamilton. $1.25.

The Encyclopedia Press, New York:
The Sisters of Charity of Nazareth, Kentucky. By Anna Blanche McGill. $2.00.

The Gazette Print, Barrie, Canada:
Sonnets of a Recluse. By Rev. A. O'Malley. Vol. III.

Harper & Brothers, New York:
The Russian Revolution. By Isaac Don Levine. With Portraits. $1.00.

Harvard University Press, Cambridge:
Personality in German Literature before Luther. By Kuno Franke, Ph.D., LL.D., Litt.D.; History of the Spanish Conquest of Yucatan and of the Itzas. By Philip Ainsworth Means.

B. Herder, St. Louis:
The Church and Science. By Sir Bertram C. A. Windle. $3.00; The Church and the Worker. By Virginia M. Crawford. $0.10.

Hodder & Stoughton, London:
The German Fury in Belgium. By L. Mokveld. 3/6.

Houghton Mifflin Co., Boston:
A Life of Henry D. Thoreau. By Frank B. Sanborn. $4.00.

Jewish Publication Society of America, Philadelphia:
The Holy Scriptures, According to the Masoretic Text. A New Translation, with the Aid of Previous Versions and with Constant Consultation of Jewish Authorities. $5.00; The Story of Bible Translations. By Max L. Margolis.

Little, Brown & Co., Boston:
Half-Hours with the Idiot. By John Kendrick Bangs. $1.25.

Longmans, Green & Co., New York:
The Inward Gospel. By Walter Diver Strappini, S.J. $1.25; The Work of St. Optatus against the Donatists. By Rev. O. R. Vassall-Phillips. $4.00; Arthur Stanton. A Memoir. By The Rt. Hon. G. W. Russell. Illustrated. $3.50; Four Lectures on the Handling of Historical Material. By L. F. Rushbrook Williams. $1.00; White Knights on Dartmoor. By Olive K. Parr. $0.40.

The Macmillan Company, New York:
Poems. By Ralph Hodgson. $0.75; The Banks of Colne. By Eden Phillpotts. $1.50; Religion in a World at War. By George Hodges. $1.00.

Marshall, Jones Co., Boston:
The Mythology of all Races. Greek and Roman. By William Sherwood Fox, A.M., Ph.D. Vol. I. $6.00.

Oxford University Press, New York:
Sadoleto on Education. A Translation of the "De Pueris Recte Instituendis." Notes and Introduction by E. T. Campagnac and K. Forbes. $2.50.

G. P. Putnam's Sons. New York:
The Adventure of Death. By Robert W. MacKenna. $1.50.

Our Sunday Visitor, Huntington, Ind.
The Fairest Argument. By Rev. John F. Noll, LL.D. $0.75.

Yale University Press, New Haven:
Old English Scholarship in England from 1566-1800. By Eleanor N. Adams, Ph.D. $2.00.

EDUCATION

Music in the Grades

THE subject of music in the schools has for some time engaged the attention of educators throughout the country. They wish to place this study on its proper basis, arguing that if in former times music was numbered among the seven liberal arts held necessary to a good education, it should have as honored a place in our modern curriculum. Its reinstatement has been warmly advocated by many able musicians, notably by the late Edward MacDowell. His earnest desire was to see a correlation of music and the other arts with the sciences in the universities. His theory was based on the ancient systems of education, especially on that of the Greeks, the highest exponents of pagan civilization. The failure to realize his dream was to MacDowell a keen disappointment.

Pedagogic Requirements

THE history of Christian schools attests the importance accorded the study in the educational scheme, where it is mentioned on equal terms with Latin and mathematics, and the inventions of Hucbald, Guido, Franco of Cologne, and others, prove with what enthusiasm music was cultivated in medieval monasteries. Conceded that music should form an integral part of education it rests with educators to place the study on its proper basis. If music is in disrepute with many of the school authorities, it is owing to the inefficiency of the system or to the little time allotted it.

In order that the study may bring about the best results, (1) it should conform to the modern methods of language teaching, (2) there should be a daily period for sight-singing, (3) the grade teacher should be equipped to impart this instruction, (4) regular examinations should be held, (5) efficient supervisors should be maintained.

Supervision is perhaps the keynote to progress in the development of a unified method of teaching. Many of our Catholic schools have to a certain extent adopted a system of supervision, with gratifying results. This encourages us to anticipate a special course for music supervisors, for the purpose of establishing a uniform and efficient system of teaching, and of keeping in touch with new ideas and methods.

Primary Steps

MUSIC is a language, but before we can read its message we must be able to decipher its symbols and interpret its idioms. The opportunity to do this should be given to all children, so that to those who may never be able to produce it themselves, the appreciation acquired through its study, may prove a source of enjoyment and uplifting influence. Music is preeminently the language of the emotions; therefore, the educator must watch that this potent factor be directed aright, that by its power the child may be led into noble, artistic, and heavenly paths.

Because singing is the most natural medium for its expression, and the voice the most universally available instrument for its production, music in the schools has come to mean education in music through some system of sight-singing.

Beginning with the primary grades, the child should be taught many pretty rote songs: nursery rhymes, songs of child-experience, that instil moral and religious lessons, all within its comprehension. If these be linked with simple but attractive melodies, how the child enjoys them! The sparkling eye, the responsive gesture tells us that the imagination has been aroused, thought stimulated and a new idea awakened in the child's consciousness, which is a germ for future development.

The second step is to utilize these rote songs by taking from them a motive or phrase to represent a tone-word or tone-

phrase, and presenting them to the eye, in their proper staff notation. Every music lesson should be made vital and delightful, and the child led, step by step, to the conception of the logical construction of a composition, and to an intelligent appreciation of its musical content.

Part-singing is a wonderful stimulus, and its practice should be encouraged as soon as some facility in sight-reading is attained. To be able to sing an individual part, and conceive of it in combination with the others in a chorus, is a step towards the intelligent appreciation of the great oratorios and orchestral symphonies, the distribution of the parts for the various instruments in these being based on the principles of voice-leading.

If our modern curriculum requires an early study of the English classics, it should also require that our children be early initiated into the beauties of the great tone-poets. Good music, like good literature, does not disclose its beauties so readily as does the popular variety. We must dig to find a hidden treasure. The construction of a dance tune, on the contrary, is so simple, its rhythm so evident, that only the wholly unmusical are unable to grasp it at once.

Counteracting Bad Influence

IN view of the amount of "rag-time" and vulgar popular music which has invaded the home and flooded the streets, and is being rolled off by millions of music machines, and even lisped by the innocent lips of babyhood, it becomes the duty of educators to assume the responsibility of counteracting this bad influence. Shall it be left to those alone who love music for its artistic merit to foster and propagate the best? The professional standard as exhibited in our symphony orchestras is very high, and the fact that these concerts, as well as grand opera, receive liberal patronage cannot be denied. But even among concert-goers how many there are who prefer popular music, simply because they have not been educated to understand the classics. Among the many means of cultivating a taste for classical music which are already in use in some of our schools, and which should not be despised, because so easily available, is the graphophone. Excellent records have been made by virtuosi for the purpose of familiarizing the young with the beautiful folk-music of different countries, with movements from symphonies, and with excerpts from the great operas and oratorios.

The inspiring music of the Church, which the children should learn to appreciate and practise with enthusiasm, should be taught, not as isolated matter, but in the regular sight-singing classes, and in accordance with the highest artistic ideals. Hymns should be chosen for their intrinsic merit, both as to text and setting. It is an encouraging sign of the times that ever-increasing interest is manifested in raising the standard of English hymns.

Opportunity

THE zeal of our bishops in carrying out the requirements of the *Motu Proprio* has borne fruit in various directions and notably in the multiplied opportunities afforded for expert instruction in the Plain Chant. A happy idea, originated by Bishop Schrembs, has taken form in a simple system of presenting Gregorian Chants in a notation within the grasp of the young. What a joy to the heart of Mother Church if the rich store of sacred song be made the common possession of her children, and whole congregations unite in singing the chants of the Church, a mighty chorus responding to the *Sursum Corda* of the priest. The music course published under the auspices of the Catholic University, Washington, is another movement in the right direction. The prospect for the restoration of music to its former rank in the school and in the community, is encouraging.

Nazareth, Ky. A Sister of Charity.

SOCIOLOGY

A Great Social Reformer: St. Francis Regis

THERE is no dust in the great library of Georgetown University. I may not, therefore, in truth employ the stereotyped phrase so dear to the bibliophile who would tell you, all aglow and breathless, of some new treasure "found in a dusty corner of the library." But it was a happy moment when, browsing through the library of our oldest University, I suddenly came across a long-sought volume, "The Life of S. John Francis Regis, of the Society of Jesus. *Written in French By F. William Daubenton Of the Same Society.* Translated into English By C * * * M * * * *Printed* by John Hoyles: *And Sold* by Thomas Meigham, London, MDCCXXXVIII." The starred "C. M." is Father Cornelius Murphy, who, like Père Daubenton, deserves a volume all to himself. Born in Ireland, October 24, 1696, he became a Jesuit in 1711, and after an adventurous life of missionary work and polemics in England, died in London in 1766.

Some Lines of Work

UNFORTUNATELY, this translation is practically inaccessible, and besides Alban Butler, the only other English account of the Saint that I know of is Père Van Ortroy's sketch in the "Catholic Encyclopedia." The Bollandist, however, scarcely touches upon the social aspects of the Saint's work, although as a social reformer, Regis may well be ranked near Francis of Assisi and Vincent de Paul. Not only was he acquainted with methods which we are fond of deeming our exclusive invention, but, what is more, he made them practicable; a result to which our well-meant efforts do not always attain. He organized a Bureau of Social Investigation, although he did not call it by that name, nor did he use it to oppress the poor, as we sometimes do in New York. He was a prison-reformer whose whole life was love, an understanding love, utterly free from hypocrisy, cant, or sentimentality. His great heart went out to the wayward girl, whom he excused with almost Divine charity, while he detested her sin; and for her, he devised a probation system which, instead of dissembling ugly facts, removed them. Beginning with reform through the Sacraments, it ended by placing the girl either in a self-chosen vocation of penance, or in family life. He was intensely interested in the temporal welfare of the people, and was himself a kind of Legal Aid Society, which always settled cases out of court. More than once, it would seem, he broke a "corner" in provisions, and when the lace-mills threatened to shut down, the people naturally turned to him to devise a plan to ward off the calamity. Nor was their confidence misplaced.

A Clear-Thinking Reformer

HE entertained the most distressingly uncompromising views on the duty of the rich to share their wealth with the poor, and on the duty of magistrates to enforce the law; and he kept none of these views to himself. He must have been a great trial, I think, to comfortable, self-satisfied persons. "Give me Leave to tell you with all Respect to your Person," he roundly said to a magistrate, who had objected that a "Noise" would follow the removal of an open incentive to vice, "that the only Noise to be apprehended is that which is grounded on so excessive a Scandal, and not the Talk which the Applying a Remedy for the Disorder may occasion." He was a firm believer in system and method in the problem of relief, but he was not afraid that the social fabric would be irreparably rent asunder, if he chanced to give an alms to an impostor. "It was a common Saying with him," reports Daubenton, "that to give an Alms to an undeserving Beggar was not such a Mistake as the Refusal to a Real Object."

Why do not people use such delightful capitals nowadays! Perhaps for the same reason that they do not talk like Regis. Standardization, for which, as in duty bound, I protest my won-

dering veneration, has made us, as it made the Hon. Mrs. Skewton, and Joey Bagstock too, I believe, exceedingly artificial. By the incessant beating of his warning tom-tom, the Sole and Ostensible Hoopla of the Charity Trust has so wrought upon our sensibilities, or upon our nerves, that should Joseph and Mary pass our way on some cool evening in December, we should probably refer them to the Associated Charities for a preliminary investigation. But let us not breathe a word against methodology. Only, we now seem to have so much method in the guise of red tape, investigations, salaries and political jobs, not to mention slander and Grand Jury indictments, that the occasional indulgence of an indiscreet alms is as sweet as stolen waters. Let us have method, but with it a little charity.

A Christian Sociologist

JOHN FRANCIS REGIS was born on January 31, 1597, in the village of Fontcouverte, department of Aude, entered the Society of Jesus on December 8, 1616, and died at La Louvesc on December 30, 1640. He was beatified by Clement XI on May 18, 1716, and canonized by Clement XII on April 5, 1737. He began his priestly work by nursing the plague-stricken of Toulouse in 1631, and ended his earthly career, preaching the Gospel to the poor in the snows of the mountains of Ardèche. "He spent his whole life," writes Daubenton, "in the Instruction of the People, and the Relief of the Poor." A singularly clear-sighted man was he, whose lesson to us, in these days of many voices, is that the only social work worth promoting is the service that is founded on a literal acceptance of the teachings of Jesus Christ.

Regis was not much of a philosopher or theologian, measured by the standards of the schools. He was not a learned, but an exceedingly wise man. Most emphatically, he was not a philanthropist. He loved man because he loved God. It was all very simple. "The Poor, after God, were the tenderest Objects of his Affection: he made it ever his Pleasure as well as his indispensable Duty to instruct and relieve them. . . . He loved all Men as the Images of God: But his Inclination and all his Tenderness was for the Poor."

The Basis of Charity

WITH Regis, a tender, personal love of all in sorrow, became an overmastering passion, for in them he saw his Saviour, in the days of His weary pilgrimage. Of a sick man, whom he had rescued from want, it is related:

> The Poor Creature one Day, striving to Shew his Gratitude, called Regis his Deliverer and Father: The Holy Man was moved, and pressing him to his Breast: *"Ah! Dear Brother,"* he said, *'tis I ought to thank you. This is Nothing in Comparison of what I could wish and ought to Do. The only Favour I beg is to be forgiven for coming so late to your Assistance."*

Of course, this sublime charity had to meet stern opposition. His family became quite unpleasant about the matter, and remonstrated:

> That it in no Way became him to Walk the Streets like a Beggar mumping [what a perfectly splendid word!] mumping from Door to Door, and constantly followed by Numbers of Children and Crowds of Wretches. Regis answered with much Sweetness, that, as a Christian he made it his Glory to serve the Poor: And as he respected Jesus Christ in them, he esteemed it a great Honour to have their Company, to Converse with them. . . . They conjured him to remember that he was a Gentleman, Regis answered that he could not see so many unhappy Persons without using his best Endeavours towards their Relief: That no Ignominy should divert him one Moment from Works of Charity.

This simple Christianity admits no rejoinder. The poor represent Christ. We ought, therefore—but let us not pursue this painful subject, in view of what we Christians really do think of the poor. However, Regis was no fanatic. "The Salvation of the Rich" was an object of concern to him, and "he never refused himself to Persons of Consideration, but his Inclinations sway'd him on Behalf of the Poor. . . . He believed he was born only for them and that for them only he ought to live." God "had blessed the Rich with Wealth merely to be Ministers of his Providence and Stewards of the Indigent" and in this office were they to find salvation.

Records and Investigators

I HAVE said that, while not afraid of making a mistake, Regis was not fond of sporadic, unsystematic efforts to cope with the problem of destitution. "He regulated the Method of relieving the Poor in every Parish," and for this he had unusual opportunities, since he employed six months every year in preaching missions. His method is thus outlined by Daubenton:

> He was not able to see the Poor languish in Misery without an equal or greater Feeling of their Distress: But he did not Confine himself to a tender and affectionate Behaviour: he procured them Helps proportionate to His Compassion.
>
> That no indigent Person's distressed Condition should escape his Care, he had by him a Memorandum of all the necessitous Inhabitants and their respective Wants:

This is probably the extent to which Regis would have gone in the matter of records. It also seems sufficient.

> . . . And of all the charitable Ladies who were able to give them Relief: To each of the latter he assigned a district of the Town and a certain Number of Poor to provide for. . . . Observing that several of the Ladies, of their own Accord, embraced with great Zeal the Charitable Works which he proposed: he resolved to form them into an Association whose Care it should be to support the poor Families of the Town. He opened the Matter to them . . . in such Manner that they determined out of Hand to unite into a Society entirely devoted to the Maintenance of the poor Inhabitants. Some were appointed every Week to visit all the Families and take an Information of their Wants: to make their Report at the first Meeting.

Though I do not know that he ever talked much about it, the Saint was well aware that to put a man in the way of helping himself is better than to give him direct assistance. There were persons of common-sense in this world even before the rise of the American "school of sociology," and in larger numbers, perhaps, than since that interesting event. A worker himself, the Saint was no believer in the easy philosophy which holds that the world owes every man a living. He always encouraged thrift, and with every means at his disposal sought to train the young people for occupations suited to their ability. He helped tradesmen in temporary distress by acting as their agent. "In hard Times when Trade was low," writes Daubenton, "he carried about the work of poor Artificers to the most substantial Burghers: And prevailed with them to purchase at something above the common Rate." Obviously too, his parish visitors, assigned to their respective districts, were expected to examine carefully the cases met on their rounds, and to report at the meetings what action had been taken.

His Least Brethren

OTHER works of Regis may be told at another time. These quotations, so quaintly translated by Father Murphy, will serve to state the underlying principle of the social reform contemplated by this great Saint. He loved man because he loved God; not with an abstract, impersonal love, that could not bear the test of sordid circumstance, but with a charity manifested in deeds of tenderest affection. To St. John Francis Regis, the blessed figure of Jesus Christ, wearied, in bonds, a prisoner, was a palpable reality. For he daily saw his Lord in the outcasts of the towns and villages, his least brethren, in whom he ministered to Christ.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

The Menace at Home

WHILE owing to the high price of coal the poor were stinting themselves and freezing in their cold rooms during the past winter, or else were rapidly exhausting their small savings to keep the children from suffering, a coal sales company which markets the output of a number of mines has just declared, according to the Rochester *Post Express,* a cash dividend of thirty per cent and added another thiry per cent to its capitalization. This modest income of sixty per cent on its investment is doubtless sufficiently gratifying to its stockholders, but it represents a condition of affairs which the country cannot tolerate. There is a limit to public endurance. It is more important that the citizen be protected against manufacturers or dealers who relentlessly screw up the price of the commodities required for daily life than against robbers. The latter can, after all, injure a few only, but the former are inflicting suffering upon the entire country. In a high-handed fashion that would have done credit to the most renowned highwaymen of history, the public is held up, bound and stripped. Our soldiers who go forth to sacrifice their lives, if need be, have a right to know that those dear to them at home are protected from the menace that will prove far worse than any submarine campaign if it is not effectively curbed in time.

The Poilu's Philosophy

FRENCH soldiers, according to *Current Opinion,* maintain their serenity of soul by the use of the following optimistic reflections:

Of two things one is certain: Either you're mobilized or you're not mobilized.

If you're not mobilized there is no need to worry; if you are mobilized, of two things one is certain: Either you're behind the lines or you're on the front.

If you're behind the lines there is no need to worry; if you're on the front, of two things one is certain: Either you're resting in a safe place or you're exposed to danger.

If you're resting in a safe place there is no need to worry; if you're exposed to danger, of two things one is certain: Either you're wounded or you're not wounded.

If you're not wounded there is no need to worry; if you are wounded, of two things one is certain: Either you're wounded seriously or you're wounded slightly.

If you're wounded slightly there is no need to worry; if you're wounded seriously, of two things one is certain: Either you recover or you die.

If you recover there is no need to worry; if you die you can't worry.

The sage old monk of the desert, who used to remind the anxious young novices that most of the things we worry about do not happen, would, no doubt, have approved of the poilu's cheerful philosophy.

K. of C. Border Structures Now Catholic Schools

DURING the stay of the National Guard along the Mexican border the Knights of Columbus erected a considerable number of substantial recreation stations and field headquarters, from Brownsville, Texas, to Nogales, Arizona. These halls served an excellent purpose, since they were well equipped for the comfort of the troops and afforded suitable provision for their spiritual welfare. But it is probable that they are destined to serve a more necessary end in the years to come. Many of them, according to the account given in the *Columbiad,* have been converted into Catholic schools and mission stations, where such are most urgently needed. Thus the buildings at El Paso and at Camps Cotton and Pershing are to be used as schools by Bishop Schuler; while the Oblate Fathers have received for their missions the structures erected at Llano Grande, San Benito and McAllen, Texas. The building and equipment at Laredo have been given to the Catholic Orphans Home in charge of the Servants of the Sacred Heart of Jesus for the Poor and the Orphaned. The brick structure at Nogales, though used by the local council, is partly devoted to school purposes, while the stations at San Antonio are at present occupied by the Texas militia. Nothing was more providential for the work of the missionary priests than the erection of this chain of Knights of Columbus border structures, which can now serve both as school and parish houses, and help to solve the problem of educating the thousands of Mexican refugee children who have crowded into the United States. The writer in the *Columbiad* may well say: "This disposition of the Knights of Columbus' buildings is not only intrinsically noble, but extrinsically its fruits will repay the Order a hundredfold in work for the Faith."

Archbishop Keane's Pastoral on Laymen's Retreats

THE plentiful opportunities now offered to Catholic laymen and women of making an annual retreat during the summer months were pointed out in a recent issue. To secure a large attendance for the retreat at Dubuque College a special pastoral letter was read on June 3 in all the churches of the Dubuque archdiocese. "No earthly friend," Archbishop Keane assured the Faithful, "had ever planned anything for them that is so strong a grace as this retreat."

> There is an awful power in present-day worldliness to make a man heedless of sin, reckless of self-indugence, neglectful in prayer. Even good, Christian men are apt to drift from their spiritual moorings, to become unduly interested in the novelties of the day, inordinately attached to the things of the world, and so to miss the true meaning of life and to neglect God-proffered opportunities to make their lives better and more truly helpful to others.
>
> The retreat will help to counteract this hurtful and dangerous world-spirit. It will make men know better and appreciate more adequately the priceless gift of our Catholic Faith. It will bring to their minds the great Christian principles to whose influence is due all true progress. It will, with God's help, strengthen their religious convictions and intensify their attachment to the Divine facts of the creed. It will afford them time and help to see themselves as God sees them. It will bring healing to injured souls and grace to troubled hearts. It will picture for them the worth and the ways of that great Apostolate which they may so easily exercise to their own gain and to the advantage of their neighbor, an Apostolate which it is incumbent upon them as Catholic men to exercise in this day of spiritual distress. It will teach them anew to pray and to taste the sweets of communion with God amid the distractions of daily life.

All who have ever made a retreat will heartily agree with his Grace when he says in conclusion that all who attend these exercises "will count these days the happiest and the most profitable of the year."

Tactics Against the Soldier's Worst Enemy

THE most serious menace to the physical welfare of the modern soldier, says the author of the little pamphlet "Guide Right," is no longer to be looked for in the diseases which formerly decimated the ranks of the great armies of the world. They have to a great extent been brought under the control of science; but the real danger arises out of immorality. Fatigue as well as excitement of the nerves brings temptations against which prayer and strength of will must combine to win the victory. The authority of the *Journal of the American Medical Association* is given for the assertion that experiences in Europe have shown that prostitution is one of the most serious if not the most serious of army problems. "Since the war

began, a total of sixty divisions have been temporarily withdrawn from the fighting ranks of one of the armies by venereal disease." It is important that the young Catholic soldier should be forewarned and forearmed against all dangers to purity in thought, word and action, since his greatest victory may often consist in conquering them. For this purpose the little pamphlet, scientifically accurate in explaining the physical consequences of sexual indulgence, and equally instructive from a Catholic point of view, is well adapted, and will properly find its place in the soldier's simple outfit. It is published by the Central Bureau of the Central Verein, Temple Building, St. Louis, and its price of five cents a copy will enable Catholic societies, as is suggested, to equip our soldiers with this guide to clean thought and right living. Where this is done it will be well to distribute the pamphlet through the hands of the chaplain. "A soldier, pure of heart and clean of mind and body," the author says, "having himself and all his passions and impulses under complete control, is a veritable knight, a power for good to his fellow-men and country."

An Ignoble Subject and a Noble Ideal

"THE garbage can does not seem to be an elevating subject," remarks a contributor to the *General Chemical Bulletin*. "It may even seem ludicrous to the average reader." Yet none the less it has become, at the present moment, a center of public attention, and quite properly so. If at one end of the food problem we are seeking to increase farm production by every means in our power, at the other, we are no less intent upon cutting off all needless waste. In this latter regard Americans have been notable sinners. French women, says the writer in the *Bulletin*, "utilize every last bit of foodstuffs that come into the household, and they are well fed, too." In the same manner German Catholic mothers have been wont to teach their children not to waste even a crumb of bread, since it is a precious gift of God. Not miserliness, but the spirit of Christian stewardship, is the lesson brought home and enforced with the proper sanction. It is time that we should learn this lesson better than we have mastered it in the past.

> Other people in the warring nations have passed the saving point and are sacrificing. We have not even begun to economize to the fullest possible extent. We must realize that it devolves upon this nation to feed the world for the next few months, and probably years. Every American family has its part in this program. We should start a propaganda for a Save-Money-from-the-Garbage-Can association, and eliminate gluttony, over-feeding, over-buying and other kindred evils.

While the counsel given here is good, the motive is not sufficient. The writer naturally suggests the money-saving ideal as the strongest appeal to the commercialized American mind; but there is need of far higher ideals, if a lasting regeneration is to be wrought. Catholic principles teach us to give generously in worthy causes, and not to permit any portion of God's prodigality to be wasted. In all things, the least no less than the greatest, we are only the stewards of God.

How Our Missionaries Are Supported

THE annual report of the United States branch of the Society for the Propagation of the Faith shows that the total of all the diocesan contributions to the Society for 1916 has amounted to $515,485.19. To those unacquainted with mission conditions this might seem a large sum, but it is wholly inadequate at the present time, and ridiculously small compared with Protestant donations. The Society is trying to make it possible for 15,000 missionaries to live, but the total allowance that now comes to them from all sources is not more than ten dollars a month; sometimes it is but six dollars. Without this paltry sum our missionaries would be left in utter destitution. With it they may continue to live, but we can readily compute upon how large a scale the necessary constructive work can be carried on by them. It is true that liberal donations are at times given to individual missionaries, and that particular mission societies are likewise receiving a limited support for their own missions or the mission work which they support, yet the great body of missionaries must depend upon the alms bestowed through the channel of the Propagation of the Faith, out of whose fund all the missions receive their allotted share. Donations to particular mission societies should be made with the utmost generosity, but the Propagation of the Faith cannot be neglected without serious harm to the entire Catholic cause. It is estimated that less than one out of fifty of all our missionaries benefits by specified donations. The remaining forty-nine would thus be disregarded were it not for the Society of the Propagation of the Faith, which should receive many times over the amount now at its disposal. It is disheartening to see the long list of dioceses which have not even contributed $1,000 to this cause. Happily the entire outlay of the Society has been only $.05^{70}/_{100}$ per cent. of the gross receipts, so that practically the whole contribution of the dioceses has gone directly to the foreign mission fields. American Catholics must be made to realize, in season and out of season, that they have a duty towards the missions. If this duty is carelessly neglected we cannot expect the fulness of God's blessings upon our dioceses, parishes and homes.

Treason, Socialists, and Guardians of Liberty

AMONG the men arrested on the charge of treason is Harry E. Townsley, of Columbus, the former master custodian of the Lincoln Court, Guardians of Liberty. Being likewise a Socialist, he had sought to put into practice, in his own way, the "using of any means" to oppose the war. When a leading Guardian of Liberty was asked whether any action would be taken by the Guardians to disown him, he answered: "Why should a secret society disown one of its members when he has gone wrong? I know of no attempt on the part of the society to remove him." (*Ohio State Journal.*) It is not surprising that a prominent local member of the Guardians of Liberty should see no inconsistency in retaining within the order a class of men whose set purpose is opposition to the Government and the Constitution of the United States. The Guardians of Liberty are essentially disloyal, and at the present moment absolutely treasonable, in so far as the sole object of their society is to stir up civil discord, and thus to gain their private ends by endangering the welfare of the land. The patriotism of the Socialist party, whose members are in good standing in the society of the Guardians of Liberty, may be gauged by the following resolutions and declarations taken from the "Proclamation and War Program," issued by the National Office of the Socialist Party:

> Continuous, active, and public opposition to the war, through demonstrations, mass petitions, and *all other means within our power*. . . . Unyielding opposition to all proposed legislation for military or industrial conscription. . . . The acute situation created by the war calls for an even more vigorous prosecution of the class struggle. . . . The only struggle which should justify workers in taking up arms is the great struggle of the working class of the world to free itself from economic exploitation and political oppression.

This last clause, it should be noted, implies the official justification of a bloody revolution on the part of organized labor, when the occasion seems expedient. It is certainly a great glory for the Catholic Church in the United States to have among her bitterest and most deadly enemies the Socialists and the Guardians of Liberty.

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The Catholic Mind

Issue for June 22, 1917

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Who's Who

JOHN DEVOY, contributor of "The Separatist View of Ireland" to this issue of AMERICA, was born in Kildare, Ireland, 1842, son of a Repeal Warden (both of his grandfathers were "out in '98"), educated in Christian Brothers' and National schools and for a time at the Catholic University, served a year in the Foreign Legion of France, organizer for the Fenians in the British army, sentenced to fifteen years' imprisonment, served five years in Mountjoy, Portland and Chatham prisons, released under conditional amnesty in 1871, came to New York, was a reporter and foreign editor for the New York *Herald*, edited the *Irish Nation* during the time of the Land League which he helped Michael Davitt to found and into which he helped to bring Parnell, founder and editor of the *Gaelic American*.

REV. EDWARD F. GARESCHÉ, S.J., author of "The Y. M. C. A., a Protestant Organization" in this number of AMERICA, was born in St. Louis, educated at St. Louis University, founder and editor of the *Queen's Work*.

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Chronicle

The War.—Military operations during the last week have not resulted in important changes on any of the war-fronts. In France the offensive has been for the most part on the side of the Germans, who have attacked the British without success at Infantry Hill, east of Monchy; further south the Germans made repeated assaults on the French positions near Laffaux and Vauxillon, but gained only a temporary advantage. In the Trentino the Italians have captured the summits of Hills 2106 and 2668. In Greek Macedonia the Allies have evacuated, according to reports from Sofia, thirteen villages.

Bulletin, June 18, p.m.-June 25, a.m.

On June 23 the House passed the Administration Food bill by a vote of 365 to 5. With the exception of a few changes, mostly unimportant in character, the bill retained all the features written into it by the Committee on Agriculture. The section providing for nationwide prohibition was made more drastic by the amendment offered by Mr. Barkley, which is as follows:

The Administration Food Bill

> No person shall use any foods, food materials or feeds in the production of alcohol, except for governmental, industrial, scientific, medicinal or sacramental purposes, or of alcoholic beverages. Any person who wilfully violates this section shall upon conviction thereof be punished by a fine not exceeding $5,000, or by imprisonment for not more than two years, or both.

The original wording of this section made prohibition of the use of grain and foodstuffs in the manufacture of alcohol discretionary with the President; in its present form it makes prohibition mandatory, with a penal clause attached. The vote on this amendment, which was taken by tellers in Committee of the Whole, was 132 to 114. An effort made to provide for the manufacture of beer and light wines was defeated by a vote of 134 to 124.

The Webb Amendment, which was passed by a viva-voce vote with only a few scattered nays, authorizes the President to commandeer the entire existing stock of alcohol and distilled spirits at present in bond in the United States. It is as follows:

> The President is authorized, if in his opinion it is necessary to conserve necessaries, to require any person having control of alcohol and distilled spirits to turn over to Government use or redistillation such proportion of said alcohol or spirits as the President may deem necessary to meet the requirements of the Government in the manufacture of munitions and other military and hospital supplies in so far as such use or redistillation would dispense with the necessity of utilizing products and materials suitable for foods and feeds in the future manufacture of alcohol or distilled spirits for the purposes herein enumerated.
>
> Upon the failure of the person to comply with the President's requirement the President is authorized to requisition and take possession of the alcohol and distilled spirits required to be turned over and to pay for same a just compensation to be determined by the President and if the price so determined be not satisfactory to the person entitled to receive the same, such person shall be paid the amount prescribed by the President and shall be entitled to sue the United States to recover such further sum as, added to the amount so paid, will be just compensation.

The House did not, however, pass the appropriation of funds, necessary to put this amendment into execution.

On June 18, Baron Moncheur presented to President Wilson the letter addressed to him by King Albert on behalf of the Belgian people. Besides bespeaking for his envoys the confidence of those with whom they are to confer and expressing his friendship for the United States and his hopes for their happiness and prosperity, the King said:

The Belgian War Mission

> I commend to your Excellency's kindly reception the mission which bears this letter. This mission will express to the President the feelings of understanding and enthusiastic admiration with which my Government and people have received the decision reached by him in his wisdom. The mission will also tell you how greatly the important and glorious role enacted by the United States has confirmed the confidence which the Belgian nation has always had in America's spirit of justice. The great American nation was particularly moved by the unwarranted and violent attacks made upon Belgium. It has sorrowed over the distress of my subjects subjected to the yoke of the enemy. It has succored them with incomparable generosity. I am happpy to have an opportunity again to express to your Excellency the gratitude which my country owes you and the firm hope entertained by Belgium that on the day of reparation toward which America will contribute so bountifully, full and entire justice will be rendered to my country.

Baron Moncheur on presenting the letter, paid a well-merited compliment to Mr. Hoover, quoted with deep

emotion the President's solemn declaration that "Belgium will resume her place among the prosperous and peace-loving countries of the world," spoke of the hope inspired in his countrymen by the American flag, and proudly predicted the day when his native land would throw off "the odious weight of foreign occupation" and again march forward on the "path of progress in the light of the sun of liberty." In replying, the President pledged anew the help of America to restore Belgium to her rightful place "among the self-respecting and respected nations of the earth."

The Russian War Mission

No event in the war has stirred Congress to more enthusiastic applause than the speech delivered at Washington on June 23 before a joint session of the Senate and the House by Special Ambassador Bakhmetieff, head of the Russian War Mission which has just arrived in the United States. He spoke of the causes which led up to the revolution, the ideals of the Provisional Government, the union of the various portions of the people, and their subordination of private interests in the larger interests of the new republic. He made no effort to deny that discordant elements are hampering the movement towards reorganization, but declared they were confined to a small minority of the nation, composed for the most part of extremists and internationalists. His remarks on the foreign policy of Russia, as at present constituted, were most reassuring:

> With all emphasis, may I state that Russia rejects any idea of separate peace. I am aware that rumors were circulated in this country that a separate peace seemed probable. I am happy to affirm that such rumors are wholly without foundation in fact. What Russia is aiming for is the establishment of a firm and lasting peace between democratic nations. The triumph of German autocracy would render such peace impossible. It would be the source of the greatest misery and besides that a threatening menace to Russia's freedom.
>
> The Provisional Government is making every endeavor to reorganize and fortify the army for action in common with the Allies.

His concluding words pledged his country to a relentless continuance of the war. "I will close my address," he declared, "by saying Russia will not fail to be a worthy partner in the 'League of Honor'."

The Italian War Mission

The Italian War Mission and the Italian Chamber of Deputies have both made it clear during the week that the burden which the United States assumed on entering the war is of colossal proportions. M. Marconi said that Italy has maintained for two years an army of more than 3,000,000 men and at the present time has nearly 4,000,000 soldiers at the front. To put a proportionate army into the field, it would be necessary, he said, for the United States to send to Europe 12,000,000 men. The expense this country would have to undergo, on the same ratio, would be not less than $37,000,000,000. The imperative need of Italy, he declared, is iron and especially coal to keep her munition-factories and railroads in operation. America alone, in his opinion, can cope with the submarine menace. How much he and his countrymen depend on the United States may be judged from the following statement with which he concluded his speech to the Merchants' Association:

> We hope and trust that America will be as quick as others have been slow. I have no doubt that she will, for today, Gentlemen, in this great city, this gigantic center of human activity, this world metropolis, I realize as never before that if there be any power on earth that can help us to win this final victory that power is in the hands of the men who built up this marvelous civilization.

Prince Udine, striking the same note, said that the war has reached a crisis, and is demanding sacrifices of the most heroic nature, which must be made at once. "At this stage," he declared, "every day is precious, every mistake is doubly dangerous."

The New York *Sun* quotes the following passage from an address on the war, delivered on June 21 in the Chamber of Deputies at Rome, by Baron Sonnino, the Minister of Foreign Affairs:

> Every momentary weakness, every hesitation, might render useless the steps which have been taken up to the present amid so many arduous difficulties and innumerable sacrifices, and might even imperil the victorious outcome. Italy counts today absolutely upon the devotion of her sons, upon their actions, their words and their sublime spirit of self-abnegation.

This statement, though directed solely to the Italian people, was undoubtedly meant to emphasize the reports of Italian Commissioners, now in the United States, on the urgent needs of the Allies and especially of Italy.

Needs of the Merchant Marine

France.—The resolution adopted on June 23 by the Chamber of Deputies to place the work of increasing the French merchant marine under the control of one department has been accepted by the Government. The resolution signed by forty-four members of the Merchant Marine Committee, invited the Government to centralize the building, buying, and chartering of merchant ships, a task which so far has been divided among several Ministers. In the course of the debate on the question, Louis Nail, Under-Secretary for the Mercantile Marine said that the French merchant fleet amounted to 2,500,000 tons at the beginning of the war, that since that time 560,000 tons had been lost, 460,000 by acts of war. During the same period 680,000 tons had been built or bought and another 140,000 was on the stocks. At the same time he pointed out that Germany had lost 2,500,000 tons, or fifty per cent of its entire fleet.

According to Deputy Buisson, the Secretary was too optimistic, the merchant marine was in a dangerous condition and this was due to the inertia of the Government. Ships, he maintained, must be built at once or France would not be able to feed herself. He stated that this question took precedence over all others, even of effectives, and that England preferred to lend France

ships and build for herself. He concluded by demanding that the Government insist on the Allies giving France the help she so much needed.

Ireland.—The Irish prisoners, whose release was promised by the Government last week, arrived in Dublin on June 18. They were welcomed enthusiastically by the citizens and escorted to their homes. Countess Markiewicz, who had been sentenced to death for her part in the rising of Easter week, 1916, but whose sentence had been commuted to penal servitude for life, was not with the liberated prisoners, but arrived a few days later. On the same day, in the House of Commons. Andrew Bonar Law, Chancellor of the Exchequer, was asked whether the prisoners had been released on condition that the Sinn Fein party should not participate in the forthcoming convention. He replied that the prisoners had been freed unconditionally. He added that the Sinn Fein movement in Ireland was not organized, so far as he was aware, "in such a way that any person or persons could speak for those engaged in it, and that the Government did not think the holding of the convention could be dependent on the assent or dissent of individual Irishmen." In addition to the prisoners released according to the previous pledge given by the Government, Count Plunkett, Member of Parliament, and the other members of the Sinn Fein, who were arrested on June 9, while attempting to hold a prohibited meeting in Dublin against the imprisonment of the Irish political prisoners, were also freed.

The Released Prisoners; W. O'Brien and the Convention

On June 20 Irish Unionists and Nationalists held a meeting in Westminster and selected delegates for the convention. The names, however, of the delegates will not be published until after they have been submitted to Premier Lloyd George. In a letter to the Premier, Mr. William O'Brien declined the invitation to send delegates in behalf of the "All for Ireland party." He refuses to participate in the convention, which he thinks can only inflame and intensify Irish discontent and throw on the Irish people the blame for the British Government's failure. Recent experience, Mr. O'Brien says in his letter, had convinced him, that only to a round-table conference of thoughtful, competent Irishmen, and not to a heterogeneous assembly mostly composed of precommitted partisan politicians, can Ireland look with confidence for judgment, and he urged a referendum as the only means of ending the controversy. Almost simultaneously with the announcement of Mr. O'Brien, it was stated that a Commission of Nationalists headed by Mr. T. P. O'Connor, M. P., and of Sinn Feiners was to visit the United States to put before the American people their respective views with regard to the Irish question. Mr. O'Connor arrived in New York on June 24, and expressed himself as sure of the ultimate success of Ireland's struggle, but was not so sanguine as to the results of the coming convention.

Russia.—On June 18 it was announced that the National Congress of Workmen's and Soldiers' Delegates were putting an end to the autocratic power assumed by the "purely local" Petrograd Council. The Congress is said to represent 25,000,000 Russians, the vast majority of whom favor an energetic prosecution of the war, and oppose a separate peace. On June 20 the Congress passed a vote of confidence in the Provisional Government and unanimously demanded the immediate resumption of the offensive and the army's reorganization. A War-Cabinet, including the leaders of the army and navy and technical representatives, was then formed. On June 23 the Minimalists in the Congress passed a resolution to abolish the Council of the Empire, a body which shares with the Duma equal legislative powers. It was also proposed that the Duma be dissolved by annulling the Deputies' mandates and cutting off the credits by which that assembly is supported. Last Friday the Maximalists, the advanced revolutionary party, placarded the streets of Petrograd with manifestoes reading:

Workmen's National Congress

> The capitalists are continuing the war, increasing hunger and the price of food, causing unemployment and bringing a counter-revolution nearer; the Provisional Government openly supports the power of the imperialists and the bourgeois; our patience is exhausted and we must by a peaceful demonstration make known our wishes and demands. We, therefore, invite the soldiers and the workmen to appear on the streets with the watchwords "Down with the Duma. Down with the ten bourgeois Ministers. Down with anarchy. Down with war. We want bread, peace and liberty."

The leaders of the more moderate divisions in the Congress also placarded the city, urging the people to make no demonstration, and declaring that disorders would only promote a counter-revolution which the "dark forces" were only awaiting an opportunity to start. The Maximalists' attempt to arouse the people was not successful.

On June 19 newspaper readers learned that strikes and plunderings were spreading, that the rich were afraid to leave Moscow and Petrograd for their country estates, that the soldiers in Finland do as they like, that 40,000 workmen are idle in Petrograd and the number of unemployed is rapidly increasing, that national bankruptcy is predicted, that no one can be found to take the post of Minister of Commerce, and that "organized graft" is the only real organization in Russia. M. Nekrasov, the Minister of Communications, is reported to have said: "The position is extremely difficult and the most menacing hour of the Russian revolution is near. . . . If the country will not assist the Government and cooperate with it in reestablishing order, I see no way out of the situation."

Revolts and Disorders

A "neutral and trustworthy observer" who has lately returned from Petrograd, gave the following statement to the press:

The great country of Russia is being carried blindly to its fate. Confusion is gliding into chaos. Russia faces a second revolution, greater than the first. It will be the forerunner of the tragedy of the Russians falling asunder. The situations may be described as hopeless. Unhappy conditions are piling on each other and the Government, whose good-will nobody doubts, staggers under the burden it carries. It cannot meet the great problem facing all Europe, which is the food-problem. Transport difficulties make all their efforts vain.

Long rows of empty cars stand on side-tracks, but efforts to restore them to traffic are fruitless. There are great stores of coal to be moved if the cars could be used. In Finland all the railways are firing with wood. The Government tries to prevent factories closing, but the owners evade this by assigning the factories to the workingmen, who promptly fail, as they lack capital. The Government itself has closed many of the ammunition factories for lack of raw materials and money. Sixty thousand Cossacks have been sent into Finland to support the Government, which rests really on the power of the Cossacks and Tscherkekes.

The question is, "What do the people think about war?" The answer is, "Nothing." They have no hope of victory.

According to advices received from Petrograd on June 21, martial law has been proclaimed at Tomsk, Western Siberia, because of wholesale murders and robberies committed by pardoned criminals, who have joined the militant anarchists. A plot being discovered to loot the banks and shops, 1,500 of the lately liberated prisoners were again arrested. Trouble is also reported in the city of Kirsanoff, which, like Kronstadt, proclaimed itself a separate republic. There were skirmishes between the Government troops and the Republicans, and the leader of the latter was arrested.

The news of a revolt among the sailors of Sebastopol transpired the middle of last week. It seems that an outbreak was organized by the followers of the agitator Lenine, and by extremists from Kronstadt. They accused the officers of the Black Sea fleet of trying to restore the old régime, the sailors revolted and deposed Admiral Koltchak and arrested other officers. While the mutiny was going on Rear Admiral James H. Glennon, U.S.N., accompanied by his staff, arrived at Sebastopol. At the sailors' request he addressed them, and after hearing him they voted to restore to their commands all the officers of the Black Sea fleet except Admiral Koltchak, and promised to support the Provisional Government. Anarchists who had seized and fortified a country house in a suburb of Viborg, were ordered by the Minister of Justice to evacuate it. They refused and were supported in their resistance by thousands of workmen, many of them armed with rifles. Detachments of sailors from Kronstadt would be summoned, it was promised, to aid the anarchists. Flags inscribed "Down with the capitalists! Long live the social republic!" were displayed. The Provisional Government issued orders and threats against the Sebastopol sailors and the Viborg anarchists to which little attention, apparently, was paid by the revolters.

On June 22 Mr. Root attended a meeting held at Moscow in the palace of the Governor-General where representatives of the Zemstvo and Municipal Unions, the Zemstvo Industrial Committee and the local Council of the Workmen's and Soldiers' Delegates listened attentively to the American Commissioner's address. Mr. Root reminded his hearers that:

The Government of Germany, the German social system, even German Socialism, are all militaristic in their essential nature. They shall not gain control of free America, and if we can help you to prevent their gaining control of free Russia we shall be happy in feeling that we have assisted in the perpetuation of the ideals of our fathers who fought and sacrificed to make us free.

The whole assembly rose and cheered as the Americans left the hall. Mr. Root delivered another address before the Moscow Duma.

Spain.—Premier Eduardo Dato, in a statement given to the representatives of the Madrid press, said that calm prevailed in the country, but that he considered that very grave problems faced the Government. He did not believe, however, that these problems were beyond solution, nor did he think that it would be necessary to dissolve the Cortes.

A Better Outlook; Lingering Difficulties

While the outlook is brighter than last week, the situation facing the new Premier is one of extraordinary difficulty. Discontent with existing methods has long been general among the more advanced Liberals and the more radical reformers of the other parties of the Left. Internal and external difficulties arising out of the war have served to increase it. Ex-Premier Maura, leader of the Conservatives agrees that there is ground for dissatisfaction. One of the grounds of general protest is the favoritism which prevails in political and especially in military circles. To protest against the latter, "Officers' Defense Committees" have been organized. These demand that rewards should be proportionate to service, and that promotion should be by merit, with due regard to the claims of seniority. Their action was on the whole well received by the people and contributed in no small measure to the fall of the Prieto Ministry. The example given by the officers of the army in the formation of these committees has been largely imitated throughout the country, and "Defense Committees" of all sorts of trades and professions, as well as of Government officials have been formed. There is besides a growing movement in favor of the reopening of Parliament, and three Liberal members, Señors Barriobero, Dasolga and Pacheco, have addressed a manifesto to the Senators and Deputies protesting against the closing of the Cortes under the present circumstances, but the Government is making serious efforts to meet the situation. Among the first measures it has deemed necessary is a reorganization of the higher commands of the army, which is being studied by the Minister of War, General Primo-Rivera.

Luther, Slaves and Peasants

JOSEPH HUSSLEIN, S.J.

SO little is known of the real Luther, even in our day, that the statement may appear startling that he was an ardent admirer and a strong defender of slavery. More than this, he considered it the ideal state for the hired men and women, *das Gesinde,* of his own race. Nothing is more plainly contained in his writings. He went so far as to hold that slavery must of necessity be introduced into modern Europe. Other writers may have favored such a system while it was actually in existence, but Luther is apparently the only religious teacher who held that the infliction of this bitter bondage upon men and women of his own blood was the one satisfactory solution of the social question. If there are civilized men today who agree with him, they certainly are careful not to voice their opinion in public. Yet Luther expressed his opinion without shame or hesitation.

His utterances in favor of serfdom and slavery must not be regarded as merely casual remarks. They are the expression of his firm convictions. If, in the beginning, for certain reasons, he spoke of the wrongs of the greatly oppressed peasants, he later held that they were treated only too well: "You worthless, coarse peasants and mules," he said, "the thunder strike you dead! You have the best of the land." (Weimar Ed., Vol. XXVIII, p. 520.) Far from being content with the statement that, "Slavery is not against the Christian order, and he who says so lies!" (*Ibid.,* Vol. XVI, p. 244.) Luther really wished that this system might be reintroduced. (Erlangen Ed. XXXIII p. 390.) A striking utterance of his opinion is to be found in the sermon preached by him in 1524. That the sentiments contained in it were not the result of a passing impression is plain from the fact that the sermon was printed three years after its delivery, with an introduction by Luther in which he states that it expresses his true "mind and conviction." Referring in the course of this sermon to a gift of servants and handmaids which Abimelech made to Abraham together with a present of sheep and oxen, Luther said of the former:

> These too are personal possessions, like other cattle (*wie ander Viehe*), which the Patriarchs sold as they pleased, as it would well nigh be best were it done so now, since in no other way can servants on estates be forced into subjection and tamed. . . . Should the world continue long *this state would have to be introduced again.* . . . The Patriarchs, so far as they themselves were concerned, would have given it up; but such an act would not have been good. They (i. e. the former slaves) would soon have become too proud, if so much right had been conceded them, or they had been treated as one's self or child. . . . *If the rule of fist and force were here as in days gone by* [i. e. if slavery were reintroduced] so that no one could stir but the fist would come down upon his head, there would then be a better state of affairs. Nothing else is of any avail. (Weimar Ed., Vol. XXIV, pp. 367, 368.)

So far Luther, the "Ecclesiastes by God's grace." But this is not all. How tenderly devoted he was in reality to the common people, may be judged from a sermon printed by him in 1526, a period when he was able soberly to form his final opinion of them. They were scornfully called by him *Herr Omnes,* "Master all," and in the following gentle terms he suggests the manner in which they should be treated:

> Because God has given the law and knows that nobody observes it, He has in addition instituted rod-masters, drivers and urgers. So the Scripture by a similitude calls the rulers. They must be like men who drive mules. One must constantly cling to their necks and urge them on with whips, for else they will not move ahead. So then are the rulers to drive, beat, choke, hang, burn, behead and break upon the wheel the vulgar masses, Sir All. (Erlangen Ed., Vol. XV, 2, p. 276.)

This "evangelical" teaching of the new apostle is wholly in accord with his desire for the reintroduction of bondage and slavery. Thus shackled and handed over to their masters, the common people could certainly far more readily be driven, beaten, and if so desired, broken upon the wheel. Luther's New Evangel, it may be noticed, has in more than one regard a striking similarity to the old Roman paganism. But Luther literally out-Herods Herod in his final reflection upon the poor slaughtered peasants, who were butchered in the revolution, and for whose fate he was doubly responsible. Leading Protestant historians freely admit that he had been largely the immediate cause of their uprising, which took place in the name of the New Evangel. Yet not content with their defeat, he goaded the princes to their slaughter. But our blood boils when, on recalling the fate of 100,000 of these misguided men, incited to revolt by his violent invectives against bishops and princes, we hear him actually boasting, years after the bloody deeds had taken place:

> I, Martin Luther, have during the rebellion slain all the peasants, for it was I who ordered them to be struck dead. All their blood is upon my head. But I put it all on our Lord God; for He commanded me to speak thus. (*Tischreden.* Erlangen Ed., Vol. LIX, p. 284.)

How, we marvel, was it possible for any human being to be so heartless, brutal and unnatural? Even had these men not been incited to rebellion by Luther himself, still they were at least to be pitied. This cruel boast is made the more unnatural by the fact that he himself was the son of a peasant, and that, as Vedder remarks in another connection "His sympathies should naturally have been with the class from which he had risen, and in thus taking without reservation the side of the princes, and becoming more violent in word than they were in deed, he was acting the renegade." (p. 244.) But that rôle he had

assumed in many ways. He was the great Benedict Arnold of history, who after betraying by foul and lying words the spiritual Mother who had nursed him, betrayed likewise the class to which he belonged and was willing to hand them over to bondage, slavery and death.

How was it that Luther came to such a monstrous state of mind? It is possible to follow the process step by step. The story is long and complicated, but the outline of it can be given in few words.

Luther's first appeal was to the princes by whom he hoped to sweep the Church from the face of the land and forcibly impose upon the people his newly invented creed, if they would not accept it willingly. When his expectations were disappointed he turned to the people, thinking that the same effect could be brought about by a popular movement. But this resulted more disastrously than he had imagined, and its direct effect was the dreadful peasants' war. It was not the carnage and destruction, however, which made him turn like a wounded boar upon the peasants and tear them with his tusks. The deepest grievance lay in the fact that, in place of accepting his New Evangel, they preferred to follow his example and interpret the Scriptures for themselves. This was of all things the most dreaded and abhorred by Luther. It meant heresy against his own doctrine and his own interpretation, which no one was to question, much less to gainsay. Moreover his Lutheran princes too were now imperiled. What therefore was to become of his religion if the peasants should be victorious? The very thought made Luther frantic with rage, and turning against his own class he cast his full power on the side of the princes. In terms of unexampled violence he called upon all to "strike, stab and slay" the peasants, openly, secretly and in every possible way, "like mad dogs." Such is the history in brief.

In confirmation of these statements a few quotations from his own writings previous to the peasant uprising must be given. "What wonder," he wrote, "if princes, nobles and the laity were to strike Pope, bishops, priests and monks over the head, and drive them out of the land?" (Erlangen Ed., Vol. XXIV, 2, p. 46.) Yet he gently added that he by no means wished to excite the masses against their spiritual authorities. "Why," he again demanded, in even far clearer language, "do we not seize upon all weapons, and wash our hands in their blood?" (*Opp. lat. var.* II, p. 80.) Later editors strove to modify this passage by an insertion, but the original is unqualified. Equally anarchistic is the following declaration:

> It were better that all bishops be murdered, all foundations and monasteries torn up, root and all, than that a single soul should perish; how much better then were this than that all souls be lost because of the useless fetishes and idols (i. e. bishops, priests, etc.) Of what good are they except to live in luxury by other peoples' sweat and toil, and to hinder the Word of God [which Luther alone possessed]. . . . *What fitter thing could happen to them than a powerful revolution which will wipe them from the earth.* And this were only a matter of mirth, if it were to take place, as the Divine Wisdom says: "You have despised all my counsels and have neglected my reprehension. I also will laugh in your destruction." (Weimar Ed., Vol. X, 2, p. 111.)

Finally, in true Mohammedan style the people were told that "All who give aid, all who risk life, goods and honor, that the bishoprics be destroyed and the regimen of the Bishops extirpated, these are the dear children of God, and true Christians," while the men who supported the Bishops were the "devil's own servants," (*Ibid.*, p. 140.) How else could the peasants understand such words than as the declaration of a holy war, and so in fact they interpreted them and acted accordingly. Words of patience were spoken by him only to be retracted the next moment by a storm of new invectives. In like manner the secular authorities were denounced as "worse than robbers and knaves," and the Emperor was styled "a sack of maggots," while Luther declared that, "God Himself has abolished all authority which acts against the Evangel," that is, in opposition to the heresiarch's pet ideas. (De Wette, Vol. II, p. 192.) Even the ardent admirer of Luther, Fr. V. Bezold, writes: "Such language could be used by Luther only in case he wished to place himself at the head of a rebellion," a purpose which we do not ascribe to him.

When finally the peasants arose in arms, in the name of the Evangel, they immediately turned to Luther for a consecration of their cause. Realizing the seriousness of the situation, he now sent forth a message of peace. He denounced both peasants and princes, for he saw the harm that was being done to his own cause, but while telling the peasants that if they were Christians "they would suffer everything" and even patiently allow themselves to be tortured by the princes, as he had always taught them (!), he again broke into the most violent denunciation of the Catholic lords who had not accepted his doctrine:

> God is so bringing it about that one cannot and will not any longer endure your tyranny. You must change and yield to the Word of God (i. e. to the religion of Luther's invention). If you will not do so by gentle means, you must do so through violent destructive ways. If the peasants do not accomplish this, others must do it. (Weimar Ed., Vol. XVIII, p. 293.)

Such was his message of peace by which he fanned anew the flames of war. But the leadership among the peasants had been assumed by sectaries, who, although of Luther's own making, had become heretics in his sight by interpreting the Bible for themselves after Luther's example. This was the one unpardonable sin for which no punishment could be too great. He also saw that his own princes, who were great oppressors of the people, were being attacked, and that both he and his doctrine might be discredited and some other form of "Evangelical Christianity" introduced. Such doctrine would surely have the same justification as his and might equally insist that the authority of all earthly rulers was null and void in the sight of God the moment they opposed it.

Luther's decision was soon taken. Heart and soul he cast his influence on the side of the princes. All the devils of hell, he now believed, had entered into the peasants. "Let everybody who can," he cried in frantic passion, "strike, slay, stab, secretly or publicly." Killing the peasants had become an act of religion.

Although the princes needed no exhortation, yet he insisted that neither patience nor mercy should be shown. The violence of his language knew no bounds. Thus he exclaims:

> Hence it may happen that he who is killed on their side may be a true martyr before God. . . . But whoever falls on the side of the peasants is a brand of hell for all eternity, because he is a member of the devil. . . . It is such a wonderful time now that a prince may gain heaven by bloodshed better than by prayer. (Weimar Ed., Vol. XVIII, p. 358, etc.)

A wonderful time indeed it was, for while 100,000 peasants, whose blood he boasted was upon his head, were being mercilessly slaughtered, Luther himself celebrated his union with the nun Katharine Bora. His intercourse with women had been such, he tells us, that he was turning into a woman. Such was the man who could write tender letters to his "sweetheart Kate" and at the same time urge the princes and their followers to strangle, stab and kill; who could speak in glowing terms of Christian liberty and in his heart desire that the days of bondage and of slavery might soon return with their rule of "force and fist"; who could claim a message from the Most High, and yet so deeply despise his own class, the peasant population whose hangman he made himself, that he believed not even the devil cared for them: "He despises them as he does leaden pennies," since he can have them without trouble, for no one else "would claim them." (Cordatus, *Tagebuch*, p. 127.) The common people, he held, "must be driven and forced like swine and wild beasts." (Erlangen Ed., Vol. XV, 2, p. 276.) His titanic pride reached such heights that by the favor and power of princes he wished to impose upon them and upon all mankind his own irrational and self-invented creed. "Since I am sure of it," he proclaimed, "I shall be through it your judge and the judge of angels, as St. Paul says, so that he who does not embrace my doctrine cannot be saved." (Walch Ed., Vol. XIX, pp. 838, 839.) But the people, too, had their day when they sat in judgment upon Luther, and the name they gave him clung through life: "Hypocrite and princes' menial."

The Y. M. C. A., a Protestant Organization

EDWARD F. GARESCHÉ, S.J.

A HIGHLY important development of the attitude of the United States toward the Young Men's Christian Association seems to be shown by the "self-explanatory" general order issued by the War Department. The document, as given to the daily press, runs thus:

GENERAL ORDERS No. 57

May 9, 1917.

The following order by the President, issued April 28, 1917, is published to the army for the information and guidance of all concerned.

The Young Men's Christian Association has, in the present emergency, as under similar circumstances in the past, tendered its services for the benefit of enlisted men in both arms of the service. This organization is prepared by experience, approved method, and assured resources to serve especially the troops in camp and field. It seems best for the interest of the service that it shall continue as a voluntary civilian organization; however, the results obtained are so beneficial and bear such a direct relation to efficiency, inasmuch as the association provision contributes to the happiness, content and morale of the personnel, that in order to unify the civilian betterment activities in the army and further the work of the organization that has demonstrated its ability to render a service desired by both officers and men, official recognition is hereby given the Young Men's Christian Association as a valuable adjunct and asset to the service. Officers are enjoined to render the fullest practicable assistance and cooperation in the maintenance and extension of the association, both at permanent posts and stations and in camp and field. To this end attention of officers is called to the precedent and policy already established in:

(1) An act approved May 31, 1902, giving authority to the Secretary of War to grant permission by revocable license for the erection and maintenance of association buildings on military reservations, for the promotion of social, physical, intellectual and moral welfare of enlisted men.

(2) An act of Congress making appropriations for the army for the fiscal year ending June 30, 1911, and referred to in General Orders No. 54, War Dept., 1910, wherein the furnishing of heat and light for the above mentioned buildings was authorized.

(3) General Orders No. 30, War Dept., 1914 (paragraph 80), Compilation of Orders (1881-1915) wherein commanding officers were enjoined (a) to provide all proper facilities practicable to aid the association, (b) to assign suitable sites, (c) to supply transportation for association tentage and equipment, (d) to care for and police association tents and grounds, (e) to accord accredited secretaries the privilege of the purchase of supplies from the Quartermaster's Department, (f) to furnish, where practicable, tentage for shelter.

By order of the Secretary of War.

H. L. SCOTT,
Major General, Chief of Staff.

Official.
R. F. MCCAIN, Adjutant-General.

It will be observed that by this order the officers of the army of the United States are "enjoined," that is to say, not only advised but commanded, "To render the fullest practicable assistance and cooperation (a stronger ex-

pression could hardly be used), in the maintenance and extension" of the Association. The officers of the United States army are therefore ordered to assist in keeping up and in spreading the Young Men's Christian Association in every way they can and in as full a measure as is possible to them. This is to be done "both at permanent posts and stations and in camp and field." It would scarcely seem possible to word a more comprehensive and imperative order that all the officers of the United States army should help as far as they can the Young Men's Christian Association.

It is not the purpose of this article to criticize the action of the Administration. We wish merely to define very clearly the precise meaning of this action so as to point out in a subsequent article the conclusions that are to be drawn from it, from a Catholic standpoint. To begin with, we shall undertake to show that the Young Men's Christian Association thus officially approved and commanded to the attention of all the officers of our army for help is distinctively and characteristically a Protestant organization. We do not use the word "Protestant" in any offensive sense, but merely as indicating that group of churches which are called, and style themselves, "Evangelical," that is to say, which hold the Bible to be the only infallible rule of faith. These churches are popularly called Protestant in contradistinction to the Catholic Church, which, though it holds the Bible to be a sure and infallible rule of faith, admits besides the authority of Apostolic Tradition, and of the Teaching Church to interpret and define the doctrines of Christ.

Now it is not difficult to show from the authoritative documents of the Association itself and from the words of its secretaries that the Young Men's Christian Association is essentially and characteristically a Protestant Evangelical organization. To begin with, let us consult the "Young Men's Christian Association Hand Book," published by the International Committee in 1892, which still remains the hand book of the Association. This Hand Book makes it quite clear that the Y. M. C. A. is primarily and distinctly a religious association. On page 17 we read:

> The Young Men's Christian Association originated in a meeting for prayer and Bible study. For a time the agencies employed were directly religious, and the conversion of young men, together with their growth in Christian character, were the only things the society sought to accomplish. Although the organization almost immediately undertook other lines of work for young men, and has since broadened its work until it embraces the development of the whole man, yet its ultimate aim has always been the evangelization and Christian culture of young men. In every association religious work is considered to be the important and crowning feature, toward which all the other departments lead up. A large proportion of the time and thought of the best workers is given to it.

Scattered through the entire Hand Book of the Association one finds repeated affirmations that its primary purpose is religious, that the chief care of the secretary must be to promote religious work, and that the ultimate end of the Association is to lead young men by various ways to affiliate with the churches. Thus, for example, in speaking of the General Secretary and his relationships, the Hand Book declares:

> He should see that the work of the secular departments is so carried on as to contribute to the attendance at the religious meetings and to reach young men individually. He must never become so engrossed in the details of his work as to neglect seeking out young men and speaking to them personally about their souls' interests. While the secretary should be in hearty sympathy and, as far as may be, in active cooperation with every department, he should give his best thought and most constant care to the religious work (page 139).

Again on page 16 among the reasons for the existence of the Young Men's Christian Association, we find: "No. 8. As an entrance way. Many who could not be induced to enter a church to hear the gospel can be led by various means into the Association, and through it into the churches." On page 19 it is declared that the Young Men's Christian Association "is a product of the Church, and a department of its work. In its entire field it cooperates with the churches and contributes to their growth and power." And on page 20, "Young men have been taught in the Association that the Church is a divine institution. Association members are loyal adherents of the Church the world over. Thousands of young men have been led into church membership." Moreover, on page 20, the Association asks of the Church, that is to say, of Protestant denominations, "Friendly criticism and advice. The Church is the rightful guardian of every department of its work. Its mature judgment will be honored, and its wise counsels, given in love, will be faithfully heeded." On page 21 the Hand Book asserts that the Young Men's Christian Association should give to the Church

> Filial devotion. It should guard against teachings opposed to those of the evangelical churches, and all methods not approved by their best judgment: arrange its work so as to avoid conflict with their regular appointments, and do nothing in any way antagonistic to them. The best energies of the Association should be used in the direction of saving young men and bringing them into the churches.

These citations from the official Hand Book, to which others could be added, show quite conclusively that the Young Men's Christian Association is essentially and professedly and primarily a religious organization, and that its religious work is considered by the Association the final object of its efforts and the most important fruit of its labor. We shall now consider what is the special religious color of the Association and to what church or churches it owes its exclusive allegiance. Again the official documents quoted in the Hand Book afford us a very conclusive answer. A committee appointed at the Portland Convention of the Young Men's Christian Association held in 1869 made a recommendation that a resolution adopted at a preceding convention in Detroit defining the qualifications for active membership in the

Association should be reaffirmed. This resolution read as follows:

That, as these organizations bear the name of Christian and profess to be engaged directly in the Saviour's service, so it is clearly their duty to maintain the control and management of all their affairs in the hands of those who profess to love and publicly avow their faith in Jesus, the Redeemer, as divine, and who testify their faith by becoming and remaining members of churches held to be evangelical, and that such persons, and none others, should be allowed to vote or hold office.

Inquiry as to the meaning of the term, "evangelical church," continues the Hand Book, resulted in the appointment of a committee to define what the convention understood by these words. The committee reported, and presented the following definition:

And we hold those churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice, do believe in the Lord Jesus Christ (the only begotten Son of the Father, King of Kings, and Lord of Lords, in whom dwelleth the fullness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in his own body on the tree), as the only "name under Heaven, given among men, whereby we must be saved" from everlasting punishment.

"The adoption of these rules at Portland," says the Hand Book, "gave members and ministers of evangelical churches a confidence in the Association movement which they had not had in it before, and since that convention the prosperity of the Association has steadily increased." (Hand Book, pages 48 and 49.)

Now a very brief study of these resolutions makes it clear that their purport is as follows: Since the Young Men's Christian Association bears the name Christian it is its clear duty to keep the control and management of all of its affairs in the hands of those who profess to be Christians, and who testify to their Christianity by becoming and remaining members of the "evangelical churches," that is, the churches which maintain the Holy Scriptures to be the one infallible rule of faith and practice. The enforcing of this resolution has resulted in the formation in the Association of two bodies of membership, the active members and the associate members. The active members are those who are, according to the foregoing rule, which is sometimes called the "Portland Test," considered to be Christians, and hence have control and management of the offices of the Association. The others, the associate members, are those who, not being technically considered Christians, are excluded from any control or management but are allowed the privileges of the Association classes, equipment and buildings. It is clear then that the church or churches to which the Young Men's Christian Association pledges its allegiance are the Protestant churches, so-called, and that the whole religious platform of the Association, as set forth in the quotations given, is Protestant. We shall next show, from an interview with a leading official of the Y. M. C. A. and from the tenor of its official organ, that this conclusion is justified by the officials of the Y. M. C. A. themselves.

Agriculture and War in England

A. Hilliard Atteridge

MANY striking discoveries have been made in England in the course of the war. Amongst these is the discovery, or perhaps one should say the rediscovery, of the importance of agriculture. The history of British industry for nearly a century is the story of the gradual decline, or better still, perhaps, the neglect, of agriculture and the enormous development of manufactures. The abandonment of the old policy of fiscal protection of agriculture and the general introduction of free trade was based on the idea that Great Britain, with her abundant stores of coal and iron and her growing factories, could be made into a huge workshop to supply half the world and could obtain abundance of corn and other food supplies from overseas in exchange for exports of manufactured goods. For some sixty years before the war, there was a steady drift of the population from the villages to the towns, and a growth of the factories with a parallel decline of the farms.

During the long war against Napoleon at the beginning of the nineteenth century, the United Kingdom produced nearly all its food supplies. But the statistics of the ten years before this great war show that although the country produced about 200,000,000 sterling worth of food, the same amount had to be imported. Roughly speaking, about half the food supply came from overseas. The greatest deficiency was in bread. For many years the amount of land under wheat had been steadily declining. In the face of the enormous quantities of cheap grain that came pouring in from various parts of the world and brought the market price down, wheat-growing was not good business for the British farmer. There was cheap bread for the workers, but it hardly paid the farmer to grow it. In the year before the war, the consumption of wheat was 151,000,000 hundredweight, but of this only 28,000,000 were grown at home; 57,000,000 came from India, Canada and Australia; 43,000,000 from the United States; 15,000,000 from Argentina; 5,000,000 from Russia, and 1,000,000 from Germany. In all, 123,000,000 were imported. Of every five loaves of bread in England, four were made from imported wheat and flour. The Indian and colonial supply had been steadily growing for ten years and had almost doubled in that time and it was the fashion to speak with satisfaction of the British Empire becoming more and more the source of food-supply for the home countries. It was pointed out that even if thousands of acres at home had been converted from arable into pastoral land which employed fewer hands, this set more labor free for the great industrial centers, and the wheat could be more easily grown in the colonies whose prosperity was thus promoted.

Then came the war and a discovery that the situation was not at all satisfactory, and that there was something to be said for the long unfashionable view that agricul-

ture was at least as important as any other industry, and perhaps more important than any kind of factory work. The experience of other wars had been that, with a superior fleet holding the command of the sea, there could be no serious interruption to British commerce. But the coming of the submarine had introduced a new element into naval warfare, and made serious losses of food-carrying ships inevitable. Whether the imported wheat was grown in a British colony or in Argentina or the United States, it was equally exposed to loss at sea. The only absolutely secure source of supply was the home-grown wheat. There was the same problem, though to a less degree, in connection with many other kinds of food. Thus until the war came, no one realized what an important food product the potato was, or how much of our supply was imported. Germany had sent us besides the 1,000,000 hundredweight of corn, about 3,000,000 tons of potatoes, in the year before the war. After long years of comparative neglect, agriculture was again recognized as an all important industry.

As soon as it was generally realized that the war would be a long one, efforts were made to increase the home supply of food. An examination of the situation brought out some facts about British agriculture that came as a surprise to many people. Not only had the extent of land under tillage been seriously diminished, but as a general rule, the cultivated land, thanks to inferior methods of working it, was not at all as productive as it might have been. Some interesting statistics of British and German agriculture, published shortly before the outbreak of the great conflict revealed a remarkable diversity of conditions in the two countries. In the United Kingdom in 1912, out of 77,000,000 acres of land there were rather less than 47,000,000 under cultivation; more than 27,000,000 were pasture land. In Germany, out of 133,000,000 acres, 60,000,000 were cultivated, and of these only 13,000,000 were permanent pasture. In the United Kingdom there were less than 2,000,000 acres under wheat; in Germany there were 4,500,000. In the United Kingdom there were 8,000,000 acres under various grain crops, including wheat; in Germany there were 39,000,000 acres; Germany had 8,000,000 acres of potato fields against little more than 1,000,000 in Great Britain and Ireland.

But this does not reveal the whole difference between the agriculture of the two countries. In Germany for many years systematic scientific efforts have increased the production of every acre. The whole agricultural area of Germany was only about thirty per cent greater than that of the corresponding area in the United Kingdom. But Germany produced for its people four times as much grain and seven times as much potatoes, and with only half the amount of pasture land, it had 20,000,000 cattle against 11,000,000 in the United Kingdom; 4,000,000 horses against 2,000,000, and 22,000,000 pigs against 2,000,000. The more intense cultivation in Germany was evidenced also by the fact that one-sixth of the people were engaged in agriculture, while in Great Britain the farmers numbered only one-twentieth of the population. British agriculture was, in fact, terribly undermanned before the war, and with the attraction of better wages and more diversified life in the towns, there was a continual migration from the villages.

British agricultural statistics also showed that very little work was done by women in the fields. Even in the dairy industry, the cowman had largely replaced the milkmaid. There were far more women at work in the factories than in the fields, and domestic service also attracted large numbers from farm work. Ireland is industrially the least developed of the three kingdoms, but even there out of the 900,000 persons engaged in agriculture only 60,000 were women, while of the 600,000 engaged in industrial work two-fifths were women. Probably the United Kingdom is the only European country showing such results. Everywhere else women do a large proportion of the necessary farming and dairy work.

Early in the war, efforts were made to obtain additional labor for the fields. At first this was done, not so much with a view to increasing the actual production, as to provide substitutes for men enlisted from the country for military service. At this time there seemed to be an impression that any one could successfully turn from town-life to field-work. It had been the fashion to describe the farm hands as "an unskilled laborer." It was soon realized that in his own business he is as highly skilled as the factory hand. Taking care of animals and tilling the fields requires varied knowledge and skill which the countryman begins to learn from his boyhood, and one may perhaps add that he has an inherited aptitude for the work. The amateur soon discovers that such skill cannot be acquired in a few days, and that the man working beside him, whom he regards as an uneducated laborer has a vast amount of traditional knowledge and acquired experience which guides him in his work, though perhaps the man himself could not explain very clearly the reasons for what he is doing or argue about agriculture like a college professor. The net result of the experience was that it was decided that the field-worker was a very capable and useful man and deserved better wages and better conditions of life than he had so far enjoyed in most parts of England.

After the first disappointing experiments, the reinforcing of the field-workers was carried out on more practical lines. Attempts were made to give some training to the new recruits for the farms, and with better methods, there has been more success. Farm-hands already enlisted in the army and doing garrison duty at home, have been temporarily sent back to the fields at the busiest seasons of the year, and some use has been made of German prisoners of war, men from the country-districts of the Fatherland, who have gladly accepted the offer to exchange mere idleness in the internment camps for field work in gangs, under a small escort, the

men receiving pay for their labor. They have proved efficient workers and have given so little trouble that the escort has had an easy duty.

But the most important step taken by the Government has been an enactment, under which the farmer is guaranteed a minimum price for his wheat during the war and for some time after it as an encouragement for breaking up pasture land with the plough. Further, the Government has taken pains to compel a certain amount of pasture land to be thus put under tillage, and the harvest of the coming summer will show a much larger production of home-grown wheat than has been recorded in England for a hundred years. Efforts are also being made, and made with good prospect of success, to produce large quantities of other food, especially potatoes. All over the country, waste lands are being turned into allotments, let at a nominal rent to anyone who will engage to cultivate them in their free hours after work. Parks, lawns and other grass-lands are being broken up with plough or spade and turned into potato-patches. There are cultivated strips on the sloping sides of railway cuttings and embankments. Even private gardens, small and large, no longer show trim flower-beds, but have been dug up and planted with vegetables. It is a revolution in English life. For the first time since the great development of manufactures began it is recognized that not only the prosperity but the safety of a country depends largely on the plough and the spade.

The Separatist View of Ireland

JOHN DEVOY

IN the issue of AMERICA for June 9, the Rev. Sigourney W. Fay presented "The O'Connellite View of Ireland" very interestingly, largely through the mouth of O'Connell himself. The speech from which the writer quoted shows that the Liberator's policy in 1814 was essentially the same as it was in 1847, the year of his death. O'Connell was loyal to the Sovereign of England, was utterly opposed to Separation and, as Father Fay says, believed that Irish "freedom can only be attained within and not without the British Empire."

Father Fay states his belief that O'Connell's work for Repeal was ruined, as the work of Grattan and Flood was ruined in '98, "by the impatience of younger men." This is putting very moderately the view that prevails among followers of the Constitutional movement, but it is not borne out by the facts of history. Indeed, the very reverse is true.

The work of Grattan and Flood was ruined and the Union brought about because Grattan, by consenting to the disbandment of the Volunteers, threw away the weapon with which he had won legislative independence. That cleared the way for the Union, and Pitt was as sure of success before the Rebellion of 1798 as after it had been put down. Repeal was really defeated in 1844, when O'Connell was released from prison, a broken man, and it was dead when the Young Irelanders were driven from Conciliation Hall by John O'Connell and a crowd of hungry place-hunters in 1846. When the abortive attempt at insurrection was made in 1848 the Repeal Association was defunct and many of the men who had helped the Liberator's son to expel the Young Irelanders for "disloyalty to Repeal" were in snug Government jobs.

The Separatist view is that real freedom for Ireland can only be found in national independence and total separation from England. The Separatists contend that England will never consent to give Ireland control over her vital interests, that English commercial greed insists now, as it always has, that no Irish legislature shall have power to restore the industries destroyed by English legislation or to foster and develop new ones, and that therefore real national life is impossible for Ireland within the British Empire.

Those who seek legislative freedom within the Empire and those who want separation have both failed in their main object. The taunt flung in the faces of the Separatists that they have not achieved success applies equally to the Constitutionalists. But the latter point triumphantly to measures of amelioration won for the Irish people by their efforts and to the so-called Home Rule act now "on the Statute Book." The Separatists assert that the Home Rule act is utterly worthless and can produce strong evidence to show that every concession wrung from an unwilling English Government, from Grattan's Parliament to Catholic emancipation, and from the disestablishment of the Irish Protestant church and Gladstone's Land acts to the grant of county and district councils and the Wyndham Land act of 1903, was in very large measure the result of the work of "younger men" which the Constitutionalists disapproved.

England has never yet given anything to a peaceful and submissive Ireland. She has never been influenced in the smallest degree by the justice of Ireland's case, but in every instance has yielded either to actual force or the menace of force. Gladstone frankly admitted this in his speech proposing the disestablishment of the Protestant Church in 1869, when he said that he had first been moved to the necessity of "doing justice to Ireland" by the "intensity of Fenianism," and he expressly named the insurrection of 1867, the Manchester rescue, the

Clerkenwell explosion and the successful resistance to eviction at Ballycohey. Here was the most enlightened and liberal Englishman of the nineteenth century, who had read many of O'Connell's speeches and listened to some of them, who was a grown man during the monster meetings, the greatest manifestations of a people's will in the whole history of the world, admitting that it required rebellion, acts of violence and breaches of the law to open his eyes. The Separatists have every right to claim that this admission of Gladstone is the key to English policy in Ireland. They have not reached their goal, but they have a right to claim that they have kept the Irish cause alive and the Irish question open and made it possible for the Constitutionalists to obtain concessions. It cannot be denied that it was the Easter week insurrection and the merciless system of English terrorism that followed it which made the Irish question a matter of international politics and forced the English Government to make its present attempt at a settlement, which the little "thing" "on the Statute Book" certainly does not make.

The Separatists are therefore within the bounds of moderation in insisting that it is their policy which is winning, and that, if final victory comes, it will be mainly, if not wholly, due to their persistent opposition to all compromise, their insistent iteration of the demand for full national independence and the sacrifices of life, liberty and worldly prospects which they have made, generation after generation. They are the only party in Ireland who have a consistent and continuous policy, kept alive and rigorously adhered to in spite of the vicissitudes of constant conflict with the British Government. Charles Gavan Duffy, who was not a militant Separatist, but would prefer complete national independence to Home Rule within the Empire, if it could be attained, had this idea of a fixed policy in his mind when he wrote in his "Four Years of Irish History":

> Principles are like fixed stars, always in their unchangeable places; policy is the chart of the pilot who sails by their light. He shifts with the wind and the tide; his craft may be driven out of her course by a tempest, she may lie like a log on the waters in a calm; he backs to the right to avoid breakers on a dangerous coast, and to the left to give a wide berth to a sunken rock, but all the time he is pressing on with unsleeping watchfulness to the appointed port.

O'Connell was the greatest Irish leader who ever lived, the greatest peaceful agitator the world has ever seen, but he had the defects of his great qualities. His saying that "no amount of human liberty is worth the shedding of a single drop of human blood" would be welcomed by present-day pacifists, but it was rank political heresy, originating probably in his horror at the atrocities of the reign of terror in France, where he received his education. Another heresy is contained in the speech delivered in 1814, which Father Fay quotes. Few Irishmen, except Unionists of British descent, will agree with this:

> I am most deeply anxious to impress upon the minds and understandings of every true Irishman that disloyalty to his Sovereign would be double treason to his country; it would be perjury, aggravated by folly, and followed by the virtual extinction of the liberties of Ireland. And what possibility could there be of aught besides destruction? You would have no friends, no supporters.

The men who listened to that speech in 1814 were no more loyal to the King of England than were the 3,000 mounted Wexford men, veterans of the Rebellion of 1798, who listened to him at Mullaghmast in 1843, smiling while he spoke of peace. Moreover, none of their descendants are really loyal today. The prophecy as to the consequences of disloyalty to England has been shown by all that has happened in Ireland since to be an idle dream. Such progress as Ireland has made has been chiefly due to active disloyalty, and such efforts as England is making now to appease it by concessions would not be made if all the people followed the advice of O'Connell in 1814, or that of Redmond today. No people make progress who do not stand on their rights. Ireland will not get Canadian Home Rule if she asks for only that, for England always gives less than Ireland asks. But now that England realizes her present straits she may offer Ireland, as a means of staving off the inevitable, something like Canadian Home Rule, but certainly without the power to protect and foster her industries.

But, no matter what England does, or what may be the attitude of the Parliamentary party, the Separatists will hold out for national independence, fully confident that, if they do not win immediately, Ireland will fare better for their steadfastness and resolute adherence to principle.

"With Dyed Garments from Bosra"

JOHN C. REVILLE, S.J.

"WHO is He that cometh from Edom, with dyed garments from Bosra? Comely is He in His vesture." Thus sings the Church on the first Sunday in July in the Vespers of the Feast of the Most Precious Blood. Then, with a majesty and pathos to which the masterpieces of Greek tragedy offer no parallel, a sublime dialogue takes place between her and the heavenly Bridegroom. "It is I," He answers, "I that speak in righteousness, mighty to save." Now a voice, like that of John, the Seer of the Apocalypse, or of some burning Seraph, witness of the glorious ignominies of the Cross, thrills us with its strain: "He was clothed with a vesture dipped in blood, and His name is called the Word of God." Smitten with an agony of grief and love, wondering at that royal robe of her Spouse encrimsoned with the drops of Gethsemani, the Bride exclaims: "Wherefore is Thine apparel red, and Thy garment like unto those that tread in the wine-press?" And deep with all the agony of an outraged God, tender with the gentle reproach of a deserted and forgotten friend, comes the voice of the Bridegroom: "I have trodden the wine-press alone, and of the people there was none with Me."

Seldom in the glorious drama of her liturgy has the Church struck a note so majestic, so thrilling. Before her stretches the infinite, shoreless ocean of Christ's redeeming love. Her gaze looks down into the depths of the heart of God. Rapt in vision,

she sees at a glance once more every episode of the tragedy she has already celebrated on Good Friday. Then she wailed over the Bridegroom slain, and, clothing herself in the garments of mourning, she summoned her children to kneel with her at the foot of the Cross to keep vigil, in sorrow, shame and love, over the last agony of the Son of God. But now, while the note of sorrow still lingers on her lips, even as the mother of the Maccabees lifted her voice in triumph over the pulseless hearts of her martyred sons, she, too, hymns her pæan of victory. It is the song of the Bride conscious of the immortality won by the Spouse who laid down His life that His brethren might be saved. Like a queen, celebrating the victories of her conquering son, she exclaims:

Forth let the long procession stream
And through the streets in order wend;
Let the bright waving line of torches gleam,
The solemn chant ascend.

With what pride, what rapture of ecstasy, she lingers over the trophies and the triumph of her hero! Surely she has a right to celebrate them with all this sacred pageantry. Bride or mother never sang as she sings of the high deeds of her loved One. What a theme is hers! The world redeemed, the human race saved from the thraldom of sin!

By the first Adam's fatal sin
Came death upon the human race;
And this new Adam doth new life begin
And everlasting grace.

For scarce the Father heard from heaven
The cry of His expiring Son,
When in that cry our sins were all forgiven,
And boundless pardon won.

In the antiphons of Matins, Bride of Sorrows and Mother of the followers of the triumphant King, she bends over each sacred drop of His redeeming Blood, shed for us in the Circumcision, the Garden of the Agony, the Royal Way up the hallowed slopes of Calvary. She adores them at the Pillar of the Flagellation, and as they begem the Crown of Thorns that circlet of kingship on His brow. Thinking of Him as one ever living, she sees the world leagued against Him and clasps Him in her arms as if to shield His Sacred Blood from profanation and to defend Him against His foes, exclaiming with the Psalmist: "Why have the gentiles raged and the peoples devised vain things? The kings of the earth stood up, and the princes met together against the Lord and against His Christ." But, confident of the Divine strength of the Lamb that taketh away the sins of the world, she addresses Him in the words of the inspired Singer of Israel: "Arise in thy glory and beauty, march forward to victory." And as her God and her Spouse is also the Lion of the Fold of Judah, as she contemplates Him victorious through love over his foes, the glorious phalanxes of those whom He has redeemed pass before her inspired gaze. She beholds them accompanying the Lamb that was slain, all marshaled in their glorious companies, rank upon rank, the embattled hosts of the stalwart soldiers of Christ. How white their garments! How beautiful their brows, wreathed with those laurels of Paradise that never fade, for they were engrafted on the sacred tree of life, the Cross. Wonder-rapt at the sight, she exclaims in the antiphons of Lauds: "These who are clad in white robes, who are they, and whence come they?" And from the courts where the Lamb receives adoration and power and glory from the elect, voices like the sound of many waters and murmurous with melodies not of earth, answer: "These are they who have come out of great tribulation and have washed their robes in the Blood of the Lamb. They have conquered the dragon by the Blood of the Lamb and the Word of the Testament."

But earth must be joined to heaven. The soldiers still laboring here in the heat of the battle, wounded maybe in the struggle against powers and principalities banded together for their ruin, must be united in a holy confederacy with their brothers above, that like them they may conquer by the power of the Precious Blood. So she gathers her children, gray-haired veteran and tender child, sinner and saint, rich and poor, priest and people, to the mystic pageantry of the Mass. Burdened though they be with sin and sorrow, she knows that if the stream of that innocent and sanctifying Blood bedew their souls, but touch the fringe of their garments, they will be saved. Exulting already in their triumph, she lifts her voice with the priest at the Introit and exclaims: "Thou hast redeemed us, O Lord, in thy Blood, out of every tribe and tongue and nation, and hast made us to our God a kingdom."

The kingdom of the Precious Blood, its empire, its sway over all those who are willing to seal their hearts and their lives with its sacred blazonry, such is her theme today. Trembling lest the enemy despoil her children of that kingly garment and livery, lest the germ of immortal life which the Blood of Christ implants in the soul, may be stifled by the poisonous weeds of passion and sin, she prays in the Collect to that Almighty and Everlasting God, who appointed His Only-Begotten Son to be the Redeemer of the world, that here on earth we should so venerate "the price of our salvation" and be so defended by its power from the evils of this present life, that we may rejoice in its perpetual fruit in heaven. Repeating in the Epistle the words of the Apostle of the Gentiles, she lifts our gaze again to Christ, "the High Priest of the good things to come," reminding us that He is the "Mediator of the New Testament; that by means of His death, for the redemption of those transgressions, which were under the former Testament, those that are called may receive the promise of eternal inheritance, in Christ Jesus our Lord." It was by His own Blood, by the sacred price which He paid, that the Son of God entered heaven. By the merits and the saving power of this Divine Blood we, too, hope to enter into its glories as His brethren and His heirs.

The Gospel brings us back to Calvary. We watch the soldier pierce the sacred side, and see the Blood and the water trickling down the lance of the legionary and the riven breast of the Victim.

From that Holy Body broken
Blood and water forth proceed;
Earth and stars, and sky and ocean
By that flood from stain are freed.

Then a martial strain sweeps into her song, the trumpets of victory sound a triumphant march. The royal banner of the Cross is borne in the hands of advancing hosts, and the accents of the great Preface of the Cross are wafted over the heads of the kneeling throng. For it is meet and just to give thanks to Thee, "holy Lord Father Almighty, eternal God, who hast appointed that the salvation of mankind should be wrought on the Cross; that from whence death came, thence life might arise, and that He who overcame by the tree, might also by the tree be overcome." And we are reminded of the splendid lyric of Passiontide, those words which for sweetness and tenderness have not been surpassed in Latin song:

Faithful Cross! above all others,
One and only noble tree!
None in foliage, none in blossom,
None in fruit, thy peers might be:
Sweetest wood and sweetest iron!
Sweetest weight is hung on Thee!

After that noble hymn, when the Lamb slain from the foundation of the world, sacrificed on Calvary, has again been mystically immolated on the altar, and the Body and Blood and Soul and Divinity of the Living Christ have entered into the heart of the officiating priest and the innocent child and have strengthened wayfarers for the journey of life, our eyes are lifted to those heavenly mansions opened to us by the con-

quering and redeeming Blood of Christ, and with the priest at the Postcommunion, we humbly, but confidently pray: "Having been admitted to the Holy Table, O Lord, we have drawn waters in joy from the fountains of the Saviour: may His Blood, we beseech Thee, become with us a fountain of water springing up to Eternal Life."

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Liberty and License

To the Editor of AMERICA:

The cries, "liberty" and "free speech" are ever on the lips of revolutionists, Socialists, birth-controllers and the rest, of whom you spoke editorially in AMERICA for June 16. Until very recently, when the Federal authorities took control of the situation, they have been allowed a free hand to attack patriotism and preach contempt for constituted authority. That by "liberty" they understand license for themselves and denial of liberty to all others has been demonstrated for the ten-thousandth time by the experience of Mr. Russell J. Dunn and his coworkers of the American Anti-Socialist Society. These Catholic men have gone into the streets to defend Christianity and Americanism and have found themselves hounded by alien revolutionists, whose influence with an "uplift" municipal administration has proved to be very considerable. Though they scorn American citizenship and have had their teeth drawn to evade conscription, these revolutionists have, with the solid backing of their shop-keeping racial kindred, made a determined effort to prevent members of the American Anti-Socialist Society from publicly preaching love of God and love of country. If Christian Americans continue to tolerate existing conditions, they will pay the penalty by finding themselves a merely tolerated group in America.

Brooklyn, N. Y. JAMES V. SHIELDS.

"Let Them Get Acquainted"

To the Editor of AMERICA:

Apropos of the discussion running in America on the subject of cultivating acquaintance among Catholic young people, I should like to add a little of my own experience. A girl of twenty-eight, I was graduated from a convent-school, and am not without attractions, to which I refer merely to point my moral. My father has always been a deeply religious man; but his religious views, or their exaggeration, have done an injustice both to myself and to my brothers, for they have made him narrow, Puritanical and obstinate; so set is he in his own way of thinking that no ideas of ours are given a moment's consideration.

I had ambitions to cultivate my natural gifts after leaving school, with a view to entering some field of usefulness for which I might find myself qualified. My father would not hear of the idea, being convinced that the home, and the home alone, was woman's place, and this whether it offered opportunities for occupation and development or not. As a consequence I remained at home. One would have expected that he would have made opportunities for my meeting Catholic men in a social way; but, alas, for the inconsistency of preachment and practice, he did nothing of the kind. The men I met or became interested in were for the most part non-Catholics. But to accept invitations from non-Catholics was to my father's way of thinking little less than a disgrace: so I do so without his consent and with my mother's connivance. I am not proud of having done so, I am simply stating facts. The Catholics I did meet were men with whom I had nothing in common.

Two chances to marry were offered me. In the one case the man was a Catholic, but he had narrow, hidebound ideas and was impossible; the other was a non-Catholic for whom I cared and whom I wished to marry. Fortunately grace was given me not to do so, but no credit accrues to my rearing or education for my resistance. My experience has been repeated in the case of my brothers, and neither they nor I have benefited by the contempt for the other sex inculcated in us. So long as parents cling to views like my father's and carry them out in practice without making any effort to provide for their children's legitimate desires; so long as educators persist in frowning on anything like acquaintance with the other sex, while young people are under their care; so long as both parents and educators persist in being so short-sighted as to refuse to look into the future and see the natural results of their ill-advised methods, there will be numberless old maids or numberless mixed marriages.

Obviously I am far from being contented. The Catholic social service work, teaching of poor children and the like, in which I am constantly engaged, helps me somewhat to forget my frustrated hopes, but they leave me still dissatisfied. I love children and have always wanted a home of my own. Whose fault is it that this has been denied me?

A. R.

New York.

Conditions in Brazil

To the Editor of AMERICA:

Recent efforts on the part of our Catholic press to counteract the campaign of slander and abuse hurled at the Catholic Church in South America by some Protestant missionaries and agencies deserve the highest commendation. Unfortunately, however, some of our defenders have done more harm than good by going to the other extreme and ignoring conditions that are painfully true, and should be explained rather than ignored or denied. It is regrettable that all men do not endeavor to be as frank and exact as Dr. Hazlett and the Rev. Ernesto Canguiero, whose statements on conditions in Brazil appeared in recent issues of AMERICA.

The same full praise can hardly be extended to the Brazilian whose article appeared in the *Queen's Work* a short time ago, and to which you referred in AMERICA for March 17. Quoting statistics for the year 1912, the author gives 917,479 as the total population of the State of Sao Paulo, 894,739 of whom, he declares, are Catholics. I should like to ask how many of these Catholics approach the Sacraments once during the year, and also what percentage of them make any reasonable effort to attend Mass on Sundays and holydays regularly, or how many even consider themselves bound in conscience to perform these duties. The author was fortunate in choosing the State of Sao Paulo to prove his contentions, as religious conditions in that State are admittedly better than in other sections of Brazil, but I should be very agreeably surprised to learn that thirty per cent of the girls and women of that State performed their Easter duty and attended Mass regularly on days of obligation, and that fifteen per cent of the boys and men fulfilled these obligations.

In regard to marriages in Brazil I may say that practically all take place in the afternoon or evening, very seldom in the forenoon with nuptial Mass. I may add that in very many cases neither the bride nor the groom approaches the Sacraments of Penance and Holy Communion for the occasion, and in Rio de Janeiro it happens rather seldom that the groom prepares himself for the marital state by going to confession and Communion.

Referring to the question of morality I believe that we can utilize our time and efforts to better advantage by cleaning our own house before we point the finger of scorn and accusation at our South American neighbor. The biggest problem Church and State will have to face during the next twenty-five years or so in the United States will probably be immorality, if we are to judge from the trend of things as pictured in our maga-

zines, papers, novels, moving-picture shows, theaters, and women's fashions, even at private and public entertainments under the auspices of Catholic organizations, and the present birth-control campaign.

Catholics in Brazil, however, cannot deny that Protestant missionaries and others are justified to a certain extent in believing that there is a great deal of immorality in the larger cities, for the reason that whatever vice actually exists, and the extent of it is indeed deplorable, is practised openly. No one can accuse a Brazilian of hypocrisy; he is absolutely frank in everything he does. Furthermore, he does not consider himself immoral. I have come into intimate contact with many boys and young men, and I have found very few that did not "sow their wild oats," and openly at that. And what is more, they did not consider it wrong and thought it perfectly "natural." I may also add that their parents did not offer any objections so far as I could learn.

The Brazilian mother, wife and daughter have no superiors anywhere so far as morality is concerned. What Father Canguiero says of the Brazilian mothers must be confirmed by every honest critic, but if the Commandments of the Church apply to the people in Brazil, the great majority of the women in Brazil are not Catholic, and this condition is largely due to lack of religious education and training.

There are many practising Catholics in Brazil, and the Church has every reason to feel proud of them, but the number is not yet sufficiently large to make Brazil a Catholic country. Religious ignorance and impurity cannot thrive or even exist in the Catholic Church. Great headway has been made in Brazil the last fifteen or twenty years, thanks to the untiring zeal of the Bishops, diocesan priests and missionaries, and the time will come when that great country will fully deserve to be called a Catholic country.

New York. P. R. D.

The O'Connellite View of Ireland

To the Editor of AMERICA:

The "O'Connellite View of Ireland" is the old, old view, older than the great O'Connell himself whose memory Ireland so dearly cherishes. I have laid my hand in reverence on the coffin that lies beneath the Round Tower in Glasnevin; and without abating my love and respect for the Chief whose fame is irrevocably secure, I defend the policy of those "younger men" whose impatience, it is alleged, ruined the work of Repeal.

In the speech quoted by Father Fay the enemies of Ireland are described as miscreants longing with bestial delight to riot in Irish blood; seducers and oppressors, ready with triangle and gibbet to torture, to plunder, and to massacre. If the enemies referred to could have been identified as common criminals seeking to seduce the Irish people from their allegiance, O'Connell would have beaten them flat to the ground. Reference to the gibbet, the symbol of power over life and death, shows that O'Connell expected the English Government to act in a terrible manner against Ireland, if the efforts of the criminals should be successful; and when he said that Ireland's enemies "send round their agents with money, *and with pardon for themselves . . .*" he left his hearers under the impression that the Government was instigating the commission of the crimes. This impression is intensified by the fact that he failed to call on the Government to prosecute the criminals, though he knew that such prosecution was the function of a just government and that the criminals would have received short shrift had they applied their devilish trade in England. Eventually, the Government did act: it arrested and sentenced to imprisonment, not the criminals who sought to stir up rebellion, but the great-hearted O'Connell himself, who had striven to the utmost to keep the people law-abiding and loyal.

Neither O'Connell nor the "younger men" were ignorant of the Government's hostility, and the point at issue was: Could the Government be won over by constitutional means? Young Ireland's answer was: No. O'Connell, having by colossal efforts, overcome the inertia caused by religious persecution, may have calculated on achieving political emancipation by similar efforts. He tried; but, great as he was, such a task was overwhelmingly greater, and if it broke his valiant heart it is no wonder. That policy was, of course, the complete subordination of Ireland to England. The disagreement between O'Connell and the "younger men" was an apparent one only. Towards the end, O'Connell seems to have despaired of success for his efforts, and we need make no subtle distinctions between him and the "younger men," for does not their great common love for Ireland abridge the few short years by which the former was separated from a realization of the inexorable truth?

As to England's policy in regard to Ireland, it is based mainly on military considerations. A discussion of it would be very technical and would demand a high degree of training in military strategy and tactics. A very general statement of that policy would run: England's safety demands the annihilation of the space between England and Ireland, or, alternatively, the annihilation of Ireland's national power. We may relieve this statement of all technicality if we adopt the dictum of the late Lord Salisbury: "Sink Ireland beneath the waves of the Atlantic ocean."

Brooklyn. STEPHEN MARY HALTON.

No Priests in the Trenches!

To the Editor of AMERICA:

The response of our Catholics to their country's call, while more than gratifying, is not surprising. It is a convincing answer to the Guardians of Liberty and others of that ilk: but we are only living up to the teaching of the Church and the traditions of the past. Among those sent to the front there will be a very large percentage of Catholics. The call has gone forth for 400 chaplains to look after the spiritual needs of our soldiers. Needless to say the priests will not be lacking.

No doubt the country at large is grateful for our sacrifices, and appreciates them: but if our Catholic young men are to fight bravely shoulder to shoulder with our Allies then we must insist that the French priest be taken from the ranks and the trenches and put where he belongs. There is something abhorrent in a priest shedding human blood even in a just war. His duty is to bring spiritual help to the soldiers and not take human life. France is, I believe—I am not sure about Italy—the only country where priests are forced to enter the trenches as soldiers. It will be very repulsive to our Catholic men to see the priests forced to do such work by a barbarous law.

Can we not bring pressure to bear upon the Administration at Washington so that France shall know that even from the point of efficiency better fighting will be done if the ministers of God carry, not the rifle, but the crucifix, if the musket is taken from them so that their anointed hands may be raised in absolution over the dying? But how shall we get the Administration to suggest this to our Allies? I think we can bring it about. Let every Catholic paper in the country print a short form of letter of protest, and let them ask their readers to send something similar to the Secretary of War. Let the soldiers in the ranks write in the same sense. I venture to say if this suggestion is carried out, in a short time millions of letters will pour into the War Deparment at Washington, and a protest so loud and so emphatic cannot be disregarded. The request ought to be made not so much in the name of humanity as in the cause of efficiency. If this is done I have no doubt Mr. Wilson will suggest to Paris that the priest's place is to console the dying and not to shed human blood, not even that of our enemies. So let our slogan be: "No Priests in the Trenches!"

New York. GEORGE BRENNAN.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Bishop McFaul

ANOTHER member of America's honored episcopate has laid aside his purple and his cares and has gone to take his place among the great army of confessors who have kept the faith, their own and their flock's, have fought the good fight and come into the reward of justice laid up for them. He has made his last pilgrimage *ad limina*, not this time to pontifical Rome, but to the celestial Jerusalem. He has rendered his account to the great High-Priest; and has traced the long line of his espiscopal lineage, step by step, with never a break in the many centuries, back to the Apostle from whom was derived his own share in the commission given by Christ to teach all nations. He himself rejoices, but his diocese and the many men in the United States who prized his friendship are mourning his death.

The loss of the Rt. Rev. James A. McFaul, Bishop of Trenton, is a great blow to the Church in America. One of those strong, practical, democratic prelates who have contributed so much to the virile Catholic piety of the country, he was in touch with his people at every stage of his career. He passed through every phase of sacerdotal life, and rose to high office, wearing for the last twenty-three years of his life the mantle of the successors of the Apostles, but to the very end he remained, like Pius X, preeminently a pastor of souls. The years of his priesthood were the mystical forty of Holy Scripture; for almost two decades and a half he bore the burden of crozier and miter, and through all that period he was indefatigable in labor, humble in thought, kind of heart, gentle with his priests, compassionate with his people, ever preaching the good tidings of salvation.

He exerted a remarkable influence in his State in all that concerned Catholic interests, and this he did, not by agitation, but by sound counsel, intimate knowledge of affairs, and the confidence which his integrity and wisdom inspired; he organized with the now Archbishop Messmer of Milwaukee the American Federation of Catholic Societies, which has a membership of over 2,000,000 and is the largest united body within the Church; he administered his diocese with rare prudence, a task which called for much skill on account of its polyglot population; and not only did he put it on an excellent financial basis, but enriched it with many churches and institutions of learning. Yet in the midst of these many activities he was tireless with his pen, and wrote many pastorals, which, aside from their solid doctrine and literary finish, showed his people with fearless and uncompromising candor just where Catholics stood on the various questions of the day. Perhaps the best way to sum up his lifework is to say that he was at all times and on all occasions what God ordained him to be, a zealous, clear-sighted, courageous shepherd of men.

The Shield Against the Beast

OUT of the pitiable story of New York's most recent murder, one lesson arises, not indeed connected with the innocent victim, but worthy of much consideration. It is the old, old lesson, never learned by some, that the first duty of fathers and mothers is to take care of their children.

For the benefit of the general public, investigators now report what is to them and to all lovers of the young, a bitter, never-ending story. Our nightly streets, the beaten trails of human vampires, are filled with boys and girls in their teens. Resorts of cheap and dangerous amusements, dance-halls, refreshment-parlors, even our public parks and breathing-spaces are their rendezvous, unknown to heedless parents but profitable marts for traders in the honor and lives of our boys and girls. That the unhappy victims are not exclusively the children of the poor, is a fact borne out by experience. In all ranks of society, unfortunately, there are parents devoid of that protective instinct which even the brute of the field never loses, and all ranks contribute their quota.

But care for the child does not mean that he is to be immersed in sex-hygiene, that panacea of the yellow journalist and the saffron sociologist; much less, that he is to be given the run of a library equipped exclusively with "sexional" book-cases. It does mean, however, and it insists, that the child be taught from the beginning the saving virtue of Christian modesty. Viewing the garb, the posture, the language, the customs of some young people who pass as well-bred Christians, the clergyman and even the hardened social-worker, must ask in frank amazement, if some of our presumably Catholic mothers are bent on bringing their daughters to shame and disgrace. "Fashion" is a poor excuse. It is

no consoler when disgrace comes, and at the bar of eternal justice before which these criminally negligent parents must one day stand, it means the sentence of hell.

Today as never, perhaps, since the pagan era which called vice virtue, are our children exposed to the claws of the beast. Without modesty, no child, particularly no young girl is safe. With it, the first advances which end in ruin of body and soul for the flirt, for the girl who "lives her own life," who "can take care of herself," are effectively averted. Youth's most obvious lack is intelligent choice. It is folly to picture evil, in the hope that it will be instinctively rejected. Evil has its lure; youth cannot see that its gold is tinsel, and its end destruction. Modern sociology may know nothing of original sin; the human heart knows much. Show our boys and girls the beauty of whatsoever things are good, and there is hope, well-founded, that their feet may be kept unfaltering in the paths of purity.

Free Speech and Treason

THE barking dog, we are told, never bites, but he can be an intolerable nuisance. If kind measures cannot cure, the neighborhood is justified in requesting his removal to the city pound, where discord is the rule. The events of the last few weeks, following close upon the military registration law, indicate that a few canines, hitherto allowed shelter in our hospitable land, are engaged in barking at citizens who have volunteered to defend their country. The United States Marshal in New York, a long-suffering person, is now busily engaged in transferring the barkers to the Government's pound. He has no intention of interfering with free speech, he announces, but he does not believe that anyone is free to preach disloyalty.

Under circumstances somewhat similar a great man once wrote:

> Must I shoot a simple-minded soldier boy who deserts, while I must not touch a hair of a wily agitator who induces him to desert? This is none the less injurious when effected by getting a father or brother, or friend into a public meeting, and there working upon his feelings till he is persuaded to write the soldier boy that he is fighting in a bad cause, for a wicked administration of a contemptible government, too weak to arrest and punish him if he shall desert. I think that in such a case, to silence the agitator and save the boy is not only constitutional, but, withal, a great mercy.

Until recently, one might with impunity preach in the streets of New York that our soldiers were enlisted "in a bad cause, for a wicked administration of a contemptible government." We have been too tolerant in this country. Henceforth the once-despised "contemptible government" will suppress this anarchy with a firm hand.

As for the man who wrote the words quoted above, it may be pertinent to know that his name was Abraham Lincoln, and that they were addressed in 1863 to certain defenders of Vallandigham in the city of New York.

Invisible Government

AFTER a sharp legal battle, decision has been rendered, that in appointing a "business manager," the New York Board of Education plainly exceeded its powers under the Charter. The incident is local but it contains a lesson on invisible government, which other communities now flirting with the moneyed foundations will do well to ponder.

As appears from the record, the "business manager" was elected by a strict administration party vote. The choice was immediately contested, in the only feasible manner. A tax-payer's suit was filed, praying an injunction restraining the City Comptroller from paying the new official's salary, and a temporary injunction, since made permanent, was granted. This action of the court, however, left matters precisely as they were, for "private parties" immediately announced that they themselves would pay the manager's salary. In other words, the authority of the State, from which the law-abiding citizen sought relief, was set completely at naught.

Is there anything, either in the charters or in the purposes of our larger foundations, which can restrain them from employing their huge financial resources on a larger scale, to the complete break-down of normal government? It is not easy to answer this question, for the foundations are, in effect, secret societies. Keen beyond measure in the critical analysis of other agencies, these plutocratic organizations resent nothing more bitterly than any attempt to bring before the public a complete record of their own activities. Only under threat of revocation of charter was the State of New York able, some months ago, to order a public hearing, and even then the information secured was but meager. Furthermore, it obtained hardly a line of publicity in the New York press. The "lid was on"; riveted and clamped.

Perhaps the war would be as good a time as any other, to teach our stocks-and-bonds foundations that a government within a government is a thing incompatible with democracy. The relief of birds in Louisiana, and the elimination of the hookworm in Alabama are worthy objects, no doubt, but they cost too much if the price is invisible government.

The Flag and the Crucifix

HEROISM and courtesy go hand in hand, especially in Belgium. Another instance of the old truth has been furnished by Baron Moncheur, the head of the Belgian War Mission now visiting the United States. Replying to the words of official welcome extended to his countrymen, he said that they were trembling with hope at the assurance of America's solemn determination to help in the restoration of Belgium to her rightful place among the nations, and he added, with an inspired utterance that went to the heart of our highest aspirations, that the eyes of his people were fixed confidently on the "Starry Banner which has become more than ever

the symbol of strength placed at the service of the highest and noblest principles." His words which constitute one of the most graceful compliments ever paid to the national emblem, are in striking contrast to those spoken mostly by aliens who are advocating a policy which would make our flag a sign of cowardice and weakness and neglect of duty. They are so true and so forceful that they make comment superfluous. To Catholics, however, they suggest another reflection which M. Viviani and his associates would do well to ponder.

We are gratified to learn that the American flag flying over the fields of Flanders will encourage stricken Belgium. Not long ago we were proud to hear from Marshal Joffre that that same flag would have a similar inspiring effect on tired Frenchmen, as soon as it is seen beside the tattered tricolor. Both countries may surely count on America to make the Stars and Stripes not merely a sign of hope but a source of strength.

But we should have much more confidence in the efficacy of our assistance, if we did not remember that M. Viviani had grossly insulted the sublimest of all symbols of hope and strength, the Cross with its sacred figure of the bleeding Christ. The ex-Premier, it is true, will be powerless to take the crucifix from American hands, nor can he wrest it from the hearts of his own countrymen. Neither can he alter the fact that the spectacle of Divine self-sacrifice was the hidden source of power that made Belgium a martyr to heroic duty, and keeps her, though wounded almost to death, decimated and devastated, still sublimely undaunted and unafraid. Honor paid to our flag fires the soul of every American with grateful enthusiasm, but dishonor shown to the crucifix, the testimony of the most generous love of man recorded in history, and the inspiration of all who are brave and generous to forget themselves in the interests of others, grieves the hearts of all Christians. Belgium's tribute to our flag leaves nothing to be desired; the tribute given by the officialdom of France is somewhat tainted. France's heart is not altogether right with ours when it allows its minister to insult our King of Kings.

The Food Controller

AS presented by Mr. Hoover, the question at issue in the Food Control bill is simple. Shall the food speculator be allowed to imperil the country? On the extent of power to be vested in the Controller, there may well be honest difference of opinion; but it is difficult to see anything but crass stupidity in the contention that no governmental control whatever is called for. The Administration repudiates the assumption of a dictatorship, and, as the President wrote some weeks ago, honest commercialism has nothing to fear from the legislation sought from Congress. On the other hand, every check upon the unscrupulous trader is an asset to the honest dealer. With its tremendous resources of all kinds, the United States can successfully undertake the heavy burden of the present war, provided always, that these resources be properly developed and wisely husbanded. Not unlimited, with prudent management they will prove amply sufficient.

Nor is there a trace of "paternalism" in the proposed legislation, much less of Socialism. It is the right and duty of the State to protect the citizen in those matters in which he is unable to act for himself, and in the unsettled conditions inevitably attendant upon war, this duty becomes doubly imperative. Mr. Hoover is authority for the statement that in the one item of flour, speculators have reaped an illegal harvest, during the last five months, of nearly two hundred and fifty million dollars. We are now confronted with the paradox, due in no small measure to these ghouls, "that with the greatest output in the history of the nation, we have the highest prices."

The correction of conditions so intolerable is plainly beyond the power of private individuals or associations. Frugality on the part of every citizen will help, but cannot completely rectify them. When private energy reaches the end of its resources, it is no arrogance of power for the Government to assume control.

Love's Revelation

LOVE did it this time and did it well, God be praised! What? Tore the mask from the face of another "professional Catholic" and exposed the venerable features of a woman wreathed in smiles over the possession of a brand-new boy-mate bestowed upon her, last Good Friday, by a country squire or justice of the peace in the romantic State of Vermont. Even so? Surely such events have happened before and will happen again. Quite true, but this is a very significant occurrence. The woman is a Catholic: all her life she has carried about with her tom-toms, a trumpet and a spotlight to attract attention to her Catholicism, especially at the psychological moment when the influence of Catholics was needed for her advancement. A few years since she or her many satellites or her press-agent filled this country with clamor, because, forsooth, bigotry had accomplished her defeat for the presidency of the National Educational Association. She posed not only as a Catholic but as a martyr for the Faith, and simple folk, ignorant of the badge of her tribe, believed her raucous protestations and hastened to pour into her wounded soul the oil of love and the wine of pity. Now they have their reward, those priests and lay-folk who spoke fair words of her and harsh words of the "bigots" who humiliated her on account of her tender attachment to the Church. Their heroine has proved herself. Reversing the role of young Lochinvar, she hopped into a "flivver" last Good Friday, and out of devotion to the Sacred Passion and to the law of the Church as embodied into the "*Ne Temere*," rushed a Catholic youth of twenty-four blushing summers and as many coy winters into the presence of a justice of the

peace who forthwith pronounced them man and wife according to the Vermont formula.

"There wasn't time for a church ceremony," so the squire helped out. There is the sum and substance of this devout Catholic's speculative and practical theology on matrimony. And that is the point to be insisted upon. The woman in question is neither here nor there. Despite her continued accessibility to reporters she will soon pass out of sight; now that she has publicly revealed herself, her factitious notoriety will wane. But her bad example may have an immediate effect. That public and dramatic violation of a law of the Church, of which this "movie" woman was guilty, is a grave scandal, and as such deserves the severest condemnation, if for no other reason, in order to vindicate a sacred principle and to prevent, if may be, imitation of her action, on the part of weak and giddy girls.

For the rest there is sore need of a repetition of this scene:

> And he found in the temple them that sold oxen and sheep and doves, and the changers of money setting. And when he had made, as it were, a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. And to them that sold doves he said: Take these things hence and make not the house of my Father a house of traffic.

While Catholics are awaiting in hope this repetition, the woman whose action occasioned these remarks is advised to read a translation of the *"Ne Temere,"* even though she may have lately evoked the ministrations of a priest.

Literature

EACH HIS OWN ANTHOLOGIST

THOSE who amuse themselves by reading the queries put to the editor of a paper's literary department often have occasion to marvel no less at the meager poetical value of the "gems" sought for, than at the obviousness of the answers that the questions deserve. "Will some one kindly supply me," writes W. K., "with the second line of the stirring poem which begins, 'How doth the little busy bee?'" "I have been searching high and low," writes "Perplexed," "for the text of a soothing hymn my nurse used to love. 'Sing a song of sixpence,' it ran. Can any of your readers help me find it?" "I am eager to copy into my scrapbook," writes another subscriber, "the poem containing the pathetic verses:

> "He thought of his childhood, left far, far behind,
> That blissful and innocent state,"

but most of the cantos have escaped my failing memory. Will some one kindly name the author?" "Was it Dante Gabriel Rossetti or William Morris who wrote the musical ballad of which the haunting refrain is 'Butter and eggs and a pound of cheese'?" "Could you tell me on what occasion Lord Beaconsfield—or was it Lord Lytton?—improvised the moving lines:

> 'It may have been right to dissemble your love
> But why did you kick me down stairs?'"

Those who ask a weary literary editor such questions as the foregoing, it is safe to say, are the makers of their own anthologies. They are hoarding up voluminous scrapbooks filled with clippings and transcripts which are the fruit of long and patient perusals of "poet's corners," "Gems of Literature," "keepsakes" and poetasters' first volumes. Yards and yards of commonplace verse which once "appealed to" the sentimental anthologists are thus preserved, diligence rather than judgment being the collectors' most striking characteristic.

To make for oneself a true anthology, however, by selecting and binding together flowers of poesy that are exceptionally fair and fragrant, while a profitable and praiseworthy enterprise, is by no means free from perils and difficulties, for the skill to distinguish true poetry from mere verse is a sure test of one's correctness of taste and literary discernment. The publisher of a new anthology, therefore, is a brave man, for critics are always quick to point out his lapses in judgment and take malignant pleasure in enumerating all the "flowers" which in their opinion should have had no place in the bouquet, and in naming all the other blossoms which should of course be there but have been stupidly left out.

Nevertheless the Hon. Stephen Coleridge has had the courage to offer the critical public a new anthology of his selection which he calls "An Evening in My Library Among the English Poets" (Lane). The volume is made up of the poems by British and American authors which he likes best, and in prose passages that bind the selections together. Mr. Coleridge comments on the poems and poets of his predilection and tells us what guided his choice.

For the most part our anthologist gives praise to the poets who deserve it, is happy in his selections and judicious in his remarks. He does not limit his commendation to the works of the master-singers only, but finds bright flowers in the gardens of the minor poets too. Most readers will doubtless share Mr. Coleridge's fondness for Austin Dobson's "Sign of the Lyre," a volume of eighteenth-century vignettes, in which the poet's sweet and simple "Phyllida" is contrasted with the haughty, affected "Ladies of St. James's," and "Monsieur the Curé" is charmingly described thus:

> Monsieur the Curé down the street
> Comes with his kind old face,
> With his coat worn bare and his straggling hair,
> And his green umbrella-case.
>
> You may see him pass by the little *"Grande Place,"*
> And the tiny *"Hôtel de Ville";*
> He smiles as he goes, to the *fleuriste* Rose,
> And the *pompier* Théophile.
>
> He turns, as a rule, through the *"Marché"* cool
> Where the noisy fishwives call;
> And his compliment pays to the *"belle Thérèse,"*
> As she knits in her dusky stall.
>
> There's a letter to drop at the locksmith's shop,
> And Toto, the locksmith's niece,
> Has jubilant hopes, for the Curé gropes
> In his tails for a *pain d'épice.*
>
> There's a little dispute with a merchant of fruit,
> Who is said to be heterodox,
> That will ended be with a *"Ma foi, oui!"*
> And a pinch from the Curé's box.
>
> There is also a word that no one heard
> To the furrier's daughter Lou;
> And a pale cheek fed with a flickering red,
> And a *"Bon Dieu garde M'sieu!"*
>
> But a grander way for the *Sous-préfet,*
> And a bow for Ma'am'selle Anne;
> And a mock "Off-hat" to the Notary's cat,
> And a nod to the Sacristan.

For ever through life the Curé goes
With a smile on his kind old face—
With his coat worn bare and his struggling hair,
And his green umbrella-case.

This is a pretty epitaph Mr. Coleridge finds in Miss Jenkins's poems:

Father, forget not, now that we must go,
A little one in alien earth low laid;
Send some kind angel when Thy trumpets blow
Lest he should wake alone, and be afraid.

And here are two stanzas by Sir Henry Newbolt that our soldiers should now make their own:

To set the cause above renown,
To love the game beyond the prize,
To honor, while you strike him down,
The foe that comes with fearless eyes:

To count the life of battle good,
And dear the land that gave you birth,
And dearer yet the brotherhood
That binds the brave of all the earth.

Mr. Coleridge's selections from American poets do not always seem to be particularly discerning. For instance, we do not take Ella Wheeler Wilcox at all seriously, and the stanzas by William Winter that Mr. Coleridge quotes hardly rise above the commonplace. Catholics may feel that our anthologist is a little unfair to Francis Thompson, but they will endorse heartily what he says about Walt Whitman, and the just strictures passed on Omar Khayyám whom Mr. Coleridge describes: "Sitting in a lonely place doing nothing himself, and telling everybody else that it is no use to do anything." "When to this sterile and monotonous doctrine of negation," he concludes, "there is added a recommendation to seek consolation in frequent cups of wine, we shall do well to choose another guide to life, however musically, and with however stately a diction, the bibulous advice is given."

After the model set by Mr. Coleridge, perhaps other lovers of poetry could profitably make for themselves an anthology of favorite poems. The collection would of course be for the anthologist's private perusal, not for publication. Not for publication, be it noted again. No, it needn't come to that! Few collectors in all probability will be found who can help showing each newly chosen poetical flower to a bored but discreet friend or two. But by sufficient fasting and prayer most amateur anthologists can surely secure the grace to avoid publishing their collections.

Let this then be the method of procedure for every man who would be his own anthologist: When you chance upon a poem you think you like, note it well, lay it aside and take it up again another day. Then read the poem carefully once more and see if you like it still. If you do, ask yourself why, for perhaps the reasons for your admiration are not based on sound criticism and correct taste, so you should not really like the selection at all. Be independent in your judgments. Do not admire a set of verses merely because others do, but learn for yourself to discern in them what is admirable owing to its beauty of rhythm, thought or expression. Whatever the world's best critics have always considered a masterpiece is likely to have in it something worthy of admiration. Try to find what it is.

When the poem under scrutiny has passed these tests, snip or copy it out and place it in your collection. If the book that is used has pages that can be easily removed, it would be a convenience. Then write after the poem selected the reasons that led you to include it among your flowers of poesy. Thus the growing volume will become both a record of the compiler's progress in literary discernment and a fragrant anthology which, as the years go by, can be read with ever-increasing profit and pleasure.

WALTER DWIGHT, S.J.

THE MOTHER'S HELPER

I love all my children far more than I thought to.
They do everything just the way that they ought to,
And the ones that can talk say their prayers as they're taught to.
But still every night as I sit at my sewing,
My mind turned adrift on its own pleasures going,
Underneath my wild thoughts is a steady prayer flowing:
"St. Brigid, please keep
My babies asleep!"

St. Christopher helps me when forth I am faring,
St. Rita assists me when things are past bearing,
But the care of my children St. Brigid is sharing.
They are wilful and happy and dear beyond measure.
No riches could equal the worth of my treasure.
But in spite of my love and my pride and my pleasure,
"St. Brigid, please keep
My babies asleep!"

ALINE KILMER.

REVIEWS

Thomas Maurice Mulry. By THOMAS F. MEEHAN. New York: The Encyclopedia Press, Inc. $1.50.

This memoir of a great Vincentian, which Mr. Thomas F. Meehan, of AMERICA's staff, has written, should make a wide appeal to the Catholics of this country. For as a man and as a citizen the late Thomas M. Mulry was a sterling example of the type of Catholic layman we need nowadays. The fact that four of his children became religious speaks eloquently for the character of his home-life, and the following letter, written to his daughter, shows how loath he was to become a mere politician:

> So you were not a bit disappointed when your father threw away all chances of becoming Mayor of New York? . . . I detest political life and dread political office. . . . The work of the Society of St. Vincent de Paul gives me plenty of business and I have always determined to allow nothing to interfere with that work. I am now looked upon as a rare species of man, one who absolutely refuses office, and I have the pity of many who feel that I am somewhat demented.

The only public office Mr. Mulry ever accepted was that of delegate to the New York State Constitutional Convention in 1915, and that he undertook in order to defend the private charitable institutions of New York against the attacks of the "Charity Trust." But the mere enumeration of the offices he held in connection with the presidency of the Superior Council of the Society of St. Vincent de Paul, and as head of the Emigrant Industrial Savings Bank, fill several paragraphs of this memoir, and no citizens' committee for the furthering of any charitable work was considered complete unless it included the name of Thomas M. Mulry. It is as a devoted Vincentian, however, that he will be longest remembered. From the day in 1872, when as a youth of seventeen he joined the Conference of St. Bernard's parish, New York, until he died last year the President of the reorganized Superior Council of the United States, he was first, last and always a model St. Vincent de Paul man. The "Ozanam of America," some called him, and the title was not undeserved, for there is no form of Catholic relief-work in which he did not take an active interest, and the promotion of the movement for the spread of Ozanam clubs for boys was particularly dear to the heart of Mr. Mulry.

The countless friends and admirers of this great Vincentian will perhaps find the most interesting chapter in the memoir to be the hearty and enthusiastic tributes to Mr. Mulry's personal character which Mr. Meehan has gathered together and which come from such eminent men as Cardinal Gibbons, Theodore Roosevelt, and Count d'Hendecourt. Mr. Mulry's "Papers and

Addresses" which make up a good half of the volume prove how thoroughly he understood the theory and practice of Vincentian relief-work. In preparing the memoir Mr. Meehan has drawn once more upon that wide and deep knowledge of Catholic New York's history of which he has repeatedly shown himself the master.

W. D.

Early European History. By HUTTON WEBSTER, Ph.D. New York: D. C. Heath & Co.

Ancient Times: A History of the Early World. An Introduction to the Study of Ancient History and the Career of Early Man. By JAMES HENRY BREASTED, Ph.D. New York: Ginn & Co.

Here are two history text-books. The author of the first, who is Professor of History in the University of Nebraska, takes the reader from prehistoric times down to the Peace of Westphalia, A. D., 1648, thus covering not only all ancient history, European or Asiatic, that serves as a groundwork for European civilization, but the entire medieval and Reformation periods as well. Despite the great compression that was necessary in order to bring into one volume material embracing such a wide hisorical range, Dr. Webster has introduced a wealth of detail and a broadness of vision unusual in similar text-books, and this, too, without interfering with the readability of the work.

The book is very interesting and notwithstanding the opportunities in the latter part for giving offense to Catholics, the author walks very warily. Though there are some statements to which exception might be taken, they are obviously due rather to inaccuracy or to a desire for brevity than to unfairness, for the whole book shows conscientious efforts towards impartiality. With so much in its favor, it is too bad there are any inaccuracies on the religious side. But "selling indulgences," on page 617, is a sad blot, while the "Inquisition and the extermination of Moors and Jews," on page 668, is reminiscent of the history-writing of the past. Surely such a "safe" anti-Catholic writer as Henry Charles Lea, if consulted, would have shown that not "Moors and Jews," but "Moriscoes" and "Maranos," i. e., feigned Christians of Moorish and Hebrew descent, were the objects of the Inquisition's severity. With regard to the assertions: "Priests of the Greek Church may marry," and "In the Greek Church the national languages are used," it should be noted that the practice of ordaining married men and the use of what were once the vernaculars, but are now archaic tongues are what misled Professor Webster. The illustrations and maps are abundant, new and instructive. Taken all in all, this "Early European History" is one of the best text-books on the market.

Dr. Breasted's volume covers the periods from the Early Stone age to the overthrow of ancient civilization by German and Moslem. The author, who is Professor of Oriental History and Egyptology, in the University of Chicago, has spent much time in archeological researches in the East, and it is precisely in this portion of his book that he chiefly excels. Though 740 pages may seem a bulky volume for use in a classroom, still the author has done wisely in making it large, as in this way it is possible to treat the various topics at such length as to give the work the air of a story, instead of what is practically a catalogue of names and dates. The faults of Dr. Breasted are his habit of stating, as an uncontested fact, what is at best a mere theory, e. g., the origin of the Scriptural account of the Deluge and the Tower of Babel; and a certain over-credulousness in regard to all points making against accepted Christian views. Was primitive man necessarily a savage like our lowest modern ones? Would not a more careful perusal of the findings of modern science have shown him that "the Cro-Magnon man and his contemporaries," in the words of an eminent geologist, "are eloquent of one great truth. They tell us that primitive man had the same high cerebral organization which he possesses now, and, we may infer, the same high intellectual and moral nature. . . . They indicate also . . . that man's earliest state was the best—that he had been a high and noble creature before he became a savage." In handling purely Christian topics the author is generally very reticent, though here too some errors creep in.

J. F. X. M.

A Munster Twilight. By DANIEL CORKERY. New York: Frederick A. Stokes Co. $1.00.

The literary archeologists are earnest in delving for the great store of ancient Irish manuscripts which are scattered among the libraries of Europe. Get them done into English, they say, repeating the words of the late Stopford Brooke, and we shall set the "Idyls of the King" going for another thousand years. Yet there are other literary workers, not a whit less earnest than the delvers in research. And who shall say that the one is more important or more interesting than the other! Ireland ever ancient, Ireland ever young, sounds like a line of verse, but it is a great historical truth, and the book in hand aptly illustrates it.

Munster and the twilight hours for atmosphere, and Mr. Corkery for artist! Munster! what it represents in ideas and culture in contrast to the dour ways of Ulster. One need not go for testimony to Canon Sheehan's stories, nor to these excellent sketches but to a passage from the pen of a sturdy and aggressive Protestant—for such the English *Tablet* calls him—Mr. Harold Begbie, in his book, "The Lady Next Door." Says this alien traveler:

> In the South, where Catholic influence is supreme, the people are almost enchanting in their sweetness, entirely admirable in the beauty and contentment of their domestic life, wonderful beyond all other nations in the wholesomeness and sanctity of their chastity. . . . The charm which every traveler feels in the south of Ireland is the character of the Irish people; and my investigation has forced me to the judgment that this character is the culture of Irish Catholicism.

In translating the dwellers of this charming Munster to a book of stories, Mr. Corkery displays consummate skill. The intimate views of his characters, the incidents, the things said, some direct, some with half-utterance by means of a nod or a dim echo, the landscape magic by hill and valley, and the skilful management of his dialogues or his flashing *obiter dicta,* are among the book's excellences. For instance, there are the eyes of one, "more earnest than her tongue—they implored the pity of silence." And see the mountain, which, when the valley was dark with night, "had still the red gleam of sunset on it. It hung over the misty valley like a *velarium*—as they used to call the awning-cloth which hung over the emperor's seat in the amphitheater." But even more interesting than its scenic charms, are the ideals which actuate the book's men and women, the terms of the soul according to which they live, in a word, the culture which is theirs, rooted in eternal principles, and growing, trunk and branch, in the achievement of the one thing necessary. Dreamers, yet hard at work upon the daily tasks at hand. "Now he would be all brightness, quoting old poems of the Gaelic bards, old prophecies of the Gaelic Saints, but at another time he would say—Rooted in the soil again—we will, child, and there'll be kings in Tara."

M. E.

A Mind That Found Itself. By CLIFFORD WHITTINGHAM BEERS. New York: Longmans, Green & Co. $1.50.

This is in some ways an extraordinary book. It is a clear and fascinating narrative of the adventures of the mind of one who experienced all the throes and agonies of that most pitiable of all infirmities, insanity. Seized in the very prime of his man-

hood by that terrible disease, passing at first through the delusional and then the more dangerous maniacal phase, the victim, nevertheless, by an extraordinary set of circumstances emerged from the "territory of insanity" where reason had been a prisoner, with faculties evidently unimpaired and with the will more strongly set than ever before for the accomplishment of a determined end.

Mr. Beers tells of the tragedy which overshadowed his young manhood with the utmost frankness and sincerity. He lays bare the sufferings of body and soul which he underwent, but in no sentiment of egotism or vain parade. With a mind before which the sad experiences of his days of confinement with the insane were perfectly clear, he recounts them with the sole purpose of making them a source of help to others, especially to all those who, in any way, may have to do with the mentally unbalanced and the insane. He believes in remedies applied before the disease manifests itself in its acutest form. Above all things, he opposes all those methods, whether mechanical or chemical, so often used to subdue and tame the more violent victims. A strong upholder of the "non-restraint theory," he believes neither in strait-jackets, nor the administration of temporarily paralyzing drugs, such as hyoscine. The violent, he maintains, can be subdued by other means. It remains for doctors, specialists, and psychotherapists to determine whether that can be accomplished in all cases. But there can be no doubt, that, with the exception of the rarest cases, the most violent can be mastered by far more effective means and with better hopes of a permanent cure. Those who may have visited a hospital for the insane managed by our Catholic Sisters can testify to the splendid control which, with a word, or a look, but especially with the compassion and the love born of their heroic yet tender spirit, they exercise over their patients. The reading of this book, to which Cardinal Gibbons and Miss Julia C. Lathrop give their heartfelt approbation, will undoubtedly revive the interest of the public in the care of the insane. No cause more heartily deserves our sympathy and our generous cooperation. J. C. R.

The German Fury in Belgium. Experiences of a Netherland Journalist During Four Months with the German Army in Belgium. By L. MUKVELD, War Correspondent of *De Tijd*. Translated by C. THIEME, London Correspondent of *De Nieuwe Courant*. London: Hodder & Stoughton. 3s. 6d.

England and the War (1914-1915). By ANDRÉ CHEVRILLON. With a Preface by RUDYARD KIPLING. Garden City, N. Y.: Doubleday, Page & Co. $1.60.

The World at War. By GEORG BRANDES. Translated by CATHERINE D. GROTH. New York: The Macmillan Co. $1.50.

Gems (?) of German Thought. Compiled by WILLIAM ARCHER. Doubleday, Page & Co., Garden City, N. Y. $1.25.

Trench Warfare. A Manual for Officers and Men. By J. S. SMITH, Second Lieutenant with the British Expeditionary Force. New York: E. P. Dutton & Co. $1.50.

The subject-matter of these five volumes makes it easy for the reviewer to group them together. The author of the first is a Dutch Catholic journalist who entered Belgium early in August, 1914, with the object of investigating the reports of German "atrocities" he had heard. He began as a strict neutral, but what he saw done in Liège, Louvain, Dinant, Bilsen, etc., made him an anti-German, and his testimony is here. Much of the ruthless brutality that marked the invasion, says Mr. Mukveld, was due to the fact that many of the Germans, both officers and men, were drunk. When the Kaiser is forced to repair, as far as they can be repaired, the cruel wrongs his soldiers did the unoffending Belgian people the calmly-given evidence in this book will doubtless be of great value.

M. Chevrillon's volume contains a Frenchman's impressions of what he saw in England during the first year of the war. He keenly analyzes the national mind, describes how slow the British were to realize the magnitude of the conflict in which they were engaged, and tells what costly blunders they made. He is an enthusiastic admirer of the English character.

In "The World at War," Georg Brandes, the well-known Danish pacifist, points out with an impartial hand the hypocrisies and inconsistencies of all the belligerents. For instance, he calls the reader's attention to the fact that "when Germany appealed to the sympathy of neutrals because of the overwhelming odds she was fighting against," she conveniently forgot that in 1864 Austria and Prussia made Denmark face odds five times greater than those with which Germany was confronted last year, yet the general eye of neutral Europe remained quite dry. The author also has some caustic comments on the Great Powers' touching concern for the rights of small nations, and even hints that Ireland, Finland, Persia, Morocco, Korea, etc., do not seem to be enjoying complete autonomy. Mr. Brandes cites Woltman's authority for the fact that "All the great men in history were German in reality." Giotto's true name, for instance was Jotte; Tasso's Dasse; Leonardo's, Leonhardt; Gounod's, Gundiwald, etc. It is a pity that the author could not manage to avoid repeating that threadbare calumny about "Jesuitic ethics."

The most interesting of the 501 "Gems" in the "Anthology of the German War Scriptures," Mr. Archer has culled from the Fatherland's authors, statesmen, and divines, are the Lutheran ministers' ridiculous pulpit utterances. But it is tragically fitting that the results of State-absolutism in religion should reach its climax in the country that gave the system its birth.

Lieutenant Smith, the author of the last book mentioned above, is an American who has served in a British regiment since the beginning of the war and has watched how trench-fighting has developed. So he has now written for his countrymen a thoroughly practical manual, giving descriptions of all kinds of "Trench Warfare," and detailed directions about how to wage it with the greatest safety and success. The little book would make a suitable present for our departing soldier-boys.

W. D.

The Influence of Horace on the Chief English Poets of the Nineteenth Century. A Thesis Presented to the Faculty of the Graduate School of Cornell University for the Degree of Doctor of Philosophy. By MARY REBECCA THAYER. New Haven: Yale University Press. $1.00.

The first thing to praise about this thesis, and it only deserves praise, is that it is not forced. It is scholarly and unbiased, not the partial work of a special pleader. The author has tabulated all the traces of Horace, "unquestionable" and "probable," that occur in the works, prose and poetry, of the seven principal poets of the last century; this is the chief part of her study; and it is upon this solid body of evidence that she appraises fairly, like an honest searcher after truth, the Horatian element in the poets, and shows reasons drawn from their several aptitudes why it is greater or less in each case. She does not eke out this element of influence to attenuation, as Tennyson complains of other "editors of booklets" doing. "They will not allow one," he says, "even to use such a simple expression as the ocean 'roars,' without finding out the precise verse in Homer or Horace from which we have plagiarized it." Neither does she mistake a mere quoting acquaintance with the "tuneful Horace" for the true kinship of feeling revealed by the casual fossil phrase of Horace found "reclothed according to his own fancy" in the modern poet's text. Certain pet phrases and words of Tennyson best reveal that real artistic sympathy.

Compare, for instance, the following: "Whate'er my grief to find his less than fame, "*Major minorve fama*"; "Great Orion sloping slowly towards the west," "*pronus Orion*"; "on

either shining shoulder laid a head," "*albo sic umero nitens.*" Of these deep-set resemblances, it must be admitted, Miss Thayer's exhaustive investigation has discovered but few, and those principally in Tennyson, Wordsworth and Shelley. It is the quotations from Horace in which these romanticists abound. Byron's "Farewell, Horace, whom I hated so," was, it appears, only a schoolboy's execration; Coleridge, as Stevenson would say, had a cold head-knowledge, divorced from enjoyment; but "*profanum volgus,*" "*genus irritabile vatum,*" and "*nil desperandum*" were Keats's sum and all of Horatian lore. A kindly appreciation of the many-sided Horace and his poetry, and a general sketch of his influence upon his own and later times forms the introduction of the volume; and there is appended to it an index of parallel passages which will make it doubly valuable in the hands of teachers and students.

W. T. T.

The Life of Henry David Thoreau, Including Many Essays Hitherto Unpublished and Some Account of His Family and Friends. By F. B. SANBORN. With Illustrations. Boston: Houghton, Mifflin Co. $4.00.

The author of this biography died early this year, and was practically the last survivor of that circle of Concord Transcendentalists to which Thoreau belonged. The book shows that Mr. Sanborn knew the young naturalist and his relatives intimately, contains many specimens of Thoreau's youthful literary efforts, which we could well have spared, and is too full of long disquisitions on unimportant details to be of much interest to the general reader. Though Thoreau was of Norman-French ancestry, and his grandfather must have been a Catholic, the author of "Walden" seems to have shared his much-admired friend Emerson's highly-diluted religious creed. Channing, Thoreau's earliest biographer, wrote of him: "He was not a believer in the things he did not know about." He rejected Christianity altogether and once remarked when seriously ill, "I have nothing to confess."

The master of an attractive style and a close observer of Nature, who, apparently, was "born and brought up in Concord," Thoreau is now enjoying a new vogue. As Hawthorne said of him: "He is familiar with beast, fish, fowl, and reptile, and has strange stories to tell of adventures and friendly passages with these lower brethren of mortality." It is clear from Mr. Sanborn's book that Thoreau was not very companionable. Brusque, pugnacious, and eccentric, he had few friends and lived the life of a recluse. "Nothing makes me so dejected as to have met my friends," he writes, "for they make me doubt if it is possible to have any friends." He took great pride in being independent. He did not expect literature to yield him a livelihood, but at different times supported himself by teaching school, making pencils, surveying land, lecturing, and acting as a general utility man at his neighbors' beck and call. A Harvard graduate, and familiar with several languages, Thoreau was quite well-read, and gathered together a good library of his own, which Mr. Sanborn describes. Thoreau's admirers call him a "mystic," too, and quote from his poems such stanzas as these:

I hearing get, who had but ears
And sight, who had but eyes before;
I moments live, who lived but years
And Truth discern, I who knew but Learning's lore.

I hear beyond the range of sound,
I see beyond the range of sight,
New earths and skies and seas around;
And in my day the sun doth pale his light.

But Thoreau's fame rests rather on the faithful, carefully-worded records he has left of what he saw and heard in the woods and fields and streams of Concord as the year went round, or of what he observed and pondered on during his many journeys.

W. D.

BOOKS AND AUTHORS

In the June *Irish Monthly,* Professor R. A. S. Macalister, Litt.D., F.S.A., begins a series of papers on "Pre-Celtic Ireland," the substance of which was contained in a course of public lectures he delivered at University College, Dublin, last year. He first treats of the place-names of Ireland, insisting on their correct orthography and pronunciation. Another important article in the number is Father McKenna's appeal for the formation of "An Irish Catholic Women's League." He urges a more extensive exertion of his Catholic country-women's interest in public life, complains of their "tragic apathy" toward the solution of pressing social problems that are of the highest importance to the Church, and then outlines a practical scheme of local and general organization.

In "The Banks of Colne" (Macmillan, $1.50), Eden Phillpots' new novel, he takes oyster-beds and flower-gardens as his setting and then describes the doings of a dozen English people who have little that is attractive about them. The author makes the book a vehicle for preaching the tenets of Socialism and for expounding other "advanced" ideas, his leading characters defy the conventions of Christendom and several "religious" men and women are made particularly contemptible. The plot of "The Banks of Colne" is cleverly developed. The story comes to a most striking and unexpected conclusion, and there are numerous descriptive passages that will arrest the attention. The book seems to give a faithful account of how men and women act who are without God in this world.

"Mrs. Norton's Cook Book" (Putnam, $2.50) contains hundreds and hundreds of infallible ways of pleasing a husband. Into a volume of more than 600 large pages Jeannette Young Norton has gathered the results of some twenty years' experience as a cook and of fifteen as a writer on household topics. The chef who can discover that anything really worth eating or drinking has been omitted from this book is a clever man. After six chapters of "General Information" about cooking by coal, gas and electricity, on serving meals, caring for table-linen, silverware and glass, measuring tables, etc., there follow an amazing variety of recipes, ranging from canapés to cocktails. The book is furnished with a thorough index and will lie open without a weight.

In their charity, Catholic reviewers have been wont to excuse much of Miss Olive Katharine Parr's undeniably mawkish literary work on the ground that the lady meant well. For "White Knights in Dartmoor" (Longmans, $0.40), the latest effusion of this singularly naïve and indiscreet writer, no such excuse can be found. The book is not mawkish, but morbid to an extreme degree, and can only do serious harm to the cause which it purports to aid. Miss Parr states that "Prioresses" and "Lady Abbesses," together with a large number of nuns, are actively engaged in a scheme, which would be ridiculous did it not contain possibilities of serious scandal. If Miss Parr is drawing on fact in making this claim, and not on what she fondly deems fact, it is high time for the ecclesiastical superiors of these religious houses to put an end to this spiritual lunacy. Clearly, the "sob-sister" is not a strictly American production.

Dr. Harry Lyman Koopman, Librarian of Brown University, has gathered into an attractive volume, entitled "The Booklover and His Books" (Boston Book Co.), two dozen addresses and magazine articles he has written, for the most part, about the material make-up of books. He has accumulated a great deal of lore regarding the format of Elzevir, Aldus, and Pickering volumes, and deplores the fact that there is so much careless book-making nowadays. The paper of volumes published 500 years ago is still white, and the ink black, but many of today's

books will probably be illegible in a hundred years. However, in numberless instances that will be a real mercy. With Mr. Henry Stevens the author divides, among ten parties, the blame of spoiling modern books: the author, the publisher, the printer, the reader, the compositor, the pressman, the paper-maker, the ink-maker, the binder, and the consumer. As a cure for the evil the establishment of a school of typography is recommended, "in which every disciple of these ten tribes shall study a recognized grammar of book-manufacture based on the authority of the best examples."

Three new volumes of the "Short Course Series" have been issued by Charles Scribner's Sons, New York. Dr. George Milligan, Professor of Divinity and Biblical Criticism in the University of Glasgow, contributes a popular book on "The Expository Value of the Revised Version." He gives a distinctively Protestant account of the earlier English versions of the Bible, lauds Tindale rather unduly, slaps down a few things about the Douai-Rheims translation, and has not even a hint at the undoubted influence of this Catholic version upon the King James' Authorized. The treatment of the superiority of the Revised over the Authorized Protestant Version is very good, although replete with Protestant prejudices. Another recent book of the same series, "Belief and Life," by Dr. W. B. Selbie, Principal of Mansfield College, Oxford, is a study of the leading thoughts of the Fourth Gospel. The Johannine authorship is from the outset denied; and so the historical worth of the tradition of John suffers. Yet the author seems to believe in the Word made Flesh, despite his approval of the eschatologist Burkitt to the effect that "the Evangelist was no historian; ideas, not events, were to him true realities." A third volume of the same set of popular manuals is an expository study of the main thoughts of "The Prophecy of Micah," by Dr. Arthur J. Tait, Principal of Ridley Hall, Cambridge. The treatment of sin is fortunately free from the error of pragmatism, and its relativity of goodness; though faith is said to be of the heart, and knowledge is identified with love: consequently we are bewildered.

"American—the New Pan-American Language," a book written and published by Charles George O'Connor, of Buffalo, N. Y., is one of the latest literary developments of the Pan-American movement. It is a text-book of a language suggested by the author as the most feasible solution of the language difficulty, which has always been in the way of the easy progress of the movement. Mr. O'Connor seems to have outlined a language that is extremely simple, and at the same time euphonic and flexible. Of course the artificial imposition of a new language upon a people is full of tremendous difficulties. Still "American," if adopted, and in winning an adoption for it all the difficulty seems to lie, would surely form an easy means of communication between North and South America.——"Short Lessons in Church Music" (Choir Press, 1634 Gregory Street, Chicago, $0.10), is a good booklet compiled for use in parochial schools and church choirs. In catechetical form it explains the nature and the various kinds of approved church music and then enters into the important details of this sacred function according to the mind of the Holy Father.

The author of the useful volume, "Our Minnesota" (Dutton, $1.60), is the teacher of history and civics in the high schools of St. Paul. In her preface she notes: "We are apt to lay much stress upon the necessity for teaching the responsibilities of citizenship, but it is really more important that we plant in the hearts of children a love for the place where they live, so that the care and responsibility for it will grow as a natural result." But, of course, our view must not be narrowly exclusive. While the young student should be taught to appreciate his own State first, he should also be made to realize that there are forty-seven other States, and that none is unimportant. The book is written for children; and the child who reads it carefully will know with sufficient fulness the history, the resources, etc., of Minnesota. There are times, however, when, without loss of historical accuracy the author could make her record of events more telling and impressive for the young student, notably, when she writes of the early discoverers, and of the pioneers.

The publications of the Babylonian Section of the Museum of the University of Pennsylvania have reached the eleventh volume. The first number of this volume is "A Syllabary of Personal Names" from the Temple School of Nippur, edited by Edward Chiera. Most interesting, to one who is not a specialist in Babylonian, are the account here given of school-texts, together with some phototypic facsimiles of teachers' model-texts, and the reproductions of them by pupils. The tablets of this class were for temporary use, and are not baked. On one side, they are divided into two columns. To the left is the teacher's model, beautifully written and well preserved; to the right is the pupil's reproduction of that model, always spoiled by erasure, indentation, or breakage. On the other side of the tablet is always the work of some advanced pupil, who had no need of a model; yet even this work is often destroyed by indentations with the style or breakage of the tablet. Either teacher or pupil was fully set on leaving little trace of these first attempts in Babylonian calligraphy.

"The Poems of B. I. Durward" (The Pilgrim Publishing Company, John T. Durward, Baraboo, Wis.), is a memorial edition for the centennial of the birth of the Catholic poet of Wisconsin. The volume, prepared by the poet's son, the Reverend John T. Durward, is prefaced by a life of the poet, and an essay on poetry. The volume will express to the author's friends the thoughts of a deeply religious mind, and it is to these friends chiefly that the poems will make their appeal, and no doubt strongly.——Charles Louis Palms, a Catholic financier, of Detroit, has recently published a volume of poetry, entitled "Rhodanthe, or The Rose in the Garden of the Soul's Delight" (The Marion Press, New York). It is a "fantasy" of 4,000 lines, describing true love as a spiritual thing that is nobler than sense delight, and was written during the last six years in the intervals of business. The book is beautifully bound in orange, printed on fine Italian paper, and is for private circulation only. Mr. Palms received his degree of Ph.B. from Georgetown in 1889.

In managing the development of the scenes in "The Guileless Saxon" (Gill, 1 shilling), Louis J. Walsh displays fine perspective and proportion. The three acts of this Ulster comedy abound in humorous situations, and sallies of repartee are flung off on every page.——"A Lily of the Snow" (Encyclopedia Press), is the story of the martyrdom of St. Eulalia, a little girl who by her death strengthened the courage of many martyrs in Spain under Dacian. It is written in pleasing verse by F. A. Forbes, the author of other similar plays.——"Garcia Moreno's Death," a tragedy in five acts, is the first of a series of Catholic plays to be brought out by the Fathers of the Divine Word, Techny, Ill. It well portrays the lofty character and heroic end of the great patriot, but some of the dialogue is perhaps too wordy for the stage.——Two cities in Massachusetts during the past two years witnessed the successful performance of "On the Slopes of Calvary," the religious drama written by Father Aurelio Palmieri, O.S.A. Now that the English translation, by Mr. Henry Grattan Doyle, 816 Christian Street, Philadelphia, has been published, doubtless this edifying drama will be in demand for the coming season.

SOCIOLOGY

St. Francis Regis and the Social Evil

THERE is a passage somewhere in Newman's sermons on the power of the Catholic religion to keep the young heart pure. With singular clarity and his peculiar eloquence, the great Cardinal explains how the Church teaches her children to lead the life which gives the eyes "to see God." To every one blessed with a Catholic home, the lesson is familiar. Before he is able to talk, the Catholic child has heard of Jesus, of His Blessed Mother, of the Saint whose name he bears, of his Guardian Angel, and of the Angels whom the great God sends down from heaven to watch over him while he sleeps. Nothing is said of the ugliness of vice; much of the beauty of a white soul, and in those sweet and delicate ways, born of mother-love, the plastic mind of the child is turned always to ideals of purity.

Catholic Training

THUS does the process go on, day by day, in homes poor in many ways, but richly dowered with the Faith. The child is introduced to the great court of heaven; he makes friends with that matchless company of gallant men and pure women, and, before the corruption of the world has worked its way, he is united with the very fount of purity, through the privilege, thanks to the discerning heart of Pius X who opened the tabernacle to the lambs of the flock, of the daily reception of the Bread of Angels. An ideal has been placed before him, high indeed, yet attainable through his own efforts reinforced by the grace of God, generously given through prayer and the Sacraments. This child knows nothing of physiology, or of the social evil. He does know, however, that his body is a temple of the Holy Ghost, worthy of reverence. He has been taught to pay that reverence to all, and to exact it for himself. The Church has shielded him from evil, given him the ideal of purity, and placed in his hands the means of conforming his life to it. No more than God, has she destroyed his free-will. Not even God, in His ordinary Providence, will prevent its misuse. But with this early soul-training premised, the strength of the child against evil is made as the strength of ten, because his heart is pure.

Sin Systematized

YET it must needs be that scandals come. Made a little less than the Angels, man who, if he chooses, may sit at the table of the King, may also turn to the husks of swine, and often does. He calls his passions virtues, and deliberately systematizes evil. In a famous passage, not quoted in approbation of its underlying philosophy, Lecky pictures the common result.

> . . . There has arisen in society a figure which is certainly the most mournful, and in some respects the most awful, upon which the eye of the moralist can dwell. That unhappy being, whose very name is a shame to speak . . . who is scorned and insulted as the vilest of her sex, and doomed for the most part, to disease and abject wretchedness and an early death, appears in every age as the perpetual symbol of the degradation and sinfulness of man. Herself the supreme type of vice, she is ultimately the most efficient guardian of virtue. But for her, the unchallenged purity of countless happy homes would be polluted, and not a few who in the pride of their untempted chastity, think of her with an indignant shudder, would have known the agony of remorse and despair. On that degraded and ignoble form are concentrated the passions that might have filled the world with shame. She remains, while creeds and civilizations rise and fall, the eternal priestess of humanity, blasted for the sins of the people.

Lecky here takes the view that this unhappy being is inevitable, since the generality, or a fair proportion of men will never control their passions. Thus stated, the doctrine, not without an element of truth, is too pessimistic. History, it is true, shows that these conditions, due to men who scorn restraint, have always existed; and history, we are reminded, is philosophy, teaching by example. Hence the plausible conclusion, that since man does not change from age to age, the future will be as the past in reproducing these deplorable conditions. Yet the conclusion, as it seems to me, ignores the plain instruction of Christ, in which we are bidden to pray with confidence, for the triumph of God's Kingdom in the hearts of men. "Thy kingdom come" cannot be a prayer that will remain forever unanswered.

Theologians and Tolerance

GREAT names have been quoted in favor of the pessimistic view. In pagan Rome the social evil was accorded State recognition, and it would appear that St. Augustine regarded it as "an institution offering a necessary relief to corrupt society." St. Thomas concurred in this view, because it seemed to him that the institution effectively prevented evils of a far graver nature. The opinion of Saints like Augustine and Aquinas may not be lightly rejected; yet it is clear that their authority has been invoked to condone excesses that they would never countenance, and to give currency to the common opinion that Catholic theologians find in the toleration of organized vice, restricted to its own section of the city, a solution of this grave problem.

A study of the modern moralists will, I think, show the falsity of this persuasion. All agree, certainly, on the principle that an evil may be tolerated, if it really secures the avoidance of greater evils. But such passages as may be found in St, Alphonsus, *lib.* 2, *n.* 70; *lib.* 4, *n* 434; Ballerini-Palmieri, *Tract.* V, *sect.* 3, *c.* 2, *art.* 3; Noldin, *De Sexto, Art.* 1, 18; Prümmer I, p. 413; Lehmkuhl, I, p. 405, note, and Sabetti-Barrett, n. 187, 3, will demonstrate that the "restricted district," still permitted in some American cities, can find no apologist in accepted moralists. Without exception, these authors exact as prerequisite to the policy of toleration, certain conditions rarely if ever verified in modern municipalities.

The "Suppression Policy"

ON the other hand, the easy solution of "closing the district" is wholly superficial, and in no case can it be regarded as anything more than the first step to better conditions. The passions which called it into existence, and its miserable inhabitants, remain after the district has been legally abolished. Within the last ten years, the plan of suppression, immediate or gradual, has been adopted in all but two American cities, of a population more than one hundred thousand. The results have never equaled the anticipations. In one instance, a Catholic publicist who has held high office in his State, writes me, that within a year after the enforcement of a carefully-planned policy of gradual suppression, conditions in the city were worse than ever.

The truth is that the social evil cannot be attacked successfully, if religion is ignored. With certain individuals, the modern method of reformation which replaces ideals wholly bad, with ideals naturally good, can certainly result in an exterior reconstruction. But it has no direct influence towards the more important reconstruction of the soul, by setting it aright with God. Reconstruction is not attained merely by "forgetting the past." It means, first of all, turning from the past, and then by a true, inward conversion of the heart from the creature to God, atonement for the past. Soap and water, college work and vocational training, poetry and a life in the country, are all good; but not if offered as substitutes for interior repentance. The God-man who confounded the leering ring of hypocrites, by bidding him among them without sin, to cast the first stone, never pretended that the miserable creature in the dust at His feet, was not a sinner. In fact, His very words of abso-

lution reminded her that she was. It is absolutely untrue to say that Christ always forgave the fallen woman. He forgave her only, who repented.

A Saint's Methods

WHAT true principles can accomplish in this sorrowful matter is well illustrated in the life of St. Francis Regis. He did not hesitate to use strong measures when necessary, even if they set the town by the ears. Personal assaults, encountered in his efforts to lessen scandal, he regarded as nothing. "And indeed," he said to a confrère who offered his sympathy, after an attack by one of the gilded youth, "indeed, considering the Young Blade's hasty Temper, I did not think to come off so Cheap." But he knew very well that, unless he reached the souls of these unhappy persons, his reforms would mean little. He seems to have undertaken this work first at Montpellier, then as for centuries, the seat of a famous medical school. How he proceeded is thus told by Daubenton:

> Being determined to lay the Ax to the Root, he resolved to clear the Town of these unhappy Women. . . . The Enterprise was equally nice and dangerous: But Regis could not fear.

Regis recognized clearly the economic conditions connected with the evil, and provided against them.

> But that he might at once secure her from Want, and the Criminal Habit Want had brought on, he procured her a safe Retreat with a Virtuous Woman. . . . In Effect lest such Persons faced by Want in a tyrannical Habit should relapse into their former Excesses, to preserve them from both the Dangers, he put them under the Care of twenty Persons of their own Sex who divided them amongst themselves, some of whom kept five or six in their Houses.

Although from the early days of the Church, homes of some kind had been provided for repentant women, it is noteworthy that Regis seems to have preferred placing them with private families. In the ages of Faith, or in Catholic communities, this ideal disposal would not, perhaps, present the difficulties which today surround it. Towards the end of his career, Regis founded a refuge for those who wished to embrace a life of penance, but even then he coordinated it with the home-placing method.

The Basis of Reconstruction

THE Saint's pity was quickened in his realization that many of these poor creatures had been forced into this horrible life through destitution. The toll exacted by murderous greed which will not pay a living wage to women-workers is today far greater than in the time of Regis. "I'm only the fellow that set fire to the orphan asylum and murdered a blind man for his pennies," says O. Henry, when asked if he is one of "the men who hired working-girls, and paid them five or six dollars a week to live on." The influence of this tyranny must not, however, be exaggerated. That it breaks down the moral fiber of some, seems unhappily true; on the other hand, there are good reasons for believing that the moral standards of the vast majority of underpaid Catholic working-girls are of a type that leads to heroic sanctity. Daubenton thus tells of some who at last gave way under the strain:

> Some were less addicted to Vice than others: And meer Want had put them in evil Courses: they were even ashamed of that infamous Life, and continued in the unhappy Life contrary to their Inclinations, for Want of a Subsistence. Regis took particular Care of these: for Some he provided an honest Livelihood: Others he placed in Religious Houses: His industrious Charity suggested always the Means of their Perseverance.

"It is very Certain," continues Daubenton, "that the Conversions which he effected were of a Particular Stamp, and by the Precautions which he took proved as constant as they were sincere." The reason is not far to seek. The heart of Regis was on fire with love of his Saviour, and therefore with a pitying and an understanding love, he was drawn towards those who most needed him, the sinful outcasts of the city. But precisely because it was filled with Divine charity, it found no place for weak and hurtful sentimentality. He placed before these once lost women the high ideals of purity, and taught them to brace their weak wills by constant recourse to prayer and the Sacraments. For he knew that only on the Rock, which is Christ, can this difficult work of reconstruction safely rest.

PAUL L. BLAKELY, S.J.

EDUCATION

"Doctor Jekyll and Mr. Hyde"

PROFESSOR KEENAN was a dapper little man of forty-five. As I glanced at the high, broad forehead, bright eyes, and pointed chin, I thought I perceived the marks of congeniality. "Winslow is my name," I said, as we shook hands. Before long, we were conversing like old friends.

"I have just finished a scientific course," I was saying, "and I wish to follow some courses in psychology. I intend to take them at one of three places, Harvard, Cornell or here. I was warned by a friend to steer clear of Harvard and Cornell. He gave no reason. Perhaps you can."

"Permanent Identity"

THE professor thrummed on the desk for a moment. Then, looking me in the eye, he said, "They deny the soul."

"Then I cannot understand," I continued, "how they can teach psychology."

He smiled. "Have you studied logic?" he asked.

"Yes," I replied.

"And biology?"

"Yes."

"Have you read 'Doctor Jekyll and Mr. Hyde'? You know," he continued, after my affirmative reply, "how the doctor, on gulping down the mysterious potion, would be suddenly transformed into Mr. Hyde, and vice-versa. Neither the doctor nor Mr. Hyde had a permanent identity. The story is impossible. Critics tell us that the public reader of today wants the inevitable, and so we conclude that Stevenson's masterpiece, if its first appearance were in this age, would not receive approbation. Now if you take a course of psychology at Harvard or Cornell, and use your logic sincerely, you can come forth and tell the world, that Stevenson's story is not only not impossible, but inevitably true."

"I don't understand," I said.

Solace for Tired Brains

"AFTER you see the connection, everything will be as clear as daylight. The distinguished Harvard professor says that the soul is old-fashioned and must be rejected. He declares that all our intellectual cognitions are reduced to sensations; that there are immaterial processes in the mind without any subject; that these immaterial processes correspond with the material processes in the nervous system in such a way that along with the determined nervous processes as conditions, go determined intellectual cognitions; that sometimes the nervous processes themselves are considered under a twofold aspect, and consequently that all intellectual knowledge must be explained by the laws of the physiological nervous system according to the measure of reflex movements."

He laughed, as he noticed my puzzled look. "All that I've just said," he added, "might be true as far as you are concerned. However, it's all wrong, but we will discuss just one point. When those men reject the soul, the subject in which all immaterial cognitions inhere, the personal identity of man must

go. For even if the absurd statement that 'sensations are immaterial' were true, yet, if the soul is rejected, the connection between those sensations, which constitute my personal 'Ego,' my 'personal identity' by which I know that I was John Keenan eight years ago, and by which you know you were Mr. Winslow, cannot stand."

"But how can those men teach such absurd doctrine?" I inquired.

The "Stream of Thought"

"THAT is their least trouble," he went on. "The proof that man has a personal identity, without a soul, is something like this. They are familiar with the concept that man's body undergoes a complete change in the course of seven years. This difficulty they avoid by introducing 'immateriality' which is another word for 'spirituality.' They are not materialists. Bless your stars, they will let you have all the spirituality you wish, but they will admit no abiding principle. Instead, they invoke 'the stream-of-thought hypothesis,' i. e. a stream of thought without supposing any other agent than a succession of perishing thoughts. According to this hypothesis, each new thought takes possession of its predecessor and is taken possession of by its successor. In other words, it is 'born an owner and dies owned.' The Harvard professor introduces a simile about a long succession of herdsmen coming into possession of the same herd of cattle; which simile would seem to betray an unfamiliarity with even the laws of rhetoric. It is not a simile but a limping caricature of his still more limping hypothesis.

"What he means, is this. Suppose there were no employees at the C. B. Q. depot, and suppose every man that changed cars there were to become acquainted with two persons, namely, the preceding and the succeeding individuals who changed cars. In truth, we could say this depot was a kind of mysterious 'collective self' which preserves the 'stream of thought.' But 'collective' destroys of course the idea of abiding principle or soul. Now suppose there is a break, that the depot has no passengers for some eight hours, where is the connecting link in the 'stream?' Will the traveler who now enters the station of 'the collective self' be familiar with his predecessor who was there eight hours before? The Harvard professor, be it noted, seems to forget that out of his twenty-four-hour day he spends in dreamland about eight hours during which come no travelers, no thoughts that are 'born owners and die owned.'"

Stevenson Justified

"ALL this is very mysterious," I ventured. "But what is your doctrine regarding psychology?"

"*Longum est,*" the professor replied, "but I can give you some principles in a few words. First of all, there is a soul, and secondly, by the presence of this soul and by that only, man possesses a permanent identity, a permanent 'Ego.' The distinguished Harvard and Cornell professors reject the soul. With it goes the free-will, and, no matter how hard they fight, permanent identity as well As far as I know, the Harvard professor is a law-abiding citizen who moves in respectable society, and as to his Cornell colleague, I have heard of no misdemeanor connected with his name. But let those men practise what they teach in theory, and a few hours would find them in the hands of the police. For if a man has no soul, no free-will, and consequently no permanent identity, he is a fool to obey any law. Hence I conclude that outside their classroom these men must be big, manly, congenial Doctor Jekylls, but before entering their classroom they gulp down a potion of prejudice. Then as little hump-backed, cold-visioned, treacherous, repellant Mr. Hydes they foist their doctrine on open-minded students. Another gulp at the end of class or lecture, and they are again amiable Doctor Jekylls. Thus is Stevenson justified."

Thomas J. Martin, S.J.

NOTE AND COMMENT

Catholic Summer School of America

THE lectures of the Catholic Summer School of America, Cliff Haven, N. Y., begin July 2 and continue until September 7. The grounds will remain open until September 30. The purpose of the Summer School and its attractive opportunities for relaxation as well as social intercourse and educational improvement are thus stated in the prospectus of its twenty-sixth session:

> The Assembly, incorporated by the Board of Regents of the University of the State of New York, is instituted for the purpose of providing Catholics of the United States with the means of meeting during the summer months in a place where, amid the delights of natural beauty, the pleasures of social intercourse and the accompaniment of legitimate, healthful recreation, they may learn to know one another better, to understand their strength, to enlarge the scope of their education, and to get correct views upon the many important questions incident to Catholic life in our country.

The scope of the Catholic Summer School has won for it the warmest words of approval from ecclesiastical authorities, our Cardinals, the Apostolic Delegate and the Holy See. Beside musical features, an attractive and instructive lecture program is arranged, so that an ideal vacation is provided for American Catholics.

Sisters of Charity of Cincinnati

A CENTURY has passed since the incorporation of the Daughters of Charity in America. Among the participants in that event was Mother Margaret Cecilia George, the first superior of the Sisters of Charity of Cincinnati whose valuable history is now being published. Mother Margaret was one of Mother Seton's first novices at Emmitsburg, and remained intimately associated with her in later life. When in December, 1850, Father Etienne, Superior of the Daughters of Charity of France, brought about the affiliation of the Emmitsburg community with that in France, Mother Margaret was Superior of the Cincinnati branch. The Sisters at Emmitsburg were desirous of conforming in every respect to the ideal of the French society, but the Sisters at Cincinnati believed their own work could be more effectively carried on by maintaining unchanged all the rules, constitutions, traditions and details of costume prescribed by Mother Seton, which had all received confirmation from Archbishop Carroll. A particular point at issue was the teaching of boys, which strict conformity to the the French rule would have made impossible. This difficulty had already, in 1846, brought about the separation from Emmitsburg of the New York branch, which at present is teaching more than 42,000 children in the schools of the New York archdiocese, besides the many other admirable works undertaken by it. The American Daughters of Charity had evidently come to a parting of the ways, and each group felt bound to make its choice as the Spirit of God dictated. That His visible blessing rested upon them all is evident from the success that attended the labors of each single division, while their combined achievements fill many a glorious page in the annals of the Church and the country. Mother Margaret and her Sisters had laid their case before Archbishop Purcell, who in turn consulted with his brother-bishops. His decision was at last reached, and on February 25, 1852, after concluding the Holy Sacrifice, he gave the following confident assurance to the kneeling community of Sisters:

> My dear children: My brother-clergymen and myself, after invoking the Holy Spirit and after diligently studying the question concerning your future, have decided that it is God's will for you to remain as you are, Sisters of Charity, formed by Mother Seton and approved by his Grace, the Venerable Archbishop Carroll. I shall establish your mother house in my episcopal city, and you will be my children and I shall be your father.

A new life now opened to the Sisters who were henceforth to be left to their own resources in carrying out the determination of keeping inviolate every custom of the early community of the American Daughters of Charity. "The spirit of Mother Seton was impressed upon all and, as much as possible, she was kept a living personality by one who loved her much, Mother Margaret Cecilia George." On March 25, 1852, the little community took its vows before Archbishop Purcell, as its ecclesiastical superior. Today, after sixty-five years of splendid service, they are rapidly advancing towards the thousand mark in their membership, with more than half a hundred branch-houses, with many excellent hospitals, sanitariums, academies, orphanages and other institutions of charity, together with almost three-score parochial schools scattered throughout Ohio, Michigan, Colorado, Tennessee and New Mexico. Under their training and with their assistance the community of Sisters of Charity at Seton Hill, Greensburg, Pa., came into existence, which now in turn numbers several hundred members. So God, everywhere and in every way, prospered the noble work begun by Mother Seton, and from Mount St. Mary's of the East to Mount St. Mary's of the West, and throughout all the land, her daughters gladly pay to her their debt of gratitude in devoted lives of true Christian charity.

K. of C. Million Dollar War Camp Fund

THE Knights of Columbus have set themselves the great task of raising $1,000,000 to establish recreation centers at all the principal concentration camps of the United States troops, and to provide support for the additional volunteer chaplains who will be needed where the regular military chaplain is not a Catholic priest. The following is taken from the appeal sent out to the various councils by the Supreme Knight:

> A million men will soon be in concentration camps preparing for War. Thirty to forty per cent of this number will be men of our faith, many of them members of our Order, and all ready to give "the last full measure of devotion" to our common country. Thousands of loved ones at home will be anxiously awaiting news, and in their prayers asking protection for the husbands, sons and brothers who have offered their lives for the flag. We did something for the spiritual comfort and for the recreation of the National Guard along the Mexican border last year. The call now comes from all over the country that this work, then attempted for the first time, shall be continued and enlarged to meet present conditions. We are confronted with the proposition of opening up recreation centers at all of the principal concentration camps (at least sixteen in number), possibly also at the regular army expansion camps, and of furnishing priests (where the military chaplain is not of our faith) and their support while so engaged both here and in Europe. The centers will of course be open to all, regardless of creed or membership in our Order.

Since the Order numbers nearly 400,000 Knights, it is suggested that each Council raise a contribution equivalent to two dollars per member, and that the further amount necessary be gathered in various ways from those within or outside the Order. It is a work of great moment and the Knights will doubtless know of no such word as "failure."

Catholic Editors and the War

LIKE other Catholic editors who have been trying to deal in a spirit of perfect fairness and impartiality with all the problems involved in the great war, the editor of the *Ave Maria* finds himself charged equally with unfairness towards Germany and towards the Allies.

> The contradiction is easily explainable. A peculiarity of prejudice is that while it prevents one from seeing existing things straight, it doesn't prevent one from seeing things that have no existence at all, except in one's own imagination. No editor should be held responsible for what he didn't say, or for more than he intended saying,—for anything, in fact, but just what he said. People who have the habit of "reading between the lines," as it is called, forget that what they visualize is only a reflection of themselves, the expression of their personal thoughts, the manifestation of their private sentiments. The habit is not an excusable one except in the case of writers who express themselves badly, or who evidently conceal their meaning. Then only may we inculpably speculate as to what the meaning may be. In no case, however, can there be justification for attributing malicious motives, or for suspecting sinister intents.

It is pitiful that passion should so far sway Catholic readers as to induce them to attribute wrongful and even malevolent motives to men whose sole desire is to defend the truth and to be loyal to Church and country. Editors may fail in their high purpose, but they do not wilfully offend against truth and justice. "Let us assure our readers of all nationalities," Father Hudson is constrained to say, "that we have published nothing from malevolent motives. We have no ill will for, nor any conscious prejudice against any people on earth. Our only intention has been to uphold religion and to defend truth. And our willingness to be forgiven for unintentional offending is constant and entire." To this statement other Catholic editors cheerfully subscribe.

Luther and the Declaration of Independence

"REFORMATION and Freedom" is the newspaper heading given to an account of the Luther festivities solemnized at Rock Island by the Augustana Synod. The principal address of the occasion was delivered by Dr. Julius Lincoln, who glorified the "Reformer," proclaiming his kinship with Washington, Jefferson and the early Founders of our Republic:

> Freedom of conscience is the keynote of the Declaration of Independence. That wonderful document is an echo of the voice which spoke so plainly during the course of the Reformation. Martin Luther and Thomas Jefferson were kinsmen in their conception of certain inalienable human rights. The religious liberty which was won by the heroism of Martin Luther was a precursor to the civil liberty which, under the Great Jehovah, the Continental Congress, Washington, his compatriots of 1776, has become our heritage.
>
> The American revolution was an uprising of outraged conscience. The draft of the Constitution of the United States may be found in the writings of the reformers. Here civil and religious liberty go hand in hand.
>
> To the Protestant world of 1917 the voice of the Protestanism of 1517 is crying out aloud: Guard your liberty! Let not conscience be enslaved either by indulgence or coercion. Let it not be violated from within or without! The dangers of 1917 must be met with the heroism of 1517. It must be the same old spirit for a new age. Luther's watchword must become ours: I can do nothing contrary to conscience. That should be the glory of our jubilee, and this: I am free in Christ Jesus to do that which I believe to be right.

It would be difficult to find words that could express more perfectly the direct opposite to the truth. If ever there were two documents diametrically opposed to each other they are the American Declaration of Independence and Melanchthon's declaration of intolerance signed by Luther, prescribing the death penalty for all "blasphemers" who dare to hold that Luther's baptism and sermon are not Christian or that Luther's church is not the Church of Christ. For further incontrovertible evidence of Luther's spirit of intolerance; of his "mania for persecution," as a Protestant authority describes it; of his subjection of the consciences of the people to the tyrannical despotism of their temporal rulers whenever the latter were willing to favor his own doctrine; and even of his desire for a restoration of the institution of slavery to shackle the freemen of his own nation, we can here only refer to the Luther article in the present number, and to the articles that have appeared in the preceding numbers seven, nine and eleven of the present volume of AMERICA. The only witness whose testimony is taken is Luther himself. No fairer trial could be given him.

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Who's Who

MICHAEL WILLIAMS, contributor of "Francis Grierson" to this issue of AMERICA, was born in Halifax, Nova Scotia, 1877; came to the United States in 1896, joined the editorial staff of the Boston *Post* in 1898, and ever since has been engaged in journalistic and literary work, New York, Boston, San Francisco; contributor of fiction, essays, articles, poetry, special correspondence, to many magazines and newspapers; went to Mexico during the Huerta trouble for the International News Association; was a member of Upton Sinclair's socialistic colony at Helicon Hall, and collaborated with Upton Sinclair in writing a book on radical ideas in modern health culture; left Socialism for Catholicism in 1913, after a separation from the latter since boyhood; now lives in Carmel, Cal., where he is engaged in writing a book dealing with the history of San Francisco; also a book describing his adventures among the modern cults and radical movements, which led him back to the Church.

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Chronicle

The War.—The principal theater of fighting during the past week has been the territory about the city of Lens in northern France, where a series of gains by the British have made the German hold on the city very precarious. The attacks began southwest of the city, where the British advanced on a front of a mile and a half, on both sides of the Souchez River. Later they captured La Coulotte, south of Lens and forced the Germans to abandon a mile and three-quarters of their first line trenches. Then they took Hill 65, which is the dominating height of the same sector. Subsequent attacks drove the Germans back to the western and southern fringes of the city. The Oppy line, in the vicinity of the village of the same name, were then attacked on a front of two miles with substantial gains on half that distance. Finally the British pushed forward from the Reservoir Hill and occupied Eleu, and from La Coulotte and secured a hold on the western portion of Avion.

Bulletin, June 25, p.m.-July 2, a.m.

Fighting of great intensity has been renewed at Verdun. where the Germans took the offensive and stormed the French trenches on a mile front west of Hill 304. Part of this territory was subsequently recovered by the French. In the Trentino on the Asiago Plateau the Austrians have taken possession of the Agnello Pass. For the first time since the revolution the Russians made an attack in force along the Stripa front for the distance of eighteen and a half miles. The Germans held their ground.

The Administration Food bill, passed by the House, was referred to the Senate Agricultural Committee on June 25, and then handed over for consideration to a sub-committee. This sub-committee quickly completed its revision of the bill, modifying it in such a way as to vest in the President not only power and discretion to commandeer distilled spirits in bond, but to determine whether or not beer and wine shall be manufactured. Other changes also were made. When the revision was reported to the entire Agricultural Committee, the prohibition plan was rejected by a vote of nine to seven, and another of a more drastic form substituted, forbidding during the war the manufacture of both distilled and malt liquors but giving the President power to prohibit or not at his discretion the manufacture of wines. The section referring to wine is as follows:

The Administration Food Bill

> Provided, That whenever the President finds it necessary to conserve perishable fruits he is empowered to permit the use of such perishable fruits in the manufacture of vinous liquors, and whenever the question arises as to whether any particular fruit is perishable or non-perishable the President is authorized to determine that question and his determination shall be conclusive for the purposes of this act.

The House bill, as so revised, was reported to the Senate on June 28 and substituted for the Senate bill. Except for the section dealing with prohibition it is not now anticipated that serious opposition will be made to its passage. Indications, however, pointed to a prolonged debate on the prohibition of the manufacture of wine and beer. Accordingly President Wilson took occasion to say that in view of the vital interests involved in the immediate passage of the bill, he deemed it unwise to risk protracted debate by insisting on the provisions affecting beer and wine. Thereupon Senator Gore, the Chairman of the Senate Agricultural Committee, "at the request of higher authorities," drafted an amendment, which he proposed should be substituted for the prohibition measure reported by the Agricultural Committee. The proposed amendment reads as follows:

> Section 12. That it shall be unlawful for any person, firm or corporation to use any foods, food materials or feeds in the manufacture of distilled spirits for beverage purposes. Whenever the President shall find that limitation, regulation or prohibition of the use of foods, food materials or feeds in the production of vinous, malt or fermented liquors, or that reduction of the alcoholic content of any such liquors is essential in order to assure an adequate and continuous supply of food or feed, he is authorized from time to time to prescribe and give public notice of the extent of the limitation, regulation, prohibition or reduction so necessitated. Whenever such notice shall have been given and shall remain unrevoked, no person shall after a reasonable time, which shall be prescribed in such notice, use any foods, food materials or feeds in the production of such vinous, malt or fermented liquors except in accordance with the limitations, regulations and prohibitions prescribed in such notice, or to produce any such liquors having an alcoholic content in excess of the amount prescribed therefor in such notice.

However, as this amendment, when circulated among the Senators, received but cold approval, the Agricultural Committee took up the matter again, and as a result Senator Chamberlain drew up the following:

> Section 12. That from and after thirty days from the date of the approval of this act, no person shall use any foods, fruits, food material, or feeds in the production of distilled liquors, except for governmental, industrial, scientific, medicinal, or other non-beverage purposes. Any person who wilfully violates this section shall, upon conviction thereof, be punished by a fine not exceeding $5,000 or by imprisonment for not more than two years, or both.

At the present writing it has not been determined which substitute amendment will be presented to the Senate. Senator Gore's substitute amendment puts a ban on the manufacture of whisky, allows the making of beer and wine, and leaves it to the President to prohibit the latter, namely, beer and wine, should he deem it expedient to do so. Senator Chamberlain merely prohibits the manufacture of distilled liquors, and omits all mention of beer and wine. The extreme Prohibitionists will oppose either amendment; but it seems likely that the Chamberlain amendment, if it be proposed, will carry with it a majority of votes.

The War Revenue Bill

The Senate Financial Committee finished its revision of the War Revenue bill on June 30; it will be formally approved by the Committee on July 2, and reported to the Senate by Chairman Simmons at an early date. The sum provided for in the bill as passed by the House, which amounted to $1,800,000,000, has been reduced to $1,652,170,000; and the bill has been practically rewritten, with the elimination of many of the House taxes and the substitution of others.

The principal burden of taxation in the revised bill is to fall on incomes and excess profits, the former yielding $532,700,000, and the latter $740,000,000. Exemption from income taxes has been extended to $1,000 for single persons and $2,000 for married persons; an additional tax of two per cent on incomes up to $5,000 is to be levied, and surtaxes on incomes greater than $5,000 on a graduated scale from one per cent to thirty-three per cent. Excess profits will be taxed according to the Senate bill on a graduated scale from twelve per cent to forty per cent.

The publishers' tax section provides for a tax of five per cent on publishers' profits over $4,000, which will yield $7,500,000, and an increase of a quarter of a cent a pound in second class postage rates, which will yield $3,000,000. An increase of one cent on first class mail will yield $50,000,000. The tax on liquors will yield $155,000,000; on tobacco, $56,600,000; on freight transportation, $77,500,000; on passenger transportation, $37,500,000; on automobiles, $40,000,000; on amusement admissions, $23,000,000,.

Consumption taxes of one-half a cent a pound on sugar, two cents, on coffee, three cents, on cocoa and substitutes, and five cents on tea, will total $86,000,000. From stamp taxes $30,000,000 will be collected. Prohibitive taxes are levied on the manufacture of distilled beverages, and a tax on whiskey in bond yielding $278,000,000, taxes on other intoxicants are doubled, that on beers and wines netting $250,000,000. Taxes will also be levied, though in amounts much less than those provided in the House, on patent-medicines, perfumery, cosmetics, Pullman accommodations and soft drinks. Parcel-post packages are to be taxed one cent for each twenty-five cents paid for express transportation.

The Council of National Defense, through its medical section, has been urged to bring pressure on the Government to draft doctors on a selective conscriptive basis for work in the army, during the period of the war. It has been pointed out that the volunteer system has proved ineffective and offers little likelihood of supplying the nation's need. One hundred and forty thousand doctors are at present in the United States, but of these less than one-half are available for military purposes. The constitutionality of the legislation which it is proposed to pass has been demonstrated.

Other Items

Final reports for the registration list shows 9,659,382 names enrolled, of whom 7,347,794 are white citizens; 953,899 are colored citizens; 1,239,865 are unnaturalized foreigners from countries other than Germany; 111,823 are unnaturalized Germans; and 6,001 are Indians. The report of the Bureau of the Census, Department of Commerce, declares: "There is nothing in the returns to indicate that there has been any general attempt at evasion of registration by any important element of the population. One county in New York and three precincts in Wyoming still remain to be heard from, but otherwise the figures are complete. The President has set July 5 as the day for registration in Alaska.

The Committee of National Research Council has recommended that the minimum height requirement for service in the army and navy be reduced from five feet four inches, the present requirement, to sixty-one inches, and that the minimum weight be reduced from 128 pounds to 120 pounds. The Committee declares that variation in height is due rather to normal racial characteristics derived from descent, than to physical degeneration. It is also proposed that for the requirement which demands that condidates for service in the army and navy should be able to speak, read and write the English language, another should be substituted calling for "a fair speaking-knowledge of the English language." The number of sound teeth required in those called to military service, according to the suggestions of the committee, would also be reduced.

On June 26 the Red Cross issued the statement that the Red Cross war fund of $100,000,000 had been subscribed. Since then $14,000,000 have been added to the fund. The campaign is still in progress. More than 4,000,000 men and women subscribed to the Liberty Loan, the total amount of subscriptions reaching the

figure of $3,035,226,850. Only $2,000,000,000 of bonds will be allotted, so that the loan has been over-subscribed to the amount of $1,035,226,850. Twenty-one persons subscribed to sums of $5,000,000 and over, aggregating $188,789,900, and 3,960,000 persons to sums between $50 and $10,000.

France.—As a result of a Cabinet Meeting, M. Malvy, Minister of the Interior, has addressed to the prefects of the departments of France instructions to forbid the sale at retail of spirituous liquors testing over eighteen degrees of alcohol in cafés and saloons, except during the hours when the principal meals are served. Adult males can procure liquors during these hours, but women and minors under eighteen years of age will be unable to procure them at any time. Excluded from the scope of the regulations are beer, wines, cider, imitations of them, and all other aromatic wines and liquors, with not more than eighteen per cent of alcohol, and liquors prepared from fresh fruit with not more than twenty-three per cent of alcohol.

Drink Restrictions; Financial Measures

While these executive orders were being sent to the departments, a new Finance bill had been introduced into Parliament by the Minister of Finance, M. Joseph Thierry. If voted it will add $300,000,000 a year to the income of the country. The most radical of the features introduced into the bill is a tax upon the expenditures of individuals, which is to be collected by the merchants, who, when a sale is made, will add on behalf of the Government 5 per cent on all articles classed as indispensable and 10 per cent on luxuries. A tax of three-tenths of one per cent is proposed on all inheritances and donations exceeding in value $4,000. The special tax on war profits exceeding $100,000 will be increased to 80 per cent. Taxes on railroad transportation will be increased and transportation by water will be asked to pay a slight contribution. Admission fees will be required of visitors to museums, Government art galleries and the national palaces. The Government also proposes to place a small tax on all gas and electric light bills. An inventory of safe deposit boxes of deceased holders is also provided for in order better to verify inheritances.

Cardinal Dubois and the Dearth of Priests

On account of the general mobilization of the clergy which took place at the beginning of the war, and the recent drafting for service at the front or in the various branches of the Ambulance Corps, of those who had been left in their parishes, many localities in France, especially in the rural districts, have been left without priests. This sad condition of affairs has caused the most serious alarm. In a letter to Deputy Bignon, Mayor of Eu, and Chairman of the "Conseil général de la Seine-Inférieure," who had partially succeeded in remedying the evil in one of these parishes, his Eminence Cardinal Dubois, Archbishop of Rouen, after thanking the deputy for his efforts, calls the attention of the "Conseil général de la Seine-Inférieure" and through it, that of the authorities of the State, to certain administrative regulations and orders which grievously violate "the most sacred rights of a vast number of French Catholics."

The prelate recalls that by the first article of the "Law of Separation," all Frenchmen are guaranteed liberty of conscience and freedom of worship. It is true, adds the Cardinal, that by the second article of the same law, the Republic officially recognizes no creed or worship. But, "on the other hand, the Republic does not ignore, could not possibly ignore a religious fact. . . . The exercise and practice of religion is not in France an officially recognized service, but, no matter what may be said, it is a public one." The Cardinal then declares that the application of the recent laws with regard to the drafting of priests, has rendered practically impossible the exercise of public worship in many parishes. He then paints the spiritual destitution which is the inevitable result. In many parishes, the Sunday services have been entirely given up, catechism cannot be taught regularly, children have died unbaptized and the sick without the last Sacraments. He then pointedly asks "Where is that liberty of conscience and freedom of worship guaranteed us by law!" He acknowledges that in this supreme crisis, France needs all her children, and recalls with pride the splendid part played by the priests in the war, but he protests against the indiscriminate mobilization of the spiritual guides of the people, never needed more than they are now. But he sees no reason why, since men required at home for industrial, educational and medical purposes are not indiscriminately called to the colors, an invidious distinction should be made in case of priests. "Not one of our Allies, not one of our enemies acts in this manner. All alike know how to reconcile the exigencies of military service with the rights of conscience and freedom of worship." The Cardinal, in closing, begs M. Bignon to interest himself further in a cause which so deeply concerns the welfare of religion and the country. His noble appeal should not be unheeded.

Greece.—On June 25 it was announced from Athens that the Greek Cabinet headed by Alexander Zaimis had resigned and that King Alexander had informed M. Jonnart, the High Commissioner, representing France, Great Britain and Russia, that he would ask the former Premier, Eleutherios Venizelos, to form a new Cabinet. Two days after, the new Ministry, headed by M. Venizelos, took the oath of office at the palace and was acclaimed by the people on returning to the Government Building, where the new Premier thanked them for their support. Strong military precautions had been taken to prevent possible disorders, but they proved unnecessary. The new administration is made up as follows: Premier and Minister of War, M. Venizelos; Minister of the Interior, M. Repoulies; Minister of Justice, M. Tsirimokos; Minister of Foreign Affairs, M. Politis; Minister of Ma-

Venizelos Breaks with Central Powers

rine, Admiral Coundouriotis; Minister of Finance, M. Michsalacopoudos; Minister of Agriculture, M. Negropontes; Minister of Communications, M. Papanastasion; Minister of Education, M. Dingas; Minister of Food Supplies, M. Embirkos; Minister of Relief for Refugees, M. Simos.

On June 29 further dispatches from the Greek capital announced that the Greek Government had broken diplomatic relations with Germany, Austria-Hungary, Bulgaria and Turkey. The Government considered that a state of war existed since its advent to power. This declaration ranges on the side of the Entente fourteen nations. Twenty-one nations have broken off diplomatic relations with Berlin. Greece's act adds 3,000,000 to the 934,000,100 already arrayed against Germany, Austria-Hungary, Bulgaria and Turkey with their 163,000,000.

Russia.—The Russian situation does not appear to have changed much. The Provisional Government is working hard in an effort to improve the country's financial and economic state. A supreme council, representing all interests, is planned for the organization of national production, and united with the council, there will be a new economic committee which will try to coordinate the different State departments, and undertake economic and industrial reforms. The Provisional Government has passed laws increasing the existing progressive income-tax thirty per cent. on incomes, exceeding $200,000, and the war-tax on increment of industrial profits to sixty per cent. Bills have been drafted establishing monopolies in minerals, fuel and sugar, and for transferring all fodder supplies to the State.

Taxes and Reforms

The Congress of Workmen's and Soldiers' Delegates which has been sitting at Petrograd, voted last week by a large majority to make no separate peace with Germany. The resolution which was proposed by revolutionary Socialists and Minimalist Social Democrats ended as follows:

> The present war arose in consequence of aspirations of imperialists prevailing among the ruling classes of all countries and tending toward the usurpation of markets and submission to their economic and political influence of small and decadent nations. The war is leading to complete exhaustion of the peoples of all countries and is placing the Russian revolution on the edge of a precipice. While making millions of victims and absorbing billions of the wealth of the country it threatens to increase still more the disorder in which Russia was left by the old régime, leading to famine and turning the country from productive labor for consolidation of its newly won liberty.
>
> The Congress recognizes consequently that the struggle for more rapid ending of the war constitutes the most important problem for the revolutionary democracy—a problem imposed as much by the interests of the revolution as by the aspirations of the workers of all countries to put an end to mutual extermination and restore their fraternal union for the common struggle for complete liberation of humanity.
>
> The Congress recognizes, first, that ending the war by means of the defeat of one of the belligerents would constitute the point of departure for fresh wars, increase dissensions among the nations and lead them to complete exhaustion, famine and ruin; second, that a separate peace would strengthen one of the belligerents and give it the possibility of gaining a decisive victory over the others, would strengthen aspirations toward usurpation by the ruling classes and, while liberating Russia from the grip of worldwide imperialism, would hinder international unification of workers. Consequently the Congress categorically rejects every policy tending in fact to the conclusion of a separate peace or to its prelude, a separate armistice.

In answer to the recent resolution passed by the Congress, calling for the dissolution of the Duma, the latter body decided at a private meeting of its members that as it has been loyal to the revolution, "The Duma is of the opinion that it cannot cease to exist as an organ of national representation and will adhere to its patriotic duty of raising its voice, if necessary, to preserve the fatherland from the dangers which threaten it."

On leaving Moscow for Petrograd on June 24 Mr. Root is reported to have found the situation more encouraging. He thought the Moscow Socialists were inclined to support the Provisional Government. "I have derived much more encouragement from my observations of conditions in Moscow than I expected," said Mr. Root. "It seems clear that the men we met there and the classes they represent are patriotically devoted to the task of bringing the country through her present difficulty. I may say that I think, after visiting Moscow, that there is a fair chance of their succeeding."

Mr. Root Optimistic

The morale of the army is also said to be better. M. Kerensky, Minister of War, surrounded with cavalry two revolting divisions of sharpshooters, and forced 500 of them to surrender. At the front the soldiers' fighting spirit is reviving and fraternizing with the enemy has stopped.

Spain.—The Dato Cabinet formed on June 12 seems so far able to cope with the economic, military and foreign problems confronting it. But owing to the unrest in the country, especially in Catalonia and the Asturias, the Government on June 25 decided to suspend all constitutional guarantees. This amounts to a proclamation of martial law. The decision of the Government was reached at a special meeting of the Cabinet and immediately after the King had signed the measure it went into effect. The constitutional guarantees have been suspended several times since the outbreak of the war and were restored only recently.

Constitutional Guarantees Suspended; Submarine Regulations

On June 30 King Alfonso signed a decree by which submarines of all the belligerent powers are forbidden to navigate within Spanish territorial waters or to enter Spanish ports; all such submarines which enter the Spanish zone for whatever reason will be interned until the end of the war; the submarines of neutral nations which enter Spanish territorial waters must navigate on the surface with their colors visibly displayed.

The Y. M. C. A.'s Protestantism

EDWARD F. GARESCHÉ, S.J.

IN last week's AMERICA it was established by quotations from the official resolutions of the Y. M. C. A. at its conventions, and from statements in its Hand Book, that the Y. M. C. A. is distinctly and exclusively a Protestant organization. If any further evidence is needed it may be found in a published interview which the writer had with Mr. L. Wilbur Messer, the General Secretary of the Young Men's Christian Association in Chicago. At the outset of the conversation I asked Mr. Messer's judgment on the articles in the series which had already appeared in the *Queen's Work* and which he had read carefully.

"How did these articles impress you, Mr. Messer," said I, "from the standpoint of an official of the Y. M. C. A.?"

"Your articles were very fair and true," he replied. "You called things by their right names and made them very clear." Mr. Messer offered no criticism of the previous articles. He seemed quite satisfied with their tone and substance.

"And now," I continued, "may I ask you to give me your frank and full opinion on the questions opened up by these articles, so that I can present these questions to my readers from the standpoint of a Y. M. C. A. official?"

"I shall be very glad to do so. First of all, I wish to emphasize this fact: The Y. M. C. A. is essentially a Protestant organization. In my judgment it should remain distinctly Protestant."

"I have been assured by one officer of the organization," I replied, "that in his opinion if the Catholics made a determined and unanimous demand for active membership it would be granted them."

"I do not agree with that view," Mr. Messer answered. "So far as I am concerned I would oppose such an attempt. I think that the Y. M. C. A. should remain what it has always been, a Protestant organization."

This account of the interview with Mr. Messer was submitted to him for approval before its publication, and in approving it he further declared that he had since the interview gone over the matter of our conversation with others among the heads of the Y. M. C. A. and found them in substantial agreement with the judgments he had here expressed.

Finally, in an article published in the *Queen's Work* for March, 1915, on the status of the Catholic young men in the Y. M. C. A., a number of quotations and instances were cited from the official organ of the Young Men's Christian Association, entitled *Association Men*, which strongly confirm the assertion that the Young Men's Christian Association is primarily a religious association and that its religion is entirely of the Protestant stamp.

The foregoing facts are not set forth in a spirit of criticism of the Y. M. C. A. The officials of the Association may be given credit for the activity with which they have sought to provide for the urgent needs of young men in the way of innocent recreation, good-fellowship and education. Their secretaries are desirous of promoting the interests of young men and use the means at their disposal with method and energy. But it must be remembered that they are working in a distinctly and professedly Protestant association, pledged to the Protestant churches and committed to promote their interests, officially excluding Catholics from active membership, and classing them among the non-Christians. They are therefore not suited for the care of our Catholic recruits.

As to the action of the President in commanding the officers of the army to render the fullest practicable assistance and cooperation in the maintenance and extension of the Association, both at permanent posts and stations and in camp and the field, our attitude is likewise not one of criticism but of comment and suggestion. The President is conversant with the salient fact thus put into words by the Association Hand Book in the chapter entitled, "Loyalty to the Church." "It should be borne in mind that no young man can become an active, voting member of the Y. M. C. A. or be admitted as a delegate to the International Convention of the Association unless he is a member, in good standing, of an evangelical church." (Hand Book, page 64.) So Mr. Wilson has knowingly aided a distinctly Protestant organization. Congress has given leave to use the moneys of the United States to provide heating and lighting for its buildings. This money is raised by taxation from the public in general. We have then a very clear case of active and material support and aid of a distinctly religious and Protestant organization by the President and Congress of the United States. It is to be supposed, however, that this aid and assistance is given by the President and Congress not as to a religious organization nor in support of any particular religious creed, but in recognition of the efficiency of the Y. M. C. A. to care for the physical and social needs of our soldiers in camp.

It is clear then that in taking this action the President and Congress have shown that where an organization, whether it be distinctly and characteristically religious or not, can offer the Government a special service which the Government needs, the Government will use the services of this organization for such purposes, not in consideration of its religious character, but in consideration of the material and tangible service which the organization renders to the Government of the United States. This seems to be a fair and just principle. It is one for

which Catholics have been contending, more or less definitely, for many years.

The first provision of the First Amendment to the Constitution of the United States reads as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The decisions of the Supreme Court have declared that this provision constitutes a guarantee of religious freedom and prohibits Congress legislating in favor of any particular religion, or of taxing the people for its support. The attitude of the Government is therefore one of enforced impartiality to all religious beliefs. In the words of Mr. Jefferson, this amounts to "building a wall of separation between Church and State." If, then, the President had intended by his order, quoted in our last article, to help the Y. M. C. A. as a religious body, or if Congress had intended to allow the officers of the army to supply the Y. M. C. A. as a religious body with heat and light at the Government's expense, their action would have been contrary to the spirit of the Constitution. But since they have done this thing in consideration of the material services rendered or to be rendered by the Y. M. C. A. quite apart from its religious and Protestant character, their action has been within the powers given them by the Constitution.

The whole spirit of our Government, refusing as it does to recognize any distinction or to entertain any favoritism for any form of Christian religion over the other, would demand that the same principles under which the President and Congress have acted towards the Y. M. C. A. should be applied toward Catholic organizations which, like the Y. M. C. A., are rendering services to the Government. While the Y. M. C. A. is efficiently serving the Government in one department, hundreds of Catholic organizations conducted by the devoted Sisterhoods are capable of serving and are actually serving the Government in many different capacities, rendering to the State as tangible and as valuable service as the Y. M. C. A.

The principle contained in the President's action towards the Y. M. C. A. may, we think, be enunciated in this manner. The United States Government has the right to seek and pay for services which it needs from any source whatsoever. If it cannot obtain these services from any existing private organization it has the right to create the necessary officials to provide these services for its needs. Where, however, an organization is already in existence, thoroughly qualified to provide just the sort of service which the Government requires, then it is the part of prudence that the Government use this existing organization, independently of the circumstance that it is or is not of a religious character, and to pay that organization either in service or in money for the material and tangible service rendered the Government, always understanding, however, that the Government has no right to support or favor the existing organization as a religious institution, but only in so far as it renders the Government material service appreciable in dollars and cents.

Applying this common-sense practice to the dealings of the Government with Catholic institutions, it would seem we have the right to expect, where Catholic organizations, as in the case of the Indian schools or of Catholic associations similar to the Y. M. C. A., or in any other case, render the Government definite and material service, that the Government should help them with money and service in proportion to the value of their assistance. It would be deeply injurious to the spirit of our laws if the Government of the United States should apply one set of rules of action to a distinctly religious and Protestant organization like the Y. M. C. A. and take a different and less favorable attitude towards a Catholic or any other religious organization whatsoever.

Viewed in its ultimate significance then, the action of the President in recognizing the Y. M. C. A. for its social efficiency has a strong bearing on the rights of Catholic organizations. The United States Government may pay for needed service wherever it finds it. Why should our wealthy and generous nation accept the help of the poverty-stricken Sisterhoods in such distinctly governmental functions as education, the care of the destitute and abandoned, the maintaining of asylums for orphans and defectives, and similar national and State utilities, without at the same time making any return whatever? For this one Protestant religious association which the President has chosen to help the Government, we can point to numbers of Catholic associations, both of men and women, who are giving their services to the State. The spirit of our Constitution requires an absolutely equal administration of the revenues of the people, irrespective of religious belief. From this standpoint the action of the President in regard to the Y. M. C. A. is even more far-reaching in its consequences than at first sight appears.

What we have said about governmental help to the Y. M. C. A. applies of course only to that body's ministrations among non-Catholic soldiers. While the Government is impartial to all beliefs, it has again and again in its official action admitted the principle that distinctly religious activities in behalf of members of the Catholic Church should be conducted according to the principles and laws of the Church itself. Now the Catholic Church admits of no participation in religious services of other denominations. Hence it would be a grievous violation of the spirit of our Constitution to subsidize and assist the Y. M. C. A. to extend its religious activities to the Catholic soldiers. Happily, a recent and well-authenticated report makes it clear that the President intends no such departure from the Constitution, for, according to the press, the War Department has officially approved of the Knights of Columbus as an agency for work among Catholics, thus placing the K. C. on an equal footing with the Y. M. C. A.

Reflections on a Revival

SHANE LESLIE

THE Rev. William Sunday has passed to his temporary rest. His voice will no longer cry over the wilderness of Harlem, "Make straight the way of the Lord," with every variation of slang imaginable to an athletic mind, and we ask where are we? Whether people heard him or not, they seem to be the same old spiritual sixpences. They do not deny the sincerity or envy the business methods shown by his mission. Both leave them neither warm nor cold. But they feel the pathos of his efforts.

It seems fatuous to discuss whether slang is reverent or not in preaching. The medievals flooded the street corners with religious slang. Many a "Friar Friday" called folk to repentance with crude and bitter words that shocked as much as they melted. When slang was needed, the Church never turned an eyelash. Ecclesiastical slang, now a lingering affectation of ritualistic life, was once an art. But the holy slang of the medievals touched the sublime. When civilization was steeped in religion, slang came as a variant. When civilization is materialism, as today, there is danger that religion presented in slang may fall to its own foible.

No doubt the comic element in man almost as clearly distinguishes him from the beast as does the religious element. Laughter and religious ecstasy are somewhat akin. Physically prayer and laughter can be ridiculously alike, the opened mouth, the shaking organs of the body, the salt tears and the feeling of *katharsis* or purification in the mind. Theologically one has a high mystical value. The other has not. One cannot laugh oneself into heaven or slip under the bars by twitting St. Peter. Some of us go too far in imagining God saying: "I hate your jokes, and religious slang is an abomination unto me." Nor can we say that God has a sense of humor, but as He is omniscient He must know what a sense of humor is. Charles Kingsley thought the Creator actually had a comic sense and called attention to the crab in proof. We forbear to think whether the heavenly Hierarchy has been amused or not by the antics in the New York Tabernacle.

The Salvationists gave us what Huxley called "corybantic Christianity" and Billy Sunday has given us galvanic Christianity. It could hardly be otherwise. The time of the hallelujah maenads has passed. The Salvation Army has become respectable and slow. It bespoke a kind of spiritual drill and massage. But now there is no time for loose tweakings or for casting a net at a venture. Consummate business methods are necessary to throw up an immediate result that can be flashed in advertisement and handled by journalism. Christianity in New York lies too dead for massage and it requires galvanization. And it got it!

All that sheer business-sense could suggest was done. Busses, placards, posters, stenographers and printers did their work. A conventicle claque was provided and the converted reconverted to enthusiastic order. Thousands hit the starry trail, thousands shook a prophet's hand, thousands hoped . . . believed.

It seems too good to be true. Is Heaven as easy to get to as going to a circus and shaking hands with the entertainer? The music is cheerful, if one understands music, and the entertainer is arresting even to an old habitué of vaudeville, but somehow if one understands the difficulty of religion, it is all pathetic. Mr. Sunday has no doubts, no internal strife, no theology. The Kingdom of Heaven can be handed out like oyster-soup and for the purpose of supplying savor and condiment to the old-fashioned mush. Billy Sunday plays the part of the appetizer until the audience feels that what is only soup has got the very sparkle of champagne. In all of this some good is done to the irreligious and many folk are left happier and more comfortable in body and soul than they ever felt before. But with the orthodox, the stupid and the judicious there is left a faraway sense of pathos, pathos that in 2,000 years of Christian history we have not got further than this. For what does such a mission lead to? Can it be called a revival? Is it a fitting prelude to the apocalypse of war?

A religious revival such as took place in Wales some years ago seemed a moving of the soul. Men and women prayed in tears all night, in the lonely mountain chapels. The evangelists wrestled like some weak swimmers in their agony. There was no advertisement, no finance, no laughter. The dim cravings of the Celtic spirit seemed to be seeking some new undefined channel of religious expression in default of the old. There arose a mystic cry for God. No man knew or could explain what happened. The Welsh revival passed as mysteriously as it came. To the respectful Catholic it seemed full of hope and imbued with meaning because it was mystical. Father Benson used to say of religious outpourings that they were all to the good. They generated, he thought, a spiritual electricity which was never lost. He felt that the Evangelical movement of one generation passed into the Catholic movement of the next, and that the most wayward rivers and fantastic brooks found their way eventually to the sea. Perhaps he was right.

But as far as spasmodic galvanization goes, Billy Sunday has won a passing triumph. Energy and popular favor are a fine pair. With these hitched to a light-built creed Billy has Phoebus-like essayed to drive this chariot of righteousness across the New York sky. The Rockefeller patronage must have been a great drag. The gulf that lies between the Standard Oil and the Sermon on the Mount is one that even a tight-rope walker like Sunday did not attempt to cross. People are willing to admit that

he is not out for money and yet the rich are with him. Certain texts have to be politely left in the background. Indeed most churches have long since done the very same.

There have been no prophets in this war. If the good God sent Billy Sunday, He seems to have done so in the same lightness of heart with which America has taken Him. As this great Republic approaches her trial and agony she may or may not remember with a pathetic smile the gyrations of the strange messenger who turned spiritual somersaults by diversion, or preparation for the fast-coming apocalypse. She may think of him, simply because no other voice was raised in those latter days, and perhaps because she had deserved no other prophet. We do not mean to say that it pleased the humor of Providence to make fun of good Americans, but we feel there is a pathos of contrast in the supreme destiny America has taken upon herself and in the curious laughter-swept antics in the Tabernacle, which have preceded her entry into the war.

It is an agony to many that there has been such slight sign of the Second Coming in this time and that the schools of the Prophets seem closed. No Divine manifestation has been vouchsafed, but had He come and stood awhile at the gates of the country that calls itself "God's own," we feel that He would have wept over New York and bade the daughters of America weep for their children as He once counseled the women of Jerusalem. He would have come sadly no doubt and spoken in perfectly empty churches. His words would have been as an ointment unto burial and His voice a benediction unto pain. But He would not have availed to make New York weep. This Mr. Sunday realized, so he made New York grin and the spiritual and permanent value of his mission is exactly that of a good and cheerful grin in the face of eschatological possibilities. So we come back to the choice of laughter or of mysticism, of the human or the Divine attitude toward what is terrible in life and unknown after life. The Catholic Church has long fallen back upon mysticism. But Americans are free to mourn or grin in spirit as they approach their portion of pain and curtains of fire.

Luther and Woman

JOSEPH HUSSLEIN, S.J.

LUTHER has been acclaimed the restorer of woman's dignity. The Fathers of the Church, he tells us, had never written anything worthy of note upon the subject of matrimony. God had waited for his coming in order that marriage might be reestablished in the world before the Last Day, as it had from the first been "instituted and commanded." (Erlangen Ed., Vol. LXI, p. 178.) Catholics, we are assured, had hitherto regarded the nuptial state as "un-Christian" and entirely "dedicated to the devil." "They have made mortal sins of all the words and actions of married people, and I myself, when I was still a monk, had the same idea: that the married life was a damned state." ("*M. Lutheri Exegetica Opera Latina,*" Vol. VI, p. 283. Grisar II, p. 481, etc.)

There is one short word which adequately describes such statements as the foregoing. That here, as elsewhere when speaking of the Church, Luther should wilfully misrepresent the truth is not strange. It is the simple application of his principle that a lie must not be balked at when it serves the New Evangel: "What would it matter," he said in the famous case of the Landgrave of Hesse, "if for the sake of a greater good and of the Christian Church one were to tell a big round lie?"—"*Ein gudte stargke Lugen thet,*" in Luther's sixteenth-century German. ("*Briefwechsel,*" between Philip and Bucer, Vol. I, p. 369.)

That Luther was aware he was libeling the Church is plain from his own earlier writings, in which the Catholic attitude towards matrimony is perfectly stated. "Matrimony," he wrote in 1519, "is a Sacrament, an external, sacred sign of the most high, holy, worthy, and noble thing that ever was or ever will be, the union of the Divine and human nature in Christ." This is the exact description given by the Roman Pontiffs of the Sacrament of Matrimony as existing between the Faithful when consummated, while the Sacrament in general is described as representing the union between Christ and His Church. Luther then continues to speak of it as a "bond of fidelity," which has for "its end and principle object" to bear children who are to be "educated in the service of God." (Erlangen Ed., Vol. XXIV, 2, p. 63.) This definition of the Catholic doctrine, as it has always been held in the Church, is completed by the equally Catholic statement: "Marriage is good, virginity is better"; "*Bonum coniugium, melior virginitas.*" (Weimar Ed., Vol. VIII, p. 330.)

Luther therefore merely applied his clearly expressed principle about lying when he said that as a monk he had believed, in common with other Catholics, that all the words and actions of married people are mortal sins. No Catholic ever believed so absurd a doctrine, and nowhere is married life esteemed so highly and held to be so holy and sacred as within the Catholic Church. In rating the chastity of the virginal state as higher in excellence than matrimonial life, the Church was not belittling the latter, but was merely repeating the plain teaching of Christ and of St. Paul. But a great change had come

over Luther, and no one who discerningly follows the development of his New Evangel can say that it was a change for the better.

Marriage in the first place was robbed by him of its sacramental character, and entirely secularized. It became for him "an external bodily thing, like any other manipulation." (Erlangen Ed., Vol. XVI, p. 519.) It was to be regarded simply like eating, drinking and sleeping; whence he also concludes: "As I can eat, drink, sleep, walk, ride, trade and deal with a pagan, a Jew, a Turk and a heretic, so too I may marry and remain married with them." (*Ibid.*, Vol. LXI, p. 205.) Finally, after being robbed of all its sacredness, marriage was handed over by Luther entirely to the secular powers: "Hitherto I was foolish enough to expect more than is human from human beings, and to imagine that they could be guided by the Gospel. No, the fact shows that they despise God and would be forced by the law and the sword." ("*Briefwechsel*," Vol. VI, p. 6.) Such was the disastrous effect of his new doctrine from the very first, and such the cynicism of Luther.

Secondly, it was Luther, and not the Church, who taught that matrimony is of necessity sinful. This statement may appear startling to those who are not acquainted with the real Luther and his teachings. "The matrimonial duty," he says, "is never performed without sin." (Weimar Ed., Vol. XX, 2, p. 304.) That sin, which he holds married people must of necessity continually commit, is described by him as in its nature "differing in nothing from adultery and fornication." (*Ibid.*, Vol. VIII, p. 654.) To complete the absurdity of his doctrine, he adds that the heinous sin thus repeatedly committed by every person in the married state is overlooked by God out of pure mercy, "since it is impossible for us to avoid it, although we are obliged to refrain from it." (*Ibid.*) Could any doctrine be more unreasonable, more disgraceful, or more dishonorable to God?

In the third place, marriage is made of strict obligation by Luther. Mistaking for a universal law God's blessing, "Increase and multiply," spoken likewise over the fish and fowl which surely were not capable of receiving a Divine precept, Luther created a new commandment, thus placing himself in opposition to the words of Our Lord and of St. Paul, who, though not enjoining the state of virginity, yet highly commended it. Here then is Luther's law: "Whatever is man must have a wife." (Weimar Ed., Vol. X, 2, p. 276.) So likewise he commands every woman to have a husband. Some rare exceptions, he admits, are made by God; but these are "wonders," and no man or woman is to presume that such a miracle will be worked in his or her regard. In a letter to Archbishop Albrecht, dated June 2, 1525, he thus applies his hitherto unheard-of law:

> It is a terrible thing for a man to be found without wife at the hour of death. He must at least have the intention and resolution of entering into the married state. For what answer will he give to Almighty God when He asks of him: "I made you a man, who is not to stand alone, but is to have a wife. Where is your wife?" (De Wette, Vol. II, p. 676.)

No less terrible, however, will be the fate of the unmarried woman. "God's word and work are evident," says Luther, "that woman must be used for matrimony or for lust." (Erlangen Ed., Vol. LI, p. 6.) We forbear to give his plainer language. All single women are flatly accused by him of immorality:

> Though women-folk are ashamed to confess it, yet it is proved by Scripture and experience that there is not one among many thousands to whom God gives the grace to keep pure chastity; but a woman has no power over herself. (*Ibid.*, II, p. 535.)

Can any Protestant woman consent to the apotheosis of the shameless ex-monk who thus defames her sex and slanders her sisters who by thousands upon thousands are living pure lives in the unmarried state? Can a Protestant gentleman, once he understands Luther's infamous slander of womankind, look on such doctrine with indifference?

Much is said of the domestic felicity of Luther's household, and tender passages are quoted from his letters. But is there a Protestant woman so far lost to all sense of decency that she could sit down without shame and indignation at Luther's table and listen to his outpourings of coarse and vulgar jests at her own sex and at all that is sacred in her person, "taking a stable boy's unclean delight at rude witticisms over woman's physical differentiation from man"? Even the most foul-mouthed of Luther's contemporaries found his language too obscene. A volume could be filled with Luther's scurrilities that would be fit reading nowhere outside the bottomless pit. Yet out of the abundance of the heart the mouth speaketh.

How profound his appreciation for woman really was may be gauged from the following estimate written by him in defense of her sex:

> The body of women is not strong, and their soul is even weaker in the common run. So it is a matter of importance whether the Lord places a wild or a mild one at our side. The woman is half a child. He who takes a woman should consider himself as the guardian of a child. . . . She is likewise a freakish animal ("*ein toll Thier*"). Recognize her weakness. If she does not always walk in the straight path, guide her weakness. A woman remains a woman in eternity. (Weimar, Ed., Vol. XV, p. 420.)

His personal experience gave him little opportunity to act upon his own advice, for "Master Kate," as he called his wife, was not the "weaker vessel" so far as family authority was concerned. "If I were to woo another," he said, "I would hew me an obedient wife out of a block of stone, else I despair of the obedience of all wives." (Köstlin-Kawerau, II, p. 487.) The fact is, however, that Luther had not done the wooing, since Kate had simply offered herself indifferently to him and his friend Amsdorf. Luther took her, and we do not wish to question either his affection or his fidelity towards her. These are the least to be expected of any married

man. The religious exaltation of his ideals may be judged from the following "jocular" language which occurs in a letter to Spalatin by Luther before his own marriage. He is urging his clerical friend to marry, and says:

> But if you desire me for an example, behold I have given you a most signal one. For I have had three wives at once, and loved them so ardently that I have lost two of them, who will take other husbands. The third I scarcely hold on my left arm, and am perhaps about to lose her too ("*Briefwechsel,*" Vol. V, p. 157.)

While this is merely a sample of Luther's idea of humor, his permission given to the Landgrave of Hesse to have two wives at once is sufficiently well known. A confessed libertine, the ruler had delicately hinted at the strong support he might give to the New Evangel if the keeping of two wives were granted him, and it was therefore deemed advisable for the sake of the good cause to permit this on condition of secrecy, "for the Church is poor and miserable, small and desolate, and is indeed in want of righteous rulers (!)" (De Wette, Vol. V, p. 237.) The reason of piety is likewise alleged, for when did this ever fail even the devil himself: "If his Highness does not abstain from an impure life, which according to his own statement is impossible, it is better that he should provide for the peace and security of his conscience by an additional marriage." (*Ibid.*)

This must not, however, be regarded as an isolated case. The right of keeping several wives was openly preached by Luther. "*It is not forbidden that a man should have more than one wife. I could not forbid it today.*" (Erlangen Ed., Vol. XXXIII, p. 324.) It is true that Luther did not advise it, and that, as occasion served, he even severely reprehended it. Yet he held it to be entirely permissible before God. In the test case at Orlamünde, when his counsel was asked, he gave the same clear reply: "I confess that if a man wishes to marry several wives, I cannot forbid it, nor is it in opposition to the Holy Scriptures." "*Ego sane fateor, me non posse prohibere, si quis plures uxores velit ducere, nec repugnat sacris literis.*" (De Wette, Vol. II, p. 459.) Thus, in spite of empty remonstrances, was a complete license given for polygamy, as the Landgrave of Hesse said, to abbreviate his words: "If it is right in conscience before Almighty God, what do I care for the cursed world!"

When Luther's sanction of Philip's bigamy became public, Melanchthon was deeply chagrined, but Luther soon recovered himself, and joked about the topic, even bantering his wife upon the subject, in that ideal home, by telling her the time was coming when "A man will take several wives," to which the meek Kate replied: "The devil believe it!" Decency forbids quotation of Luther's argument. A marvelous application of supposed texts now followed: "Paul said," was Kate's rejoinder, "'Let every man have his own wife.'" To which the Doctor replied "'His own,' but not 'one only one,' that cannot be found in Paul." So, we are authentically informed, "The Doctor joked for a long time, until the Doctor's wife said: 'Before I will tolerate that, I will rather go back into the convent, and leave you and all the children alone.'" (Schlaginhaufen, "*Tischreden Luthers aus den Yahren* 1531 *und* 1532," p. 69.)

Whether or not Luther rejected this doctrine in an isolated passage towards the end of his life, is of small concern. In word and practice he had defended polygamy as entirely "Christian" and lawful before God. Mormonism is nothing more than the consistent application of his words. Polygamy is inseparably connected with the name of Luther; we cannot loathe the one and extol the other.

Adultery, with the husband's consent, is also expressly sanctioned by Luther, when no children result from the marriage. The child thus secretly begotten is to be ascribed to the legal husband. (Weimar Ed., Vol. VI, p. 558.) The keeping of a mistress, too, is strongly urged by him upon those who were bound by vow to celibacy: "Let them secretly marry their cook." (Lauterbach, "*Tagebuch,*" p. 198.) Neither before the law nor before the Church was this a marriage, and its object is clear.

The members of the Teutonic Order were expressly told by him not to seek a dispensation for marriage from the Council. "I would rather look through God's fingers and trust in His grace for him who has two or three concubines, than for him who takes a lawful wife with the consent of the Council." (Weimar Ed., Vol. XII, p. 237, etc.) And what are we to say of the brutal language regarding the wife who refuses her duty: "If the woman would not, let the maid come." The husband has only to "Let Vasthi go and take an Esther, like King Assuerus." (*Ibid.*, Vol. X, 2, p. 290.) To the wife's remonstrance he is simply to say: "Go — and run to the devil!" (*Ibid.*, III, p. 222.)

We might multiply quotations but the subject is too nauseating; it smells to heaven. Yet mention of it cannot be avoided if Luther is to be seen in his true light. Many beautiful passages can doubtless be gathered from his writings, but they are merely the remnant of his Catholic inheritance. What has here been given is Luther's own entirely, and upon this must therefore be founded his claim to a Divine mission. One-tenth of what is quoted here is sufficient to discredit him forever as a religious teacher.

An Open Letter to a Modern Artist

A. L. Holmes

SIR: You have arrived upon the earth at a fortunate moment. I will not venture to say that there have not been periods in the world's history when a more general interest was taken in art. I am inclined to think that there have been such periods. But in such periods the advantage which the artist derived from the wider dissemination of taste was in part at any rate neutralized by the unfortunate narrowness and

severity with which his work was judged. If I may put it briefly, there may have been ages when the profession of an artist was more profitable, there never can have been an age when it was easier.

Your predecessors of a ruder time used to attempt to draw certain things, to reproduce on canvas what their vision saw. The practice was for a thousand reasons worthy of a severe condemnation. It was crude, stupid, reactionary, degrading, unimaginative, bourgeois. Also, it was very difficult.

You have the good fortune to escape the "Dark Ages" that lie behind us. We need not refer to poor fellows like Raphael and Titian and Velasquez and Rembrandt. Even Whistler is out of date. We are all post-impressionists now. Whistler meant well, but he suffered from an incurable habit of producing effects that really bore some resemblances to effects that one had seen. He painted oddly, no doubt; and he had all the talents of a charlatan in addition to the genius of an artist. Still, when he painted Battersea Bridge at night, anyone who had seen Battersea Bridge at night felt a queer sensation which can only be expressed by saying, crude as it may seem, that it looked rather like it. This was the fatal error which warped his unquestionable abilities. It must have put him to a quite unnecessary amount of trouble, besides destroying his influence with a younger and more emancipated generation. Then, too, when he drew the human figure, he made it anatomically correct. This was an even graver artistic sin, but it is one into which I am happy to think you are in little danger of falling.

There are several methods open to a really advanced artist such as I conceive you to be. Here is one: I hardly venture to recommend it; though easy and I believe remunerative, it involves a certain initial expenditure on the purchase of a ruler and a pair of compasses. When once, however, this small capital has been accumulated, a number of astonishing masterpieces may be produced with great facility.

The method is as follows: Take a blank piece of paper, and then with the ruler draw a number of straight lines diagonally from right to left or left to right, across it. Then, taking your compass, describe sundry circles. These circles must on no account be completed, but must impinge on the aforesaid straight lines. Smaller circles may be made within these, provided that they are made to look odd by having a different center. When this feat of composition has been duly accomplished, proceed to put in a certain amount of criss-cross shading wherever it may occur to you to do so, always with this reservation, that it shall be entirely unmeaning.

A superficial reader might think that I am merely recommending what at school we used to call "freehand" while a coarser mind might suggest that I am merely instructing you how to imitate the design of a Turkish carpet. You, I am sure, are too cultured to entertain so unworthy a thought. Between the type of art to which I am introducing you and any form of mere decoration, there is this essential difference: that in your picture there must on no account be any balance to the design. None of the lines must go anywhere or mean anything, even to the eye. They must go elaborately and ingeniously wrong. The effect at which you must try to aim in so far as any earthly product may serve you as a model is rather that of a number of odd pieces of linoleum sewn together.

This artistic school is called, I believe, "proportionism." It is practised in particular by a certain Mr. Herbin. There is a monument in the Mall in Central Park, New York, which bears evidence of its influence.

However, as I say, I hardly venture to recommend proportionism to you. For besides the incidental expenditure on mathematical instruments, it requires a hand steady enough to hold the compasses and to keep the ruler straight. And many persons with the artistic temperament do not possess this qualification, especially late at night. To such distinguished persons I would rather suggest the artistic method of M. Picasso, of which I fear I do not know the correct name.

After a close study of one of M. Picasso's drawings, I think that I may boast that I have torn the heart out of his secret. I now give it to the world. Like most of the secrets of great men, it has about it a wonderful simplicity. It rests on nothing more recondite than the non-absorbent powers of ordinary paper. If you write your name or a statement of your religious opinions on a piece of paper, taking care that your pen is full of ink when you do so, and then instantly fold it before it has time to dry, you will find that the ink will smudge and run and produce all sorts of queer and complex patterns, particularly if you run your finger gently but firmly along the crease after folding. It used to be one of the amusements of my childhood. But M. Picasso, with the inspiration of genius, has developed the idea to extensions hitherto undreamed of. He has, as far as I can follow his method, scribbled things all over a piece of paper and then folded it in different directions, so that the ink ran across the sheet in all sorts of odd channels. By conscientiously pursuing this program he has produced something which might be mistaken for a man's house, if it were not a lady's parasol. He describes this particular drawing as a presentation of a mandolin, a wine-glass, and something else, the nature of which I forget. I take it, however, that these were the words written on the piece of paper before it was blotted.

I need not tell you that there are all sorts of variations. There is a French artist who has achieved a great reputation by painting all his interiors as though they were seen through thick fumes of nitric acid. But then you have to be able to handle a brush to some extent to produce that effect, which is always a disadvantage. I believe that there is an even more advanced fellow in Paris at the present time who makes his men out of triangles. I do not know how this is done, but it sounds

rather like the things I used to scribble in my Euclid at school. By the way, we had a beautiful way of drawing Henry VIII in fifteen straight lines, but that would hardly do. It was not advanced enough. It really looked rather like him. Then the same objection applies to the cat we used to make out of two lines and two small circles with the addition of straight lines for whiskers, and to the way of drawing Napoleon Bonaparte which I invented myself and of which I am quite obstinately proud. But let us leave on one side such follies of mere realism and return to the claims of your art.

Of course I do not want you to follow slavishly any of the great masters to whom I have alluded. Freedom, I must inform you, is the keystone of the new art. A great deal can be done by drawing quite ordinary figures and shading them wrong, drawing black transverse lines at random across the face and hands. Then there are those human figures which children draw with four dots for eyes, nose and mouth, and forks for hands. I fancy that something might be done with these if they were properly introduced to the cultured and admiring public.

Failing all these there is always the expedient of taking a pen very full of ink in one hand, bending it backwards, letting it fly sharply forward in the direction of a piece of blank paper pinned to the wall. In this way a number of spots of ink of irregular size and shape will be obtained. I can imagine an entirely new school being founded in this way.

On the matter that most immediately concerns you, I am afraid I can give you little or no information that can be of service to you. I do not know how much they pay for such things. But seeing that, at a very moderate estimate, some half-dozen specimens of the newest art could easily be produced in half an hour, the gross receipts ought to be at least equal to the wages of a skilled engineer. And the work is very much less trying.

Francis Grierson

MICHAEL WILLIAMS

IT will be welcome news to those who appreciate the importance of literature to learn that Francis Grierson has decided to stay in the United States and that he is now contemplating a book to be issued at the close of the war which will be more definitely connected with American life than any of his books since "The Valley of Shadows." The latter book dealt with conditions in this country prior to and during the Civil War, but the new book will deal with later developments of the national life and characteristics.

The recent announcement of Francis Grierson's conversion to the Church will be of additional interest to all Catholics who are aware of the enormous influence wielded by this modern master of stylistic prose, who, although he has been until of late years known only by a few, is now emerging from this limited circle of appreciation into wide and ever-increasing popular attention.

The personality of this artist so fundamentally colors his work, explaining his tendencies and certain of its peculiarities, that it will be well to set forth a few of the main facts concerning him before discussing the work itself.

His life has been a continuous romance. "He is one of the most mysterious personalities now before the lettered public," as Arnold Bennett recently wrote concerning him. "His life has been quite special in its inclusiveness. Not every one can talk of Abraham Lincoln in Illinois, and Stéphane Mallarmé and the elder Dumas in Paris with equal sympathy and knowledge." Perhaps no writer is more personal or more designedly so, yet without being obtrusive, still less morbidly objective. He is even less prone to obvious objectification of his own experiences; indeed at times nothing can be more tantalizing than his reticence. For he is continually opening vistas toward experiences which we would delight to know more about. His is not the egotism, or morbid frankness of a Rousseau, a Tolstoy, an Amiel, or a Bernard Shaw. In other words, neither a morbid habit of introspection, nor ethical nor sociological motives impel him to make use of his own experiences, impressions, and ways of thinking, in his work. He is always the artist. His extraordinarily varied and exceptional life, however, is his main subject-matter, his material. What he himself has seen, felt, known, divined or conjectured, and not what others have told him, or what he has read in books, supplies him with themes and subjects. But he does not dissect his life like a surgeon, or a scientific psychologist or a moralist; he shapes it in varied forms of artistic beauty. To those merely curious in the matter of biographical facts and material adventures, he has little to give; but for those happily constituted persons who delight in the results wrought through the marvelous and perhaps unfathomable alchemy of artistic genius, whereby the experiences and impressions, and imaginings, and innate temperamental qualities of a human being in his progress through life are transmuted into shapes of beauty—for these people of true culture, who are so rapidly increasing in America, and without whom the creative artist labors in vain—no modern author is a more fascinating study than Francis Grierson.

Born in England some sixty years ago, he came to America with his parents before the Civil War, and lived on the Illinois prairie and later in Alton and in St. Louis. He knew intimately the conditions and the people of Lincoln's country, and came under the spell of the greatest American. He heard the decisive debate in Alton between Lincoln and Douglas. He walked by the bier of the martyr. The influences of that epochal period left ineffaceable and profound impressions on him, which nearly half a century later inspired and guided the composition of "The Valley of Shadows." While yet a youth he went to Europe to cultivate a musical talent that made him renowned as a prodigy. Alexandre Dumas, the elder, whom he met in Paris, predicted that his unusual gifts would open all doors before him, and so it was. He lived a cosmopolitan life for the next forty years in all the capitals of Europe, and everywhere became the associate of artists of all kinds, and thinkers, and the leaders of the worlds of science, philosophy and society.

Not until he had lived a long life of a kind, perhaps unique in the fashion in which it brought opportunities for contact with those inner circles of men and women who really shape the world, did he come before the world with writings of his own. In 1899 he issued a privately printed little book of essays and aphorisms in the French language, entitled *"La Révolte Idéaliste,"* published in Paris. It was not placed on sale, nor advertised; nor was it reviewed in the journals, so little was its author publicly known at that time. Nevertheless, within a few weeks of its publication, scores of letters from leading French poets and thinkers and artists of all kinds and degrees of opinions, Academicians, anti-Academicians, Imperialists, Republicans, members of the old Catholic aristocracy, and young Socialists, poured in.

Writers and thinkers of such diverse types as Jules Claretie, Sully Prudhomme, Maurice Maeterlinck, the Duc d'Aumale,

Jules Simon, Stéphane Mallarmé, hastened to recognize the value of the new force thus expressed. Italy and Spain responded to its influence. It touched the very well-springs of art and culture, little as the general public was aware of what was taking place. The time was ripe, however, for what Francis Grierson had to say. It was the dawn of the new age. Everywhere there was a surging of spiritual revolt against the deadening reign of the ultra-materialistic era of so-called "naturalism," and "scientific documentarianism" in art, of which Zola was the great protagonist. This movement had accomplished its work of correcting the extravagances of the morbid and ill-balanced romanticism that culminated in the 30's, and now in turn it was passing away before the tide of the spiritual renaissance.

This stroke, which produced such fundamentally important results in the Latin countries, was followed by the appearance of his first English book, "Modern Mysticism." Widely known as the French essays had made their author among the first-class intellects of Continental Europe, in England he was quite unknown as a writer. In England, too, as in Europe, materialism was rampant; although there also the Celtic revival, and other spiritual manifestations were making head. In 1901 appeared the second book of English essays, "The Celtic Temperament," which confirmed the first impression. It was now apparent that a new literary force of the first magnitude was affecting English art and thought at their sources. The younger generation was especially responsive. The innate, temperamental zest and youthfulness of Francis Grierson, and his faith in true progress, were duly prized. This deep freshness and youthfulness are remarkable when the writer's years and experience are taken into account; for how often do we not see writers become the victims of life, and not life's masters; how often do they not become utterly bored, jaded, cynical and disappointed and succumb to a pessimism which this new age cannot possibly accept. We can no longer be deceived either by credulous, self-hypnotizing ultra "optimists," or by crabbed, pathological "pessimists," with all their conflicting systems and "isms." No part of Francis Grierson's message—if one may use the word "message," that somewhat smacks of cant, in speaking of an artist so free from all traces of dogmatism and cant—is more welcome to the readers of today than his injunctions to disregard the tribe of Ism-ites.

For eight years after the appearance of "The Celtic Temperament" Mr. Grierson devoted himself to the composition of his next and greatest work, "The Valley of Shadows." It seems to me that this book is now effecting the same kind of influence in America that his other works produced in Europe. It would be a dubious compliment to an artist so quintessentially cosmopolitan to "claim him," as the phrase runs, as an American writer; nevertheless, his most plastic and impressionable period was passed in America at an epochal time and place, and his greatest work, "The Valley of Shadows," is a truly American book.

"The Valley of Shadows" is not a novel; but it exerts all the interest of moving incident, poetical atmosphere, and vital character-portraiture of the novel when at its best and highest development. It deals with the scenes and recollections of the author's early life in Illinois and Missouri. "A cosmopolitan life in the different capitals of Europe during a period of forty years has not sufficed to alienate the romance and memory of those wonderful times," he writes in his preface.

> In looking back I have come to the conclusion that the power displayed by the most influential preachers and politicians of the *ante-bellum* days in Illinois was a power emanating from the spiritual side of life, and I have done my best to depict the "silences" that belonged to the prairies, for out of those silences came the voices of preacher and prophet and a host of workers and heroes in the great War of Secession. . . . Swiftly and silently came the mighty influences. Thousands labored on in silence; thousands were acting under an imperative, spiritual impulse without knowing it; the whole country round about Springfield was being illuminated by the genius of one man, whose influence penetrated all hearts, creeds, parties and institutions.

Perhaps only creative artists can appreciate the magnitude and difficulty of the task Francis Grierson set for himself. To make audible the voices of silence! To embody the impalpable yet fundamental forces emanating from "the spiritual side of life!" For, just in proportion to the profundity of impressions does the difficulty of adequately portraying such impressions become. But although perhaps only poets may realize the hardness and arduousness of the solid, prolonged creative labors necessary to write a book like this, its splendid success is of a nature to appeal to and impress itself indelibly upon all readers who possess a spark of spiritual sensitiveness. Not bookish culture, but the true culture which even unlettered persons may have, the true culture which is that inherent quality of responsiveness to beautiful things, is the key that unlocks the abiding charm of "The Valley of Shadows." The book is as simple as the prairie land that inspired it, and it is brooded over, and interpenetrated, as the primitive prairies were, by the same charm, "created by beauty instead of awe"; and from its pages issue the voices of the mighty silences that saved the new world from destruction and laid anew the foundations of its national existence."

At a time like the present when there is such a restless stirring of all the hidden forces of life, expressing themselves in literature and in all the forms of art with great power, and in many cases with deplorable perversions of this power, it is a goodly thing to be able to chronicle the fact that a writer of such intensely artistic quality as Francis Grierson, one with such a unique order of experience, and one who has been accepted by the most cultured circles of the age, has turned explicitly toward that fixed point which modern society must possess if it is to save itself from whirling apart, namely, religion, the Church.

No book will be more eagerly awaited by those who are aware of its author's ability than the new book which will express Francis Grierson's appreciation of the power of the Catholic religion to influence American life for its betterment.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

The Irish Question

To the Editor of AMERICA:

"The Irish question" is not merely a racial interrogation, it is the voice of humanity crying down the ages, since the dawn of intelligence in man. It asks freedom for the individual to express himself in his own way. It demands for the small nation the right to exist of itself, for itself, and by itself. The Irish question is not to be dismissed by a lampoon nor answered with a machine-gun. Both ways have been tried with a like measure of success. Love of freedom is personified in this ancient race, which from the beginning of civilized history has occupied the little island, the outmost sentinel of the western world. The cry of the brotherhood of man has penetrated even to the frozen steppes of Siberia, and yet Great Britain seems to be deaf to that cry as far as Ireland is concerned. It does not realize that humanity speaks through the medium of the Irish people. The Irishman, demanding his rights, is still merely an obnoxious neighbor who insists on living in the humble hut which has sheltered his family for generations, and stubbornly refuses to tear it down.

England's Government is utterly unable to change her viewpoint. "Humanity," "the rights of small nations," "liberty of conscience," these phrases she tosses off with no apparent con-

sciousness that any one will ever call her to task for not applying them to her treatment of Ireland. When pinned down to a definite reply, her naïve answer is that on account of Ireland's location she *needs* her. This seems to be England's unanswerable argument in defense of her violation of those laws of equity which she claims all civilized people should help her to uphold.

For 700 years the Irish have endured every sorrow that has ever fallen to the lot of a people: poverty, disease, famine, exile, religious persecution, and brutal ridicule. Their sons have been banished or conscripted, their daughters driven into menial service. The very names of their much-loved patron Saints have become synonymous with subjection and servitude.

Does it not argue for something fine and lasting in a people that they could come through this ordeal with an unsullied self-respect and a nature free from bitterness? That hope which never leaves the Irish heart is a spiritual uplift which banishes despair and preserves sanity. Ireland has a nation-wide poverty but not a national pessimism.

The Irish of today know that in Easter week, 1916, a little band of martyrs played a losing part, but in dying they stripped England bare of all pretenses before the eyes of the whole world. They were willing to die. They knew it was necessary in order to advertise the great cause of "Ireland's freedom" by setting up "a republic for six days." They died not for Ireland alone, but for the right of all small nations to exist. Irish loyalty to the ideal of freedom is not a stubborn determination of the will. It is something bigger, it is of the quality of the spirit. It is as much a part of the Irish as their ready wit and their whimsical humor. They are faithful to it because, being Irish, they cannot be otherwise than faithful to it. I contend that the answer to the Irish question is to be found in the heart of humanity itself. Has the individual, however humble, the right to stand forth a free man, or shall his liberty be curtailed by the material strength of his neighbors?

Brooklyn. MARY GENEVIEVE MANAHAN.

Catholic Sisterhoods and the Red Cross

To the Editor of AMERICA:

Two rumors on the relations of the Red Cross to our Catholic Sisters are receiving a wide circulation. The first is that Catholic Sisters, if accepted as Red Cross nurses, must wear civilian garb. The second, for which I believe Mrs. Bellamy Storer is responsible, is that "The regulations of the Medical Board of the Red Cross, which monopolizes all service for army and navy hospital attendance, make it impossible for any Religious Orders to become Red Cross nurses." Will you kindly tell me if these rumors have any basis in fact?

Chicago. J. W.

[According to responsible officials of the American Red Cross, these rumors are without foundation. On June 8 Mr. Festus J. Wade, a prominent St. Louis Catholic, President of the Mercantile Trust Company of that city, wrote to Mr. H. P. Davison, Chairman of the Red Cross War Council, that

> A rumor has gained some credence here that in the event that any of the Sisters of the Catholic Church might enlist for Red Cross work, they would be required to remove their habit and wear civilian clothes.

On June 11 Chairman Davison answered:

> I know of nothing that would justify a regulation to the effect that a Sister of the Catholic Church would be required to remove her habit and wear civilian clothes if participating in Red Cross work. Whatever the call, there is none commanding more respect. I am sure the rumor you heard is unjustified. It certainly is so far as the Red Cross is concerned.

On June 19 Mr. J. R. Walsh, Chairman of the Civic Committee of the Marquette Club, New York, wrote Chairman Davison:

> It has been stated that the Red Cross has made regulations which exclude the service of American nuns, notwithstanding their splendid service in the Civil War, and the recognition given their work by all fair-minded and public-spirited Americans since that time.

Mr. Davison at once replied by telegram:

> The stories in circulation of religious distinction and discrimination on the part of the Red Cross are malicious falsehoods whose source and purpose I cannot surmise. No regulations which would exclude the splendid work of the Orders of the Roman Catholic Church have been proposed or considered in the Red Cross councils, *nor would they be considered*. I am familiar with the records of the Catholic Sisterhoods in other wars. I have seen their work in this terrible conflict, especially in France, and *my attitude is one of unqualified admiration*. The American Red Cross will welcome and prize their service in the work it has undertaken.

On June 20 Father Blakely, of the AMERICA staff, submitted the matter to Hon. William H. Taft, Chairman of the Red Cross Central Committee, and to Miss Mabel Boardman, of the American Red Cross. Mr. Taft referred the letter to Colonel J. R. Kean, Medical Corps, U. S. A., Director-General of the Department of Military Relief. Colonel Kean's report is appended below. Miss Boardman answered, under date of June 20:

> I am sure there is some misunderstanding. We have a large number of Catholic nurses in the Red Cross, and there is no discrimination at all against them. The only thing we require is that *the nurses should be graduates of a recognised training school for nurses*, and among our nurses are many graduates of training schools connected with Catholic hospitals. The army and navy require that *all nurses should be graduates of hospitals giving two or three years' training*, and this is required of the Red Cross nurses who form the Army and Navy Reserve. I hope this satisfactorily explains the situation.

Under date of June 25 Colonel Kean wrote Father Blakely:

> I have received from Hon. William H. Taft, Chairman, Central Committee, your letter of June 20. I have seen Mrs. Storer's statement, which is doubtless due to a misunderstanding of the regulations for the Nursing Service. It is entirely possible for the nursing Sisters of the Catholic Church to be used in Red Cross hospitals, *and wear their own garb*. It has always been done in the past, and will, I imagine, always be done in the future. When they cannot follow the regulations for the Red Cross enrolments, it may be convenient to give them a separate enrolment, but it is certain *the Red Cross will not fail to make use of so valuable a supply of experienced and disciplined nurses.*
>
> In military service it may be necessary to make different arrangements for the services of the Sisters of the nursing Orders, so as to give them responsibility for certain hospitals, but this could be arranged. In the navy, I have been informed, arrangements have already been made for the use of one hospital where the nurses are members of a Catholic Order and their pupils.

On June 22, Chairman Davison telegraphed Mr. Wade:

> As I have previously stated to you and to many others, stories that the Red Cross has issued an order requiring the Sisters of Charity to discard their robes, and other rumors of like character, alleging religious discrimination, are absolutely without foundation. Please give my telegram denying these unjust and malicious reports the widest circulation. Officials of the Red Cross have been in conference with the superiors and representatives of the Catholic Sisterhoods, and have agreed on a basis of cordial work and cooperation. We welcome and shall highly prize their services.

Finally, on June 27, Mr. Eliot Wadsworth, Acting Chairman of the American Red Cross, addressed the following letter to Cardinal Gibbons:

> The question of the attitude of the American Red Cross toward utilizing the services of nursing Sisterhoods has been raised several times lately. It might almost appear from the form of some of these questions that a rumor was being deliberately circulated that the American Red Cross was in

an unfavorable attitude toward allowing the Sisterhoods to assist in the care of wounded soldiers and sailors. During the Spanish-American war a number of members of Sisterhoods wore their garb while serving as nurses in military hospitals in Florida and elsewhere. Such a service is provided for by the rules governing the nursing service of the Red Cross.

Rule nine, of the duties of committees on nursing service of the American Red Cross, adopted nearly eight years ago, recites it is the duty of the committee to keep on file lists of Sisterhoods and other Orders, and women volunteers available for Red Cross relief work involving the care of the sick and wounded, either in time of war or calamity.

It seems advisable to state unequivocally to you at this time that members of the nursing Sisterhoods may wear their official dress while serving as nurses under the Red Cross, and that the Red Cross has no desire in any way to debar the Sisters on account of their dress, or on any other account, from serving their country as all other nurses will desire to do.

From these communications, signed by responsible officials, it is clear that the Red Cross not only denies any discrimination against our Sisters, but "will welcome and prize their services." —Ed. AMERICA.]

Archbishop Prendergast and Liberty Bonds

To the Editor of AMERICA:

In your issue of June 9, under the caption "Catholic Prelates and the Liberty Loan," in the "Home News" of the Chronicle, Cardinal Gibbons, Cardinal Farley and Archbishop Mundelein were mentioned as urging subscription to Liberty bonds. On May 22 the Philadelphia *Inquirer* carried on the front page a display story, which the Associated Press obtained, of Archbishop Prendergast's support of the loan. The *Inquirer* said in part:

> The Archbishop's attitude was made known by H. Wilson Moorehouse, of the Federal Reserve Bank Committee. "It will be the first time, I am informed," said Mr. Moorhouse, "that the Catholic Church has done anything of the kind. The fact that the Archbishop of Philadelphia has given us this assurance of course is significant of the attitude of the Church throughout the country, as I understand it." His Grace said last night that funds available from time to time would be devoted if necessary to subscription to the Liberty Loan. This patriotic measure of the Archbishop to invest in Liberty bonds was no surprise, as in a recent pastoral to the clergy and laity of the diocese after war had been proclaimed, he said in substance: "May we in this and all emergencies prove ourselves ever ready at the call of country to pledge our lives, our fortunes and our honor."

It would appear, therefore, that the first prelate, so far as Philadelphia was informed, to urge the purchase of bonds was Archbishop Prendergast.

Philadelphia. J. M. L.

"No Priests in the Trenches!"

To the Editor of AMERICA:

The excellent letter, "No Priests in the Trenches," which appeared in the issue of AMERICA for June 30, should perhaps have stressed this important point: Our Catholic colleges are now sending to France large hospital units for service among French soldiers. As a consequence of this act of charity, French priests may be changed from the hospitals to the trenches by the infidel Government which has done all in its power to destroy the priesthood in France. By all means let the slogan be "No Priests in the Trenches!" But above all let us see to it that our charity, the charity of Catholic Americans, does not make it possible for blatant infidels, who would faint at the smell of powder, to wreck religion in fair France by killing off the priests, an object dear to their sordid hearts. Who will represent the matter to the proper authorities?

New York. FRANCIS RUSH.

Cannibalism Among Snakes

To the Editor of AMERICA:

In the interesting letter, signed W. H. McClellan, S.J., in AMERICA for June 16 attention is called to a misstatement of mine regarding cannibalism in snakes. I must confess to a humiliating astonishment at myself for making the error, unintentional though it was. In explanation I would say that the error was not due to a "hasty inference," but wholly to an inadvertent misappropriation of the word "snake." In the sentence "Cannibalism is widespread in the animal world, and the male, be he mammal, bird, snake, fish, etc.," I was enumerating a few of the classes of animals of which some members manifest paternal cannibalism and used "snake" to represent the class "reptiles," which includes the orders of lizards, crocodiles, and turtles, besides snakes. And it was the crocodiles and turtles among reptiles that I had in mind when speaking of paternal cannibalism. But of course "snake" is not crocodile, nor lizard, nor turtle, and hence the word "snake" is inappropriate even in a general sense and I had no business to use it thus liberally. At the time of writing I had "reptile" in mind, but used "snake" instead. For of reptiles the turtles and crocodiles evince frequent paternal cannibalism. As for lizards and snakes, a few rare cases of cannibalism are recorded for the former, but I have no knowledge of paternal cannibalism for either from authors or from personal experience. So much for the correction, which I make gladly. I am grateful for having my attention called to the matter.

Incidentally, I would take exception to Father McClellan's teleological point that because of the low productivity among snakes nature would not expose the few young to the additional menace of a cannibalistic parent. As a matter of fact, the anomaly exists that where productivity is lowest and parental care is in compensation more highly developed, paternal cannibalism is often most pronounced. The most gruesome accounts of paternal cannibalism deal with mammals and birds where the number of young is usually less than six, as for instance some members of the cat tribe and certain water-fowl. In general the axiom, "Productivity offsets destructibility," holds true, but that does not justify the inference that a parallel decrease in destructibility accompanies a decrease in production of young. Animal males are opportunists and, although improbable according to available data, it would not be impossible that a snake should eat its young.

Columbia, Mo. R. A. MUTTKOWSKI.

The Crossed Knife and Fork

To the Editor of AMERICA:

At lunch the other day I "sharped" it a little, I fear, by telling a very genial, zealous Anglican, "St. Andrew was current long before Anglicanism came into existence." He had just explained the custom of the *parallel* knife and fork after meals as "an innovation of Puritanism against Anglicanism," which was wont to place knife and fork in the shape of St. Andrew's Cross; and I felt slightly averse to the calm implication that St. Andrew is an official crucifer of distinctly Anglican circumscription! Besides, I know the crossed knife and fork at the end of a meal to be of taprooted custom among rustic Pennsylvania Germans, Protestants included, who never so much as dreamed of Anglicanism. If so, the custom presumably belonged to the common medieval Church, or to its more conservative sequels in Protestant circles in or out of Great Britain. At all hazards, there is no Anglican patent on St. Andrew, for I most humbly make bold to invoke him, on particular occasions, as well for myself as in behalf of certain Anglican friends not yet aware of *ubi Petrus, ibi Ecclesia,* St. Andrew included.

Savannah. WILLIAM PRICE.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Constitutions and Executives

THE spectacle of Mr. Carranza of Mexico in the rôle of a benevolent friend of the poor is truly diverting. As such he has been accepted by a number of American reviews and newspapers, noted for their uplifting tendencies, rather than for a sense of humor. Mexico's new Constitution contains some regulations, excellent in themselves, to improve the status of the laborer, by limiting the hours of work and establishing a minimum wage, and by laying down the conditions under which women and children may be employed. The criticism might be advanced that a constitution ought to be a set of fundamental principles, rather than a code of laws, but that may be set aside for the moment. What is of present interest is the question: "Will this new Constitution remain on paper, or will it really effect the reforms which, in theory at least, it contemplates?"

There was never a law that enforced itself, or a constitution that was self-explanatory. However wisely-planned, laws and constitutions remain dead letters, in the absence of an honest executive and a strong judiciary. In Mexico the judiciary seems to have fallen into a state of coma, while as to the ultimate purposes of Mexico's Chief Executive nothing much need be said. Time has made it fairly plain that wisdom and self-abnegation are not Mr. Carranza's main assets. The whole situation was summed up excellently by George Patullo in a recent number of the *Saturday Evening Post:*

> He [Carranza] and his followers are surely sour on religion. They go out of their way to jab it. . . . There is much good in the Constitution, but a deal of hostility to aliens, and clap-trap and trickery. The sad feature of it is, that the good will be a dead letter, but all the mischief will be worked overtime.

To state why "the mischief will be worked overtime," Mr. Patullo would probably regard as expatiating on the obvious. Without honest executives, any constitution may easily become an instrument of tyranny. Someone has said that Mexico's new Constitution means, first of all, "Mexico for the Mexicans." It seems something very near to calumny, to identify the Mexican people with the horde of bandits, who for the last few years have made Mexico an open house for blood and plunder.

Apostles of Democracy

JUST before election time, the friends of democracy are as good as they can be. For the rest of the year, their goodness is largely quiescent, for the victor is worthy of his spoils, and time in which to enjoy them.

In the city of New York, a community with interests more extensive than the interests of the majority of American States, a valiant committee of 250 small "d" democrats, have solemnly and publicly pledged their allegiance to the common people. The chief exponent of this venerable political clap-trap is a multi-millionaire, a director in thirty banks and corporations, most of them well lubricated with Standard Oil. The combined assets of these excessively democratic corporations total $2,000,000,000. Other signatories to this new declaration of the rights of man, are personal representatives of that well-known democratic organization, the Standard Oil Co., and of those at least equally democratic and benevolent institutions, the New York Central and Interborough Railways. Others, again, are the loyal defenders of expert "wire-tappers" and other some, to complete this democratic litany, are patrons of the universally discredited "baby farm," for abandoned or dependent children.

Happy, indeed, are the proletariat, in these mighty friends who, for the furtherance of the common welfare and with no eye on possible personal advantage, volunteer to perpetuate, under the guidance of a foundation, the present disgraceful condition of the city of New York. Yet, such is human perversity, it has been suggested by the trend of recent events, that there may be circumstances in which the happiness of the common people might be carried to a point higher than any contemplated by these 250 lower-case democrats. For instance, New York might be made reasonably safe against the murderer and the pander. Since January 1, 1916, 320 murders have disgraced New York. Since January 1, 1917, and by the time these lines are in print, the number will be greater, over 700 girls and young women have disappeared in New York. Many of the murder-victims were children. Of eighty-seven murder cases, the police know absolutely nothing. Nor can their records throw much light on the question, as to how many of the 700 young women who disappeared were ever found. One was found recently, not by the police, however, but by a woman-lawyer, and, as would appear, in spite of the police. Incidentally, she was

found four months after she had been murdered, and three months and three weeks after the case had been "closed" by the police.

No doubt there are many guardians of the peace in New York, who can distinguish a hawk from a handsaw, but they are so occupied with social reform in its larger aspects, that they have little time for the investigation of such peccadillos as murder and rapine. They must study the principles of physics involved in tapping wires, a process in which they are egregiously stupid. They must act as the vile bodies of pathological experiment, as well as tramp from shop to shop, busy as a housewife on a bargain day, to ascertain the selling price of potatoes and corn meal. They must light streetlamps, and watch that these beacons of the night do their full duty. They must go to school for lectures on their 728 rules and regulations. They must count the passengers in the "L's" and subways. None of them has the gift of bilocation; wherefore crime thrives in New York.

The upshot of this riot of social democracy is that the police are forced to follow, almost to the letter, Dogberry's instruction to George Seacoal on the disposition of "all vagrom men." The apostles of democracy now seeking to perpetuate the reign of misrule will have it so.

Inconsistent Vegetarians

"SHOULD Candidates for Heaven Eat Flesh?" is the heading of a circular that a knot of vegetarians in this country are now distributing. The attention of "all thoughtful flesh-eaters" is called to some "fearful" lines entitled "The Song of the Slaughterman," and the leaflet closes with the following "prayer" composed by an Oriental bearing the sonorous name of "Labhshankar Laxmidas."

> I pray that all thoughtful flesh-eaters who believe that the *merciful go to Heaven,* and that *the cruel go to Hell,* may kindly realize the various *diabolical* cruelties *inseparably* connected with flesh-eating,—also the miserable condition of poor butchers who are obliged to *kill, kill, kill* thousands of poor, *life-loving* animals,—and may become vegetarians for the welfare of their own souls as well as those of others.
>
> *Deliver me from blood-guiltiness, O God.*

As the present world-war with its dreadful carnage is putting a violent end to the lives of millions of human beings, this seems of all times the least seasonable for propagating mawkish twaddle about the so-called "rights of animals." Moreover there are some old-fashioned folk who think that prayers for the conversion of those merciless flesh-eaters and wretched butchers could without serious loss be delayed till peace returns. All the belligerents, however, will doubtless welcome the fanatical vegetarian's assistance in persuading the people contentedly to do without their daily chop or steak.

Many stupid Occidentals will also wonder why Mr. Labhshankar Laxmidas's compassion goes out only to the "poor life-loving animals" and does not include the vegetables and flowers as well. For scientists of his type assure us that the mute, undemonstrative vegetables are quite as fond of life as we are ourselves, and time out of mind poets have melodiously maintained that flowers not only enjoy the air they breathe, but are pathetically sensitive to coldness and unkindness. What then shall be said of the zealous vegetarian who spares the frisking lambkin indeed, but most heartlessly and inconsistently devours raw the weeping onion or savagely makes a salad out of the protesting nasturtium?

The Church and Protestant Marriage

A GROSS misrepresentation of Catholic doctrine is being circulated by the Concordia Publishing House of St. Louis, in a pamphlet entitled "Trial and Self-Conviction," by A. L. Graebner. On page thirteen, the author says: "He [Pope Leo XIII] tells *every* Protestant married woman into her face that she is not really and truly a married woman at all, but a vile concubine, that consequently the babe at her breast is not a legitimate child begotten and born in true wedlock, but a miserable bastard." [Italics inserted].

This statement is absolutely false. Neither Pope Leo XIII nor the Church ever said anything of the kind. The doctrine of the Church, as is easily verifiable by any one who will take the trouble to consult the "Catholic Encyclopedia," is and has been that marriage between baptized Protestants, if there is no diriment impediment, is not only a valid contract of a very sacred kind, but is at the same time possessed of a Sacramental character which elevates it to a supernatural plane and gives it the power to confer Divine grace. The only exception created by the "*Tametsi*" decree, abrogated nine years ago, applied to cases of such rare occurrence as to be practically negligible, so far as Protestants were concerned. This exception obtained in parishes entirely Catholic in which the decree on clandestinity had been proclaimed and in which Protestants settled after its promulgation. This condition of affairs never existed in any part of the United States.

Pope Leo XIII explicitly teaches, in words which the author of the pamphlet himself quotes, that the marriage of baptized Protestants is not only true matrimony, but a Sacrament. "It is, beyond dispute," so speaks the Sovereign Pontiff in the Encylical beginning "*Arcanum,*" "that in Christian Marriage the contract cannot be separated from the Sacrament, and therefore no true and legitimate contract can exist unless it is in the Sacrament itself. . . . Hence it is plain that among Christians rightful marriage is in and by itself a Sacrament." A glance at any book on theology would have shown the author who quotes the passage, that Christian Marriage means marriage between two baptized persons, and that it is not restricted, as he supposes, to marriage between Catholics. Where he got his information that Christian Marriage means marriage between two Catholics it is

impossible to conjecture. Is crass ignorance or downright malice responsible for his perversion of the saintly Pontiff's clear doctrine? One hesitates to say.

Even though the calumniator disdained to look up Catholic theology, he must have remembered, if he had any knowledge of history, how Pius VII braved the anger of the Emperor Napoleon, and refused to sanction the dissolution of the marriage of the Emperor's younger brother Jerome with Miss Patterson of Baltimore, who was undoubtedly a Protestant. The Pope declared that he could not say Miss Patterson was not a lawful wife, without being "guilty before the tribunal of God and before the whole Church, of most grievously abusing Our sacred ministry." The truth of the matter is that the Church assigns to marriage between Protestants a far higher dignity, a stricter indissolubility, and a more elevated sanctity than is attributed to it by Protestants themselves.

One Triumph of Catholic Schools

IN these days of bustle and confusion when the lowering war cloud has obscured intellects and unleashed tongues, it is consoling to note that graduates and students of Catholic colleges see their duty clearly and are keen to do it. The reason for this vision and promptness of execution is not far to seek: it lies in the fact that our schools have done their duty by the country. They have held up before eager eyes the best American ideals and have exhorted the young men to cherish them as a precious heritage. As events proved, the lesson went home. The first call to war was answered by thousands of our stalwart youths who are eager to show their devotion to the country by giving their lives to it. College halls were literally emptied; where there had been hundreds of students one day, there remained but a corporal's guard the next day. All this is good, both for the colleges and for the United States, for the former because it vindicates them before the very eyes of a numerous, if blatant, set of revilers, for the latter because in the words of a distinguished general, the boys from Catholic schools can be turned into soldiers second to those who come forth from West Point. There are many lessons to be drawn from all this, but the most important of these is that wherever God is the head of the school, there the interests of the country are safe.

Headline English

ONE of the speakers at the conference on the value of classical studies held at Princeton last month sorrowfully remarked that nowadays the literary taste of the American people is being formed by the writers of our newspapers' headlines. The observation was a just one. For the majority of the busy men and women in this country limit their reading, to a large extent, to the headlines and the "lead" of the reporter's "story." Consequently the "cultural value" of the course they follow is not very great. Moreover, as the editors of our daily papers are largely responsible for whatever "higher education" grammar-school graduates receive, the strong influence exerted on young minds by the constant perusal of headline English should cause lovers of the "old ways" deep concern. For the language of modern headlines has certain characteristics that are unmistakable. It aims to seize instantly the reader's attention, to interest or startle him, and to give in the briefest possible form the substance of the news. Consequently but little discrimination is shown in the use of words, so-called "synonyms" multiply, "snappy" neologisms are are in high favor and syncopation and ellipsis are so ruthlessly employed that a headline's meaning is often a real puzzle. Indeed, the wording of a caption is determined, likely as not, by the compositor's clamor for a shorter line.

It is against the low literary and educational ideals of those who promote the use of headline English, and those who are content to admire it, that Professor Paul Shorey of Chicago University is directing his attacks in the *Atlantic Monthly*. In the current number he again protests against "The Assault on Humanism" that is being made by Mr. Flexner and President Eliot. The issue at stake, as he shows:

> Is the survival or the total suppression, in the comparatively small class of educated leaders who graduate from high schools and colleges, of the very conception of linguistic, literary, and critical discipline; of culture, taste, and standards; of the historic sense itself; of some trained faculty of appreciation and enjoyment of our rich heritage from the civilized past; of some counterbalancing familiarity with the actual evolution of the human man, to soften the rigidities of physical science, and to check and control by the touchstones of humor and commonsense the a priori deductions of pseudo-science from conjectural reconstructions of the evolution of the physical and animal man. . . .
>
> From their [the anti-classicists'] own point of view it is natural that they should deprecate with sullen jealousy the inoculation of the adolescent mind with standards and tastes that would render it immune to what one of them has commended in print as the "science" of Elsie Clews Parsons. The purpose, or, at any rate, the tendency of their policies is to stamp out and eradicate these things and inculcate exclusively their own tastes and ideals by controlling American education with the political efficiency of Prussian autocracy and in the fanatical intolerance of the French anti-clericalists. Greek and Latin have become mere symbols and pretexts. They are as contemptuous of Dante, Shakespeare, Milton, Racine, Burke, John Stuart Mill, Tennyson, Alexander Hamilton, or Lowell, as of Homer, Sophocles, Virgil, or Horace. They will wipe the slate clean of everything that antedates Darwin's "Descent of Man," Mr. Wells's "Research Magnificent," and the familiar pathos of James Whitcomb Riley's vernacular verse.

The contrast between the classicists and the promoters of the "new ways" in education has hardly been better put than that. Unless we would have all our young people grow up admirers and users of headline English, with all that such a habit connotes and implies, we must stand by the classics, for they have formed the greatest minds the world has seen, and centuries of fruitful use have proved their value.

Literature

THE SCIENCE OF ETHICS

A KNOWLEDGE of ethics is of immense importance to every man. Other sciences are honorable, lucrative or entertaining, as the case may be; but whether a man shall have an acquaintance with them, except in that measure which a liberal education demands, is a matter of personal preference. They are needful for the race in general that it may attain to that mastery of nature which is fitting in the lord of creation. If man, taken specifically, is to be the high priest of the world, gathering up the dumb worship of inanimate creatures and making them minister to the glory of the Most High, some men must make research into the secrets of the universe; subject the elements, with their actions and reactions, to patient investigation; tabulate and coordinate their laws, harness their forces, and compel them to subserve the interests of humanity. But no man in particular need do this, in order to attain the perfection ordained for him by a beneficent Providence. He can reap where he has not sown, he can profit by the labors of others. He can cross the sea in safety without bothering about compass or sextant, he can procure a habitable dwelling without any knowledge of mechanics. Unless his tastes lead in that direction, he will do better to leave to those who like it the pursuit and application of scientific knowledge, and engage his attention on other things not connected with the laws of matter.

There is, however, a science with which it is imperative that at least every educated man should be acquainted, and that science is the science of ethics. For every educated man should be able to grapple with the various moral problems which beset him individually, and feel assured of a satisfactory solution. Others may give advice, but the final direction of his acts, as human acts, so that they shall be in conformity with his dignity as man, rests ultimately with the individual himself. Where the moral life is concerned he and he alone must take control, he cannot delegate his work to others. Therefore if he would voyage without shipwreck into eternity, he cannot, at his peril, let ethics and ethical values remain an uncharted sea.

Moreover, as an educated man among his fellows, he will have to form his own opinion on current topics of interest and importance. He cannot safely trust his conscience to the pontiffs who fill the editorial chairs of newspapers and magazines. For whether fitted or not, these gentlemen, in spite of their shifting views, are the formulators of popular standards even on moral subjects. Those who are untrained in intellect may not be able to challenge the rectitude of the pronouncements of the press, but the educated man should be qualified to do so; it would be a shame for him and a derogation to his manhood, to take his attitude towards moral questions ready-made from irresponsible writers whose sole recommendation is their place on an editorial staff or a certain shallow cleverness or verbal dexterity. The educated man should fortify himself, therefore, with his own definite system of ethics, so as to be able, when occasion requires, to arrive at safe and independent judgments.

Revelation, it is true, and especially Christianity, has given a dogmatic concreteness to correct principles of action; so that those who are deeply imbued with the lessons of the Bible have a very practical and sure guide. But it is not always realized that the Christian dispensation, in part at least, is a reaffirmation of the moral principles which are demonstrable by reason alone. The Commandents, for instance, almost in their entirety, are more explicit restatements of the mandates of the natural law. It is a matter for gratitude that the tablets of the law, promulgated from Mt. Sinai, should have given an expression to the postulates of rational conduct in a form far surpassing in their compendious clearness anything previously known; but a man who by training and circumstance finds himself either able or obliged to form his own moral judgments, will not rest content with the mere precepts, negative or positive, but will wish to understand their inner reasons and their ethical foundations, and will strive to grasp the full code of principles that open the way to a better appreciation and a clearer solution of the many problems which did not exist in the days when the Bible was in the making, but which are constantly vexing present-day conditions.

At all times in the world's history men have been interested in the question of right and wrong, and a glance at the literature of the subject shows how large a portion of human energy has been devoted to its discussion. But as ethics has a very intimate relation with the several branches of philosophy, the view writers have taken of good and evil has been determined largely by their interpretation of the fundamental facts which lie at the base of all human existence. According to the attitude they have taken regarding the existence of God and the nature and destiny of the soul, they have laid down widely divergent theories of moral conduct. Naturally, therefore, there is a Catholic system of ethics. Not that the normal channel of the deductions of ethics is Revelation, but because there is a distinct system of Catholic philosophy, and a distinctly Catholic answer to the riddle of the universe, based entirely on data supplied by right reason as distinguished from perverted reason. Revelation acts as a negative norm to the moral philosopher, in that it warns him not to lay down principles that are contrary to revealed truth, for truth cannot contradict truth; it also points the way to legitimate conclusions and acts as a stimulus to find in reason the principles enunciated by faith; but its direction begins and ends with its influence as a corrective and a spur.

In other languages than English satisfactory treatises on ethics have long been available, in Latin especially there has been extended treatment both of the general aspect of the subject and its application to particular phases of human rights and duties. In the vernacular also there have been many intensive studies of special questions or special portions of the matter, and compendious text-books covering the whole field. But up to the present a complete, thorough and exhaustive development in English of the whole content of man's relations to God, to himself and to his fellow-men has been a desideratum.

This long-felt need has now been adequately and satisfactorily supplied by the Rev. Dr. Michael Cronin, the Professor of Ethics and Politics in University College, Dublin. How painstaking have been his efforts to make his "Science of Ethics" (Benziger) an accurate expression of Catholic principles is evidenced by the fact that no less than ten years elapsed between the appearance of the first and second volumes. Together they cover about 1,500 pages which leave little to be desired, and form what is undoubtedly the best complete work in English on the subject. It is a pleasure to recommend it enthusiastically. For although it makes no pretense at giving the final answer to every problem, it does provide such an answer for the problems whose solutions have been finally fixed, and as for the others it suggests solutions which always challenge attention. That the author does not shrink from meeting the questions of the day is clear from the fact that he deals with such topics as reprisals, air-raids, the use of poisonous gases, the sinking of passenger ships, rebellion, treaty obligations, the foundations of international law, strikes, the relations of labor and capitalism, referendum and initiative, and others of similar acute and immediate interest. It is safe to say that few subjects of current moral problems need remain altogether unsolved when this work is within reach, and that the opinion of its learned and scholarly author will have to be reckoned with in future discussions of ethics.

J. HARDING FISHER, S.J.

REVIEWS

The Work of St. Optatus, Bishop of Milevis, Against the Donatists. With an Appendix. Translated into English, with Notes, Critical, Explanatory, Theological and Historical. By the Rev. O. R VASSALL-PHILLIPS, B.A., Balliol College, Oxford. Priest of the Congregation of the Most Holy Redeemer. New York: Longmans, Green & Co. $4.00.

The commonplace tribute paid by book-reviewers to their author that the public owes him a debt of gratitude for his work, is in the present case not only pardonable, but absolutely necessary. Father Vassall-Phillips is the first to have translated into English the treatise of St. Optatus against the Donatists. For the happy inspiration which led him to do so, for the scholarship and accuracy with which the translation is marked, every student of ecclesiastical history and of the Fathers becomes his debtor. With the exception of a French translation which appeared in 1564, it is extremely improbable, as the editor and translator himself remarks, if the treatise of the great Bishop of Milevis has ever appeared in any language but Latin.

While the masterpiece of Optatus is indispensable for the study of the Donatist error, it is peculiarly suited to the religious conditions of our times, and thus becomes a seasonable bit of modern and practical apologetics. Optatus is the historian of the origins of Donatism, the author informs us, but he is also the first Father to give us in a sustained and methodical form the argument from the Catholic side, not only against heresy or false doctrine, but against schism or separation from the Church. Optatus wrote his book as an answer to Parmenian, the Donatist Bishop of Carthage, and he himself tells us that he composed the work after the death of Julian, A. D. 363. In the revised edition given us by Optatus, there are seven books. The more interesting and vital chapters perhaps are the first, in which he describes the growth of the Donatist schism; the second, that asks: Which is the one true Church and where is it found? and the fifth, in which he shows the validity of baptism even when conferred by sinners. Here we find in the Fathers for the first time perhaps the statement of the doctrine that the grace of the Sacraments is derived *ex opere operato*, that is, from their own intrinsic efficacy and power as derived from the merits of Christ, independently of the worthiness of the minister. But every chapter of this masterpiece brings out some point of Catholic doctrine and always with clearness and power.

J. C. R.

The Holy Scriptures According to the Masoretic Text. Philadelphia: The Jewish Publication Society of America. $1.00.

Catholic scholars welcome this new English translation of the Hebrew Bible. It is not the work of one man, as were the versions of the Jews Leeser, in America, Benisch and Michael Friedländer, in England. Foremost scholars of Israel have been at work on this new Jewish English Bible since 1892. The work proceeded slowly, until its reorganization in 1908 under the auspices of the Jewish Publication Society of America; and was then completed in seven years. The results are issued as the joint contribution of a board of seven. This board included Drs. Solomon Schechter, Cyrus Adler, and Max L. Margolis, the last being editor-in-chief, and preparing the manuscript for consideration at the various board meetings.

The order of the books of the Bible is naturally that of Jewish tradition; and the translation is colored by the Synagogue's accepted interpretations. Baer's text is followed; and where he fails, Ginsburg supplies. The English runs along with smoothness and with dignity, though some phrases sound a little harsh. Jacob's poetic farewell to his children begins:

> "Come, all ye sons of Jacob, and give ear;
> Give ear to Israel, your father."

The new Jewish version has: "*Assemble yourselves,* and hear, ye sons of Jacob!" Messianic passages are not translated to a Catholic's liking. In the same farewell of Jacob, for example, occurs the prophecy:

> The sceptre shall not pass from Judah,
> Nor the ruler's staff from between his feet,
> Till that *he* come whose it is,
> And *his* be the obedience of the folk.

The Jewish translators render the third clause: "As long as men come to Shiloh." So, too, Isaias ix: 5-9 is translated in a manner to apply to Israel, and not to a personal Messias. Later volumes, to be issued by the Jewish Publication Society, will give what reasons impelled the translators, in these Messianic prophecies, to depart from the Hellenistic Jewish tradition of the Septuagint. And although Catholic scholars cannot admit of such departures, they will be interested in an authoritative statement of the Jewish reasons therefor. W. F. D.

The Soul of Ulster. By ERNEST W. HAMILTON. New York: E. P. Dutton & Co. $1.00.

In this book of 188 pages the author, a one-time member of Parliament from North Tyrone, essays to portray for non-Ulster readers the spirit behind Orange Ulster's apparently implacable hostility towards any measure of self-government for Ireland. If Mr. Hamilton, as seen in his book, be typical of the Anti-Home Rule Ulsterman, then indeed the book is a revelation of "The Soul of Ulster," but in a sense undreamed of by the author. For a more one-sided book it would be hard to imagine; there is scarcely a page that does not require correction. Mr. Hamilton is a master of the art of confusing issues; while his grasp of logic is of the loosest. He exhibits undisguised and bitter contempt for the mass of the Irish people, and for all the history of Ireland not made by his own partisans. He quotes abundantly, but is willing to trust and quote any authority if sufficiently unfavorable to those he opposes. Apparently the Native Celtic Irish have no patriotism, no generous impulses, no lofty enthusiasms in any respect, even their clamor for Home Rule and their opposition to England being artificially aroused by priests or politicians and always for "sordid" motives.

His knowledge of facts or care in relating them may be gauged from the marvelous statement that the English originally came into Ireland in the rôle of benefactors at the request of Dermott McMurrough "to aid in expelling the Danes," then overrunning the land. For the author is quite oblivious of the fact that the Danes had been completely accounted for by the Great Brian more than a century and a half before! If on similar points not obscured by party passion he can write so untrammeled by facts, we may expect to find the "Massacre of 1641" handled as it is in the extremest spirit of fanaticism unrelieved by any acquaintance even with Protestant modern research. The sad rebellion of '98 is treated in the same bigoted way and Cromwell's hideous record is, of course, completely whitewashed. On the other hand there is no hint of Penal Laws, of persecution of the Irish Catholics, of Orange outrages, etc. Indeed one would never dream from Mr. Hamilton's history that the native Irish ever had a grievance.

The picture of the inevitable fate of Protestants under Home Rule, as painted by the author, is no doubt one devoutly believed in by uneducated Orangemen, but can men apparently intelligent and educated as is Mr. Hamilton, really accept it for a moment? Have they not before them the spectacle of an Ireland where the only evidence of religious rancor is in the "Orange North," and where the utmost harmony prevails wherever Catholics are in the lead? One has only to compare the treatment of the Protestant minority, one-fifth, of Dublin with that of the similar Catholic minority, one-fifth, in Belfast, and see the immense proportion, almost one-half, of lucrative elective offices filled by the Protestant minority in the Catholic city and the beggarly number, about one-fourteenth, of offices, and the meanest ones at that, allotted to Catholics in the Protestant stronghold. More-

over the enviable position of the Protestants whether in business or politics in southern and western Ireland, where they are the merest handful, is sufficient evidence as to what may be expected under Home Rule. Yet the extraordinary juggling and distorting of facts indulged in by the author will deceive the inexperienced American reader who has only Mr. Hamilton to guide him. The whole book is a striking illustration of what Home Rulers in Ireland have to contend with. If the apparently educated upper class of their opponents can hold such views, what must be the opinions of the rank and file of Orangemen?

J. F. X. M.

The Russian Revolution. By ISAAC DON LEVINE. With Portraits. New York: Harper & Bros. $1.00.

The Russians: an Interpretation. By RICHARDSON WRIGHT. New York: Frederick A. Stokes. $1.50.

The first of these books, despite its too sanguine expectations for the near future of Russia, has its value as an explanation of the underlying root-causes of the revolution, and its vivid portrayal of the dying struggle of a tottering dynasty. The main proximate factor which at length swiftly and quietly brought about the sudden fall of Nicholas and his government, may be found, according to the author, in the social awakening of the masses. This great social wave, which swept the country during the war, was due in great part to the Unions of Zemstvos and Towns which by their voluntary cooperation with the army put to shame the inactivity of the Government and gained the soldier's friendship and confidence. The soldier and his family befriended on all sides by these Unions began to mistrust the Government officials, who by their blunders evinced incompetency and even treachery. The detailed account of the activities of these Unions help to make the book interesting. Another good feature of the book is its brief portrayal of the individuals who standing behind the throne helped in its downfall. The author, however, seems to place too much confidence in the ability of those now in control to guide the country over the stormy sea which must be sailed.

"The Russians: an Interpretation" treats of the Russ from quite a different angle. This volume though quite pretentious in its title gives in a condensed form a substantial view of the Russian people. It cannot help but rearrange our misconceived ideas of the Russ, as regards his temperament, ideals, customs, religion, and skill in the arts and sciences. Considering our present relation with Russia and our possible commercial relations after the war, the book is of manifest value to Americans, as it endeavors to throw light on the Russian business man and his business methods. The historical outline of the nation's growth and the chapters on Russian literature, music and painting, though by necessity brief and incomplete, give the reader a fair estimate of Russia's intellectual power and artistic taste. The author's intimate acquaintance with the people of whom he writes makes the book at once both interesting and persuasive.

F. E. L.

Poems. By RALPH HODGSON. New York: The Macmillan Company. $0.75.

The poems in this little volume number only twenty-five, but all are of beaten, burnished gold. Without question, the young author is an artist of rare power and feeling, as can be proved by quoting almost any of his lyrical treasures, from the opening poem, beginning "The Gipsy Girl" with

> ". . . The den of wild things in
> The darkness of her eyes!"

till these two stanzas near the volume's end on "The Swallow":

> The morning that my baby came
> They found a baby swallow dead,
> And saw a something, hard to name,
> Flit moth-like over baby's bed.
>
> My joy, my flower, my baby dear
> Sleeps on my bosom well, but Oh!
> If in the autumn of the year
> When swallows gather round and go—

Mr. Hodgson's mystical poem beginning, "He came and took me by the hand," and his "Stupidity Street" have already been quoted in these columns, and those who catch the exquisite melody and vivid beauty of:

> Oh, had our simple Eve
> Seen through the make-believe!
> Had she but known the
> Pretender he was!
> Out of the boughs he came,
> Whispering still her name,
> Tumbling in twenty rings
> Into the grass.
>
> Here was the strangest pair
> In the world anywhere,
> Eve in the bells and grass
> Kneeling, and he
> Telling his story low. . . .
> Singing birds saw them go
> Down the dark path to
> The Blasphemous Tree.

will be unhappy till they have read the rest of the poem. "Ghoul Care" is a good prescription for "the blues" and "The Bull" and "The Royal Mails" are two longer poems that are rich in the author's remarkable felicities of word-painting and rhythm. But there is nothing finer in the book than some of the lines in "The Song of Honor." For example:

> The song of kings of kingdoms when
> They rise above their fortune Men,
> And crown themselves anew—
>
> The song of courage, heart and will
> And gladness in a fight,
> Of men who face a hopeless hill
> With sparking and delight,
> The bells and bells of song that ring
> Round banners of a cause or king
> From armies bleeding white . . .
>
> And song of fighters stern as they
> At odds with fortune night and day,
> Crammed up in cities grim and grey
> As thick as bees in hives,
> Hosannas of a lowly throng
> Who sing unconscious of their song,
> Whose lips are in their lives—

In Mr. Hodgson's "Poems" can be discerned the work of a sweet-voiced, pure-hearted singer whose lyrics will live.

W. D.

The History and Practice of Psychanalysis. By POUL BJERRE, M.D. Translated by ELIZABETH N. BARROW. $3.00; **Contributions to Psycho-Analysis.** By S. FERENCZI, M.D. Translated by ERNEST JONES, M.D. Boston: Richard G. Badger. $3.00.

In an elder day, before an unfeeling Government rudely interfered, that benevolent institution of the Southland, the Louisiana Lottery, was alternately the hope and the despair of the newly-liberated colored gentleman. As a lottery is designed on the canny principle that the promoters ultimately win, purely human efforts to "beat the game" are fated to a collapse, delayed, perhaps, but inevitable. In consequence, our true, but usually unacknowledged, brother was wont to seek aid at fonts fondly deemed rich in preternatural wisdom. One of these fonts was the left hind-leg of a jackrabbit, graveyard-ensnared in the dark of the moon; a split potato was another, while hoodoo-bags, witch-locks, and similar trinkets were in high favor with

those of the race who, with some show of reason, might be called the *illuminati.* In general use, however, was a paper-backed volume entitled "Aunt Dinah's Dream-Book." By comparing his dreams with the interpretations suggested in this prophetic tome the blameless Ethiopian was encouraged to believe that he could lure the winning numbers from the dark depths of his unconscious self, thereby securing untold opulence for his house and unto all his progeny.

"Aunt Dinah's Dream-Book" reappears in productions of the type here noted, but not reviewed. The psychologist may find them interesting as examples of aberration, but as contributions to science neither can be taken seriously. Ferenczi, formerly a pupil and now a colleague of Freud, represents, possibly, the high point of credulity to which delusion can attain. Bjerre, who once sat at the feet of the same master, finally revolted against the extreme sex-obsessions of the school, to replace them by obsessions scarcely less objectionable. What is worth while in psychanalysis, "a method of using the memory to discover the hidden factors of conduct," has been pointed out more than once in these pages. In the hands of investigators, devoid of fanaticism, it may yet develop into a valuable instrument of mental reconstruction. Under the control of the Ferenczi school it has already been made, as Bjerre charges and Ferenczi admits, an incentive to shocking immorality.

P. L. B.

The Will to Freedom; or, the Gospel of Nietzsche and the Gospel of Christ. By JOHN NEVILLE FIGGIS, D. D. New York: Charles Scribner's Sons. $1.25.

These are the Bross Lectures for 1915, and volume 8 of the Bross Library. As the motto of the Bross Foundation is "*Emitte lucem tuam et veritatem tuam,*" it is a little surprising that Nietzsche is the subject of the lectures. Nietzsche is pitch dark in his absence of light; and, as for the truth of the Gospel of Christ, it is not even counterfeited in the so-called gospel of Nietzsche. Moreover, we are surprised that, although Dr. Figgis does not accept the Nietzschian "Will to Power," he shows a sympathy with its author that is on a par with an American patriot's sympathy with Benedict Arnold or a Christian's attempt to veneer the deed of Judas Iscariot. The defense is that Nietzsche has an influence. What influence? Certainly not among those who accept the Divinity of Christ and the moral law! At most among those who hate the Christ and all He did and taught.

Nietzsche set himself head on in collision with Christianity. He writes in "Antichrist," "The Christian Church is to me the greatest of all imaginable corruptions. . . . The Christian Church has left nothing untouched with its depravity, it has made a worthlessness out of every value, a lie out of every truth, a baseness of soul out of every straightforwardness." In his hatred for Christ, he out-Voltaires Voltaire; and ends his "*Ecce Homo*" with the French atheist's infamous "*Ecrasez l'infâme!*" Starting with the anti-intellectual movement, he ran the gamut of romanticism, was captivated by the sentimentalism and pessimism of Schopenhauer, hailed Wagner as a neo-pagan in music, and saw a few things in the present order that warranted hope. In the end, there was nothing to approve, nothing save Nietzsche! "I am not a man, I am dynamite," he says in "*Ecce Homo.*" So wrapped up in self-sufficiency is the "Overman," in his "Will to Power," that he makes Zarathustra ask: "If there be a God, how could I bear not to be one? Therefore there is no God." Only one explanation can be given, in charity and sympathy, when a Christian reads the ravings, railings, rantings of this bumptious Overman against everything and everybody else "Human, All Too Human"; and that explanation, not admitted by Dr. Figgis, is the disease which sent Nietzsche to an insane asylum before he was forty-five years of age.

W. F. D.

BOOKS AND AUTHORS

Mr. Frank H. Spearman, the well-known novelist, remarks in an excellent paper on "The Mixed-Marriage Problem" in the *Catholic Mind* for July 8: "I have become convinced that mixed marriages for our young people are, for the greater part, wholly unnecessary, and that many of them now take place solely because of the lack of a little reasonable effort on the part of those directly and indirectly concerned." He goes on to indicate what measures in his opinion should be taken to lessen the number of such marriages. Mr. R. A. Muttkowski then proposes his "Remedy for Mixed Marriages." Father Dwight points out their perils, and Mr. Cecil Chesterton tells how he found "The Church Always Right." Those who have been following the "let-them-get-acquainted" discussion in our Correspondence department will be interested in this number of the *Catholic Mind.*

May's six most popular novels, according to the *Bookman,* were these: "Mr. Britling Sees It Through," Wells; "The Light in the Clearing," Bacheller; "The Hundredth Chance," Dell; "The Road to Understanding," Porter; "His Family," Poole, and "In the Wilderness," Hichens. All have been noticed in AMERICA.—"The Man in Evening Clothes" (Putnam, $1.50) is the story of a wretch who trades on his position in society and on the vanity of his woman friends to indulge a mania for stealing precious stones. As his successful thieving may lead silly readers to steal too, books of this kind are pernicious.

A third and revised edition of Father Noll's popular book, "The Fairest Argument" (*Our Sunday Visitor,* Huntington, Indiana), containing 400 pages of condensed information and argument on all important points of Catholic doctrine and apologetics, is sold at the very low price of twenty-five cents in paper or seventy-five cents in cloth binding. It is called "The Fairest Argument" because out of the mouths of non-Catholic witnesses it answers calumnies against the Church, her teaching, her clergy and her laity. Father Noll's own explanations, introducing the various chapters, are lucid and practical. Their purpose is to supply the precise information needed to meet the objections that are uppermost in the minds of non-Catholics at the present day. Such questions as the marks of the Church, her devotions, her Sacraments, the Sisterhoods, the supposed "Jesuit oath," the Bible, the Reformation, Catholic culture, and the loyalty of Catholics to their country, are among the topics treated. The book will be of great value to the priest, the public speaker, and to the Faithful in general. Catholics will find in it the answer to many of the misstatements they are called upon to refute in their daily life among non-Catholics.

A second and enlarged edition has appeared of "The Inward Gospel" (Longmans, $1.25), by Father Walter Diver Strappini, S.J., the contents of which are described as "familiar discourses originally addressed to some who follow the rules of St. Ignatius." "Charity Well Disciplined," "The Gift of Sickness," "The Grain That Dies," "A Working Partnership," "The Hand of God," and "Priesthood and Sacrifice" are particularly good chapters, and the asceticism taught in all the discourses is thoroughly workable and Ignatian.——As Canon Maguire says, in his new "Life of St. Adamnan" (Gill), it is a refreshing change to turn aside from the horrors of war and glance back 900 years at the success a great Irish ecclesiastic and statesman had in suppressing forever the barbarous methods of warfare pursued by our not-long-converted ancestors. That man was Adamnan, who to general readers, is best known as St. Columba's Boswell. But this little book will help them to appreciate the other phases of Adamnan's energetic and holy career; his apostolic missions, his literary works and his achievements in sociological undertakings.

The July *Catholic World* is rich in literary and critical papers. George Nauman Shuster writes on "Our Poets in the Streets," Brother Leo, F.S.C. tells "How Dryden Became a Catholic," and Francis O'Neill, O. P., contributes a sketch of "Stoddard, Psalmist of the South Seas." Cecil Chesterton examines "The Art of Controversy," as practised by Macaulay, Huxley and Newman, and shows that the Cardinal was not only a tactician but a strategist. Dr. Kerby's paper on "Theories of Compensation," and Dr. O'Hara's on "Organizing the Country for War," are timely, and in "Ireland Again" Shane Leslie admits that England and Ireland "are today more estranged than at any time since the Union," but he finds "in Archbishop Walsh's exulting and pulverizing phrase, 'Us Irish Bishops, Catholic and Protestant!'" a pledge of the internal harmony that may soon be Erin's.

The July *Queen's Work* announces the result of the Marian poetry contest which began a year ago. Out of the 300 poems submitted forty-two were considered good enough to pass on to the five judges of the contest, and their combined votes gave both first and second place to Mr. Joyce Kilmer. The winning sonnet is called "The Annunciation" and runs thus:

"Hail Mary, full of grace," the Angel saith.
  Our Lady bows her head, and is ashamed;
  She has a Bridegroom who may not be named,
Her mortal flesh bears Him who conquers death.
Now in the dust her spirit groveleth;
  Too bright a Sun before her eyes has flamed,
  Too fair a herald joy too high proclaimed,
And human lips have trembled in God's breath.

O Mother-Maid, thou art ashamed to cover
  With thy white self, whereon no stain can be,
Thy God, who came from heaven to be thy Lover,
  Thy God who came from heaven to dwell in thee.
About thy head celestial legions hover,
  Chanting the praise of thy humility.

The *Queen's Work* is now starting another Marian-verse competition, and it is suggested that some incident in the Blessed Virgin's life, or some story about her should form the subject-matter of the poems submitted, which must not be more than thirty lines long. A short-story contest is also announced, the "anonymous" competitors of which should keep their manuscripts down to 5,000 words.

"Women and Work" (Appleton, $1.50), by Helen M. Bennett, is a discussion of the problems which face the college-educated woman in the business and commercial world. The writer has had considerable experience in dealing with the question owing to the position she holds as manager of the Chicago Collegiate Bureau of Occupations. In many cases she gives good and practical advice and those who have to deal with the many-sided problems of which the book treats, will find it useful and suggestive. There are chapters on "College Training and Working Efficiency," on the "Psychology of the Girl as Related to Her Occupation," on the "Philosophic Temperament" and the "Scientific Temperament." These are undoubtedly to be taken into consideration and the author is justified in treating them fully. But there is a factor in the efficiency of the college-trained woman which does much to insure the highest grade, even of economic and social efficiency, namely, a virtuous and religious character. Of that little or nothing is said. Yet it cannot be neglected. Religious principles firmly held and consistently acted up to are one of the very strongest assets of the man or woman who wishes to become an energizing force in society.

The following stanzas on "Christ and the Pagan," by Father Tabb, are among the best of the selections in "The Oxford Book of English Mystical Verse":

I had no God but these,
The sacerdotal Trees,
And they uplifted me.
"I hung upon a Tree."

The sun and moon I saw,
And reverential awe
Subdued me day and night.
"I am the perfect Light."

Within a lifeless Stone—
All other gods unknown—
I sought Divinity.
"The Corner-Stone am I."

For sacrificial feast,
I slaughtered man and beast,
Red recompense to gain.
"So I, a Lamb, was slain.

"Yea; such My hungering Grace
That wheresoe'er My face
Is hidden, none may grope
Beyond eternal Hope."

BOOKS RECEIVED

Richard G. Badger, Boston:
Mental Antidotes for Many Ills. By George R. Wood. $1.00.
Benziger Brothers, New York:
Names That Live in Catholic Hearts. By Anna T. Sadlier. $0.50.
Boni & Liveright, Inc., New York:
A Miracle of St. Antony. By Maurice Maeterlinck. $0.60.
The Catholic Register and Extension, Kitchener, Ont.:
The Catholic Church in Waterloo County, Book I. By Rev. Theobald Spetz, C.R., D.D. $2.00.
Catholic University of America, Washington:
Fourth Biennial Meeting of the National Conference of Catholic Charities. Proceedings Published by Direction of the Executive Committee of the Conference. September 17-20, 1916.
The Century Co., New York:
Doing My Bit for Ireland. By Margaret Skinnider. Illustrated. $1.00.
George H. Doran Co., New York:
The German Terror in Belgium. By Arnold J. Toynbee; Pilgrims into Folly. By Wallace Irwin. $1.35; Those Times and These. By Irvin S. Cobb. $1.35.
E. P. Dutton & Co., New York:
T. Lucretius Carus of the Nature of Things. A Metrical Translation. By William Ellery Leonard. $1.75.
The Field & Queen, Ltd., London:
The Crimes of Germany. Being an Illustrated Synopsis of the Violations of International Law and of Humanity by the Armed Forces of the German Empire. Preface by Sir Theodore A. Cook. 1 shilling.
Ginn & Co., New York:
English for Beginners. A Conversation Reader and Language Book for Foreigners and Other Beginners. Book One. By Annie Fisher and Arthur Deerin Call. $0.60.
Harper & Brothers, New York:
The Man Who Saw and Other Poems. By William Watson. $1.00.
B. Herder, St. Louis:
The Sacraments. Vol IV. By Rt. Rev. Msgr. Joseph Pohle, Ph.D., D.D. $1.50; Eschatology. By Rt. Rev. Msgr. Joseph Pohle, Ph.D., D.D. $1.00. Translated by Arthur Preuss.
Houghton, Mifflin Co., Boston:
Papers from Picardy. By Rev. T. W. Pym and Rev. Geoffrey Gordon. $1.50.
La Salle Extension University, Chicago:
Office Organization and Management. By Carl C. Parsons.
John Lane Co., New York:
Carry On. Letters in Wartime. By Lieutenant Coningsby Dawson. $1.00.
J. B. Lippincott Co., Philadelphia:
Church Advertising, Its Why and How. Compiled by W. B. Ashley. $1.00.
Longmans, Green & Co.:
Essentials in Modern European History. By Daniel C. Knowlton and Samuel B. Howe. $1.50.
The Macmillan Company, New York:
The Middle Group of American Historians. By John Spencer Bassett. $2.00.
The Mayer & Miller Co., Chicago:
Christopher Columbus in Poetry, History and Art. By Sara Agnes Ryan. Illustrated.
G. P. Putnam's Sons, New York:
Chocolate Cake & Black Sand. By Samuel Milbank Cauldwell. Illustrated. $1.50; Some Personal Recollections of Dr. Janeway. By James Bayard Clark. $1.00.
Charles Scribner's Sons, New York:
Letters and Diary. By Alan Seeger. $1.25.
The Sherwood Co., New York:
Effective Public Speech. By Harry B. Bradbury. $1.00.
Sully & Kleinteich, New York:
One Thousand Literary Questions and Answers. By Mary Eleanor Kramer. $1.00.
The University of Chicago Press, Chicago:
Truancy and Non-Attendance in the Chicago Schools. By Edith Abbott. and Sophonisba P. Breckinridge. $2.00.
H. W. Wilson Co., White Plains, N. Y.:
Unemployment. By Julia E. Johnsen. $1.25; Prison Reform. By Corinne Bacon. Together with a Discussion of the Prison of the Future. by Thomas Mott Osborne. $1.25.
Yale University Press, New Haven:
The Case is Altered. By Ben Jonson. Introduction, Notes and Glossary by William Edward Selin, Ph.D. $2.00.

SOCIOLOGY

A Model for Social Workers

"HUMAN 'natur'," as Mr. Squeers has informed us, "is a rum 'un." For instance, all of us act on principle; even those in our midst who act on the principle that it is absurd to act on principle, and this, because we all know that every human act must flow from some principle. If this sounds like a transcript from Mrs. Eddy, blame the error, current in this day, which says that what a man *does* is all important, while what he *believes,* is of no consequence whatever. This Toots-like apothegm might make an excellent slogan for a madhouse or a foundlings' home; otherwise, it is singularly inept. Toddlers, who have not as yet affirmed their *Ego,* and the insane, who can no longer do so, act aimlessly, without principle or forethought. Time will change the youngsters, and death will rectify the mind undone. But for the rest of us, what we believe is of the greatest importance, for it is belief that gives purpose, vigor, color, to our acts.

The Foundation of Faith

THUS it was his faith in God that made St. Francis Regis a purposeful and energetic social reformer. Out of his faith sprang love. He loved man, because in him he saw God's image, because he knew that in the great charter of Christian charity, the Incarnate God had proclaimed that He took as done to Himself, whatever is done for the least of His brethren. Through his study of the life of Christ, he saw that this image of God was, as a rule, more brilliantly reflected in the poor and the outcast, than in the great ones of this world. Giving the example of detachment in His own life, Christ had blessed the poor, and promised them the Kingdom of Heaven. Hence, the Saint concluded, although all men are to be cherished, inasmuch as all are images of God, yet the poor are to be preferred, since they represent more intimately the person of Jesus Christ Himself.

Without this strong practical faith, St. Francis Regis could never have conceived his remarkable plan of work among the poor, or have persevered in it. The only reward of his labor was physical suffering and obloquy, the latter made more keen by the fact that some of the opposition came from men, good but misinformed. "They represented that Regis was a Man of impetuous and turbulent Spirit: that he troubled the Peace of Families by his indiscreet Zeal: that he attacked the whole World." "I have put my Trust in God," was his reply, when in consequence of accusations made by "Persons of General Worth," his work seemed marked for destruction. "I leave to Him the Care of my Reputation. He knows what is suitable to His Glory. Provided that He be glorified what matters it?"

Personal Reform

THAT there is no phase of human life from which Almighty God may be safely excluded, was the basis of his social work. He set no great value on general exhortations, or in reform through legislation alone. True reform, he knew, came from the heart willingly subjected to saving influences. Legislation, certainly, might remove external allurements to disorder; and it was the plain duty of magistrates to keep these allurements within bounds, and in certain cases, to remove them altogether. But he hoped to make the community what it ought to be, by reforming the individuals who composed it. He was, therefore, assiduous in preaching the reception of the Sacraments, and never closed a mission without establishing a "Gild for Frequent Communion." By personal interviews, he sought to establish in every family, the salutary practice of morning and evening prayer in common, and to restore it when it had fallen into disuse. He passed many laborious hours in reconciling enemies, acting as mediator in discordant families, and in persuading litigants to withdraw or compromise actions at law. To assure, as far as might be possible, the continuance of religious duties, he formed sodalities and other pious organizations, which he placed under the care of the local clergy, and for which he often obtained—a point of no small importance—the special approbation of the civil authorities. These plans, he thought, would not only bring about the conversion of the erring individual, but would make his perseverance, in some sense, a matter of community interest.

For nearly ten years, from about June, 1631, almost to the very moment of his death in the midst of his labors in 1640, the Saint continued his personal work among sinners, and among the poor and the abandoned. In modern days, Dr. Healy has stressed, in his "The Individual Delinquent," the necessity of considering every case separately, if reconstruction is to be attained; and it has often been said, that this "intensive method" is the natural and peculiar fruit of modern sociological thought. Nothing could be farther from the truth. The "intensive method" is as old as the Catholic Church. Probably its best exemplification is in the confessional, where the sinner, alone with God's minister, acknowledges his guilt, and solemnly promises to reform his life, by using the means there clearly pointed out to him.

Sources of Power

TWO sources of the Saint's power, were his complete disinterestedness and the conformity of his life to what he preached. A passage in which Daubenton relates how he "broke a corner" in provisions, illustrates his utterly fearless spirit, and, incidentally, reads a warning to those who today would take a like advantage of circumstances somewhat similar:

> The Crop having failed the Year 1637, Corn held an excessive Price: and the whole Country suffered under an extreme Scarcity. The greatest Part of the Workmen were starved or near reduced to starve. The Idea of so many Calamities sensibly touched Regis' heart. . . . He represented to those who had laid up great Stores of Corn and waited the Rising of it to the highest Price, that it was unlawful to make an Advantage of a public Calamity, and grow Rich at the Expense of so many distressed Persons. To others, he remonstrated that they were obliged to redouble their Alms as the Necessities of the Poor increased: That the Obligation to give Alms in the present extreme Scarcity was much more indispensable: and that if they did not comply with that Duty, God would punish them as Murtherers of those who perished for Want of Assistance.

It would be difficult to place the duty of the rich towards the poor in a stronger light. The result of this plain speaking was that

> By his fervent Exhortations, Charity was everywhere revived. Some opened their Granaries and sold Corn at a Just Price: which gave the Burghers some Leisure to breathe. Others opened their Purses and gave him plentifully wherewith to relieve the pressing Wants of many.

Regis never wearied of telling the rich that God regarded them as stewards of the poor, and he on his part, gave to the poor the tireless service of a Saint. "No Company was so agreeable to Regis as the Poor: he visited only them: if he saw the Rich, it was merely to provide the others Relief."

"Uncapable to Yield"

TOWARDS the end of the year 1640, it became apparent that the Saint was sinking under the great burden of his labors. Nevertheless, shortly before Christmas, he set out to open a mission in the little town of La Louvesc. The weather was bitterly cold, and on his arrival after a journey on foot, it was apparent that he was in a dying condition. On Christmas Day, he found himself worse

> And tho in this declining Condition he preached three times and continued the remaining Part of the Day in the Confessional. The following day, the Feast of Saint Stephen, tho dying, he made three Sermons to the People, and pronounced them with greater Vehemency than ever. After the third Sermon, he endeavoured to return to the Tribunal of Pen-

> ance: but such Multitudes thronged the Church that it was impossible to break through the Crowd. He placed himself near the High Altar to hear Confessions over against a Window without Glass or Shutters: And here his Strength absolutely failed him. He swooned away: within a Quarter of an Hour he came to himself: and his great Soul being uncapable to yield, he heard the Confessions of some poor Country People who had followed him into the Church.

"His great Soul being uncapable to yield." In this scene, almost the last in the life of this devoted lover of the poor, we have the sublimity of that love, greater than which no man can have.

At the Gates of Eternity

THREE days later, simply because he could no longer drag himself into the church, the Saint was obliged to "take time," as was said of another busy Saint, "to die." Touching in its simplicity is Daubenton's description of these last hours.

> As they brought him a little while after some Broth, he desired to be nourished like the Poor, and *would be greatly obliged to them,* he said, *for a little Milk.* He begged the Curate to be carried into a Stable to have the Satisfaction of expiring in a Condition like to that of Jesus Christ, newly-born and laid on Straw, since he could not, like Him, die on the Cross. . . . He was never wearied with thanking God for the Favour He bestowed on him to die in the midst of the Poor and amongst raw Country People who had ever been the tenderest Objects of his Zeal. . . . Towards Evening, finding himself at the Gates of Eternity he was seized with exceeding Pleasure. . . . He calmly gave up the Ghost towards Midnight on the last Day of the Year 1640.
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> In Fine, he expired, as may be said, in the Arms and Bosom of Poverty, on the Brow of a Mountain, in a borrowed House: and God permitted his Body to remain in a Village composed of some few Huts, that is, in the midst of the Poor, as an everlasting Pledge of his Affection to them.

St. John Francis Regis proved his devotion to what we now call the work of reconstruction, by giving his very life to it, dying in the midst of his labors, before the completion of his forty-third year.

Suiting the Means to the End

PRECEDING papers have sketched the main features of the Saint's social work. He was keen, after securing the essential reconstruction of the fallen, through prayer and the Sacraments, to seek and adopt the best means of the day, for their restoration to normal social conditions. He studied carefully the needs of the period and the circumstances of the people among whom his lot was cast; older methods, if found inadequate, he promptly discarded. Some of his own methods he would never employ, I am sure, if he were among us today. Suited to his own time, today they would defeat their purpose. He was neither a faddist nor a hide-bound traditionalist; besides being a very lovable, high-minded, self-sacrificing, and withal, a very human man, he was an exceedingly clear-headed Saint, with no thought whatever of himself, and very much thought of God and of his work for the outcast. The story of his life brings home with special insistence, as it seems to me, two lessons of primary importance in social work. The first is, that blessed, indeed, is the social worker who has learned that only through love can he attain to "understanding concerning the poor." The second is, that unless man's relations to Almighty God are considered as factors in the problem, social reconstruction is hopeless.

PAUL L. BLAKELY, S.J.

EDUCATION

Penmanship in the Grades

HOW shall we begin to teach muscular-movement writing? Teachers must first learn the mechanics and pedagogy of the subject; they must acquire a comprehensive knowledge of the basic principles, through careful study of the printed pages of the manual. Pupils are close imitators; hence it is not enough that teachers should understand the subject theoretically. They must demonstrate in the writing they do before children, the style of penmanship they expect them to learn. They should keep constantly before the mind of the child that good writing is based upon healthful posture, the development of an easy rhythmic motion limited to the large tireless muscles of the upper arm, with a steadying rest on the larger part of the forearm near the elbow.

Principles Applied in Primary Grades

HABITS developed in childhood prevail through many years, even though great effort is made to eliminate those that are bad. It seems to me that the teaching of finger-movement in primary grades, in order that the little tots may learn to draw the letters precisely, is organically wrong, because the finger movement must be broken up and replaced by easy, rhythmic muscular movement before anyone can learn to write. It is equally true that the teaching of very large letters to primary pupils is wrong, because making these large letters necessitates the use of the whole-arm movement, without the steadying rest on the upper part of the forearm. Pupils who have been taught either finger or whole-arm movement in the primary grades, usually require from two to three years to overcome the finger and whole-arm movement habits. Thus, these two movements, when taught in primary grades, spell retardation. There is no longer any excuse for not teaching the basic principles of correct muscular movement writing in primary grades.

Thoughtful observation will prove to everyone the real value of muscular-movement writing during the elementary school life of the pupil; but entirely apart from this value we must consider, as of first importance, the health of the pupils. Thousands of schoolchildren develop each year lateral curvature of the spine; and it is probably true that the majority of these pupils might have been spared this misfortune had they been taught early the healthful posture and the easy, rhythmic motion which are necessary in the development of good muscular-movement writing. The pupil who writes with finger-motion not only twists his spinal column, but he contorts his body in other ways. He compresses his lungs, making free breathing impossible, and by viewing the writing at an incorrect angle and at too close range, impairs his vision. Muscular movement, on the other hand, compels an upright, healthful posture with straight spinal column, and lungs expanded sufficiently to permit and encourage free and regular respiration.

Four Requisites of Good Writing

PUPILS who are taught muscular-movement writing in the first two grades are able to write rapidly, easily and well in the third grade, and thereafter the process of development is rapid until in the fifth and sixth grades pupils almost reach ideality in the style of penmanship embodying legibility, rapidity, ease and endurance.

I do not think we can mention too often those four requisites of good writing. In these later days, some of the educators of the country, who are not in close touch with business interests, have stated that long-hand writing is no longer of very much importance, since the typewriter is doing so much of the office work that was formerly done with pen and ink. The typewriter has reduced to a minimum the drudgery of the office correspondence. It has supplemented long-hand writing, but has not supplanted it, and there probably has never been a time in the history of commerce when good long-hand writing was more generously appreciated by business men. Indeed, many recent investigations have proved conclusively that the stenographer, entry-clerk, bookkeeper, billing-clerk or general office-assistant who writes a good business hand is paid a higher salary than the clerk of equal ability in all things except penmanship is able to command.

Correlating the Subject

STOP and consider how many minutes a day, five days a week, and all the school days of the year, pupils use writing in correlation with other branches. Teachers have discovered that pupils who write automatically and well, with muscular movement, are able to write an entire page while pupils who sit in cramped positions, and use finger-movement, are writing but one short paragraph. The pupil who writes automatically and easily with muscular-movement is able to concentrate his mind upon the spelling of the word he is writing. In the spelling especially, our first impulse is usually more nearly correct than the afterthought, and it has been demonstrated over and over that pupils who write with muscular-movement learn spelling more readily than those who do not have the muscular-movement vehicle to carry the spelling.

It cannot be truthfully said that a teacher has taught before her pupils have learned; and so, in the teaching of muscular-movement writing, no teacher who conducts each day a good lesson in penmanship, and who then permits her pupils to sit in unhealthful postures, and use finger, wrist, or whole-arm movement in their written tasks, is really teaching muscular-movement penmanship. We all should emphasize the fact strongly and establish it as a dominant thought in the mind of every child, that the writing lesson is only for the purpose of teaching pupils how to write their spelling, their composition, and other school-work where handwriting is used.

We no longer hear, as an argument in opposition to the teaching of muscular-movement writing, that it is not a permanent style, that pupils will soon drift back to finger-movement when they leave school and are no longer under the direction of the expert teacher of penmanship. There are hundreds of thousands of young men and women throughout the United States whose example refutes absolutely the charge that muscular-movement writing is not a permanent asset. In social life and in business, these young men and women are using, daily, automatic muscular-movement as the means by which their thoughts are transferred to paper.

Good writing has been the stepping-stone for many boys and girls to positions of responsibility, trust, and large remuneration in mercantile institutions, but we are more interested in penmanship as a carrying power in educational work. Whether we admit it or not, writing is used and will continue to be used as the vehicle that must carry the big load in educational processes.

A Sister of Mercy.

College of Mt. St. Mary,
Plainfield, N. J.

NOTE AND COMMENT

The Catholic Educational Convention

"NEVER, perhaps, has there been a gathering in this city," said Bishop Dougherty, at the Church of the Holy Angels, in Buffalo, "with higher and nobler aims than this convention of the Catholic Educational Association of the United States." In eloquent words, he then outlined to the assembled delegates the object of their convention:

> You have come from the North and South, from East and West, with the sole purpose of increasing the effectiveness of your service to the Church and to the country by the training of our youth in the ways of true knowledge and of Christian virtue. You have assembled here with a sincere desire to have a correct valuation placed upon your work, to face the difficulties of the modern educational world, and to combine and coordinate your forces so that the army of Catholic educators may go forward in unbroken ranks to win in the future victories more brilliant than those won in the past.

Unwonted enthusiasm was displayed at this fourteenth annual meeting of the Catholic educators. Special gratification was expressed in the resolutions over the prompt response of Catholic collegians to the President's appeal for the defense of the country. Parents, moreover, were petitioned that out of the spirit of patriotism they should not fail to keep their children at school during the coming year, even though this should imply a real sacrifice on their part. This is a point strongly insisted upon likewise by the United States Commissioner of Education, since in the near future, owing to the war, there will be more need than ever of thoroughly trained and educated men. Great stress was furthermore laid upon the duty of providing a Catholic education for every Catholic child. This was not only incorporated into the resolutions, but was the very keynote struck in Bishop Dougherty's sermon at the opening of the convention: "Let all Catholics realize," he said, "that they are seriously obliged to give to each child the opportunity for a rounded Christian education, from the primary grades to the university, from the simplest foundation to the highest point of professional excellency."

Billy Sunday's Catholic "Trail-Hitters"

THE number of Catholic trail-hitters in the Boston revival meetings conducted by Billy Sunday was 1,381, according to the indisputable evidence of the blanks filled out and signed by them; but thereby hangs a tale. The cards were all duly and respectfully forwarded to the Catholic authorities, who immediately instituted a rigorous investigation into each single case. The following are the facts ascertained:

Signers for curiosity and fun	372
Unable to verify because of changed address, etc	298
Insufficient address on cards	205
No such person at address given	195
Not practical Catholics	66
Non-Catholics	46
Deny being present and signing cards	36
No such address	35
Request of employer	23
Converts	6
Not responsible for actions	6
Perverts	4
Unable to give any explanations of their actions	4
Went with Protestant friend	3
Went to hear sermon on temperance	2

The remaining eighty names were those of children, in whose regard the following facts were gathered:

Curiosity and fun	57
Unable to verify because of changed address, etc	16
Taken by Protestant friends	4
Not practical Catholics	2
Never attended	1

In the words of the official organ of the Boston archdiocese, "Further comment is unnecessary."

Who Is to Pay the Cost of the War?

IT would be amusing, if the matter were less serious, says the *Christian Herald*, to notice the alacrity with which those who have reaped, and still are gathering the greatest profits from the war, are anxious to shift their portion of its cost upon posterity. It is an easy patriotism, the Protestant journal remarks, to buy untaxed Government bonds, but a rather disagreeable business to give up good money and receive nothing, except a mere tax receipt in return.

> That the war thus far has been and is of immeasurable benefit financially to this generation in this country is seen in the enormous mushroom fortunes springing up on every hand. It is clearly in evidence that these reapers of war profits have abundant ability to pay a just share of the war cost. They are getting their advantage out of the war, whether posterity ever gets any or not.

Present wealth should be made to pay its just share as we go along. Wealth should be held no more sacred against conscription than bodies are. While men who have nothing but their lives to give are drafted, the dollars should be drafted too.

The last three years in this country have been epoch-making so far as big business is concerned. The exports have increased from $2,465,884,149 in 1913 to $4,333,658,865 in 1916. For the ten months of the fiscal year ending April 30 the total exports were $5,167,000,000. This excess war trade has yielded and is increasingly yielding enormous excess war profits, which may very justly be made to bear a considerable share of the excess war cost. A careful estimate has shown that the profits of 1916 in excess of the average for the last three years before the war amount to some $3,500,000,000. At this rate, and the rate is increasing, every 10 per cent of tax on excess war profits alone would yield $350,000,000.

The profit-bloated munition-makers, dealers in army and navy supplies, food pirates and holders of foreign certificates, who were so insistent upon our participation in the war, should now be drafted into paying their share of war's tremendous cost.

It is not fair, as the paper rightly says, that general business —which is profiting little and in many instances is seriously injured by the war—and particularly the mass of the people who in general are reaping nothing but suffering from our entrance into this conflict, should be made to bear its burden, and that these dazzling profiteers should be left almost untouched. Least of all should the meager private incomes, barely sufficient to sustain families, be heavily taxed. As for shifting the burden on posterity, because posterity will be benefited by the war, this supposition, as the editor correctly argues, is a pure assumption which no one can prove.

Catholic Preparedness at Bayou Lafourche

RACE-SUICIDE and birth-control have no votaries among the good Catholic people of Bayou Lafourche, in Louisiana, as the Rev. Albert Biever, S.J., can testify. Closing a mission with the usual blessing of the children of the parish, he promised a medal to each of the little ones and a rosary to every mother of seven children or more. "It is meet and just," he said, "that the noble mothers of these numerous, beautiful and healthy children should also be publicly honored and rewarded. Let them come up to the altar and receive their rosaries as a memorial of this wonderful ceremony." The next moment the missionary, holding out a handful of rosaries, found himself standing bewildered before a throng of eager mothers crowding to the altar-rail. Says the *Times-Picayune* of New Orleans:

> The mothers of seven children were few, but the mothers of twelve, fourteen, eighteen, nineteen and twenty children were in the great majority. One good lady asked for three rosaries, proudly proclaiming that she was the mother of twenty-one children. The missionary, not expecting such a heavy demand for his rosaries, asked Rev. Father Jan, the pastor, to take down the names of the children, promising to fulfil his contract in the near future. More than 200 names were written down and handed to Father Biever. From the figures recorded it was ascertained that 300 children were born to twenty-five families.

Here is a living refutation of much that for years has been taught by the Satanic school of modern birth-restriction. Fittingly Father Biever concluded his address with the beautiful words of the Psalmist: "Behold thus shall the man be blessed that feareth the Lord. His wife shall be as a fruitful vine on the side of his house and his children as olive plants around about his table." It is interesting to note that at Bayou Lafourche, not far from Larose where the mission took place, Chief Justice White was born.

What We are Doing for Pagan Children

THE grand total of the contributions to the Holy Childhood Association for the past year has been $67,147.08. This splendid organization for the salvation of the abandoned children in pagan lands is gradually becoming better known in our country. Were the wish of the Holy Father heeded, that "The Holy Childhood be established in every school and college of the United States," and were every child in our Catholic schools enrolled, as the Holy See desires, the annual contribution from this source alone would be $180,000. The fullest appreciation of this great work has been shown by the archdiocese of Boston, which gave $7,838.59. In general there is great need of popular education upon this important subject. "It seems that the mission boards, home and foreign, have discovered the Sunday school," a character introduced into the *Epworth Herald,* is made to remark. "Time they did, too. The Sunday school has been providing half a million dollars or more of missionary money every year, from the monthly missionary collections, if I get the report straight." Evidently we have still a great educational task to perform before the mission collections from our Catholic schools will even remotely approximate such a sum. A cheerful sign in the Holy Childhood report are the many donations of five dollars each for "the purchase of a heathen child." Over 500,000 dying infants are annually baptized in the missions supported by the Holy Childhood and nearly 600,000 are reared and educated in the Catholic Faith.

A New Sulpician Seminary

PLANS for an elaborate structure, which is to serve as the new Sulpician Seminary, and is to be erected at Washington, D. C., have been drawn up by Messrs. Maginnis and Walsh, the architects of the highly artistic buildings of Boston College. The halls of the old St. Mary's Seminary are overcrowded with students, many of whom must at present be lodged outside its walls. Everywhere there is need of a greater number of priests, and the war will even increase this demand. It is right and timely, therefore, that a new seminary should be erected, even under the stress of the existing national crisis. Today the halls of St. Mary's shelter clerical students from forty-one American dioceses, and her alumni are scattered throughout the length and breadth of the land in the service of Church and country. When St. Mary's Seminary at Baltimore was erected years ago, said the Very Reverend Edward R. Dyer, president of the institution, in a recent interview, the Sulpicians looked to France for their support. This they can no longer do :

> No, we cannot look to France, like our predecessors, but this new foundation has already enlisted, and in the future doubtless will enlist the sympathy of many a Catholic man and Catholic woman throughout the country, because the scope of the Seminary knows no State boundaries. It is a national institution. While Catholics listen to their parish priests, or spend their evenings in reading Catholic literature, which nourishes and defends their faith, don't you think they frequently recall the Seminary where so many of these speakers and writers received and formed their habits of sacerdotal fitness? And are not the Catholic laity thus stimulated, both by what they find edifying in our alumni, and by what they find at times amiss, to help by any means in their power these clerical schools in which they recognize the real fountain heads of Catholic life?

St. Mary's Seminary has given priests to almost every diocese in the United States. At the head of its graduates stands the venerable Cardinal of Baltimore. One or more bishops of Albany, Boston, Hartford, Pittsburg, Wheeling, Wilmington, Baltimore, Richmond, North Carolina, Charleston, S. C., Mobile, New Orleans, Dallas, Santa Fe, Detroit and Dubuque

received their first seminary training in its classes. The first student on its list was Stephen Badin, ordained by Bishop Carroll in 1793, and the third was Prince Demetrius Gallitzin, the famous missionary of western Pennsylvania. Yet we trust that the great work of the Sulpicians in the United States has so far made its beginning only, and that with the new school a still more glorious record will be established for these devoted teachers of our future priests.

Growth of Mormonism in the United States

MORMONISM has registered a considerable growth during the past year. According to the annual report of the Utah Gospel Mission of Cleveland there are now 254 Mormon organizations outside the Utah district itself. This implies an increase of fifty-four establishments. Mormonism has likewise been remarkably active in contributing towards the support of its missionaries, who received $2,625,000 last year. This, it is figured, provided each of the 1,600 missionary agents with the generous allowance of $1,841. The principal growth of Mormonism, to judge by the number of new organizations established, has been in Kentucky. Missouri and Georgia are next in order, but there has been a wide distribution of the new institutions throughout a large portion of the United States. The great impetus given to Mormonism during the Civil War is used by the Utah Gospel Mission as a special reason for renewed efforts during the present war. It is quite consistent for the evil of Mormonism to flourish in our modern civilization, side by side with the popular divorce courts, since in principle the two are very nearly related.

Training Camps for the Soul

"A RETREAT is a training camp for the soul," says the retreat leaflet from St. Mary's College, St. Mary's, Kansas. "Are you registered and drafted in Christ's army? Have you mobilized and organized your soul forces? Have you trained them for efficiency in daily battle? Do you know your enemy and where he is intrenched?" The retreat is the greatest spiritual opportunity offered to the laity. It prepares them for life's battle as well as for Christ's final call into eternity. A long list of laymen's and women's retreats for the summer months have already been published in AMERICA. Our attention is called likewise to the English and French retreats for women of all classes which are given throughout the entire year at the Monastery of the Precious Blood, Manchester, N. H., and in the houses of these same Sisters in Brooklyn and at Portland, Oregon. The number of retreats and retreatants is rapidly multiplying everywhere, and it is evident that the Catholic laity is learning to appreciate the great gift offered them in these spiritual exercises. "Quest of truth and the will to win" are the only requirements.

"The Dark Ages That Ended on the First of August, 1914"

"WHAT is it, within the English Church, that, tried in the balance of the awful test of war, has been found wanting?" asks the American Anglican organ, the *Living Church*, in the issue of June 23. Putting its finger upon what it considers the cardinal defect, it answers: "We should say that it was the defect of *Anglican coldness*." Then follows the remarkable confession that it was all a dreadful mistake to have discarded the Catholic doctrine of the utility of prayers offered for the dead, and at the same time is expressed a longing for Catholic devotion to the Blessed Sacrament. The word "Catholic," indeed, is not breathed, yet it is in the Catholic Church alone that Anglicans can find that final peace and unity for which they yearn and can practise in all truth and perfection these consoling devotions. The editor writes:

> That the Anglican religion has not, in fact, gone to the heart of the English masses is evident from the superficiality of the religion of the soldier to which we have already alluded. The tommy who has gone out from such a parish as St. Alban's, Holborn, has an enthusiastic, intelligent religion that sticks to him when he is suddenly deprived of the props that he had at home. But the soldier from the average Protestant parish of the English Church has gone into war with no religion really stored in his heart. He has suddenly shown up the coldness of the religion in which he grew up. He is a standing witness to its inadequacy, and to the inefficiency of the English Church.

He then specifies the first revolt that has taken place within the Anglican Church, or as we should rightly say, its first approach towards the religion which it had mistakenly discarded:

> The first was a revolt against the coldness that stood in the way of direct prayers for the dead. Mothers whose sons were torn from them to die on French or Mesopotamian battlefields were not interested in the hair-splitting arguments of Protestant schoolmen. They rose in revolt against the coldness that had refused or greatly limited such prayers, and threw themselves and their dearest ones whole-heartedly upon the mercy of Almighty God. A Sunday morning congregation dressed in crepe is a very different phenomenon from the congregations of four years ago. The conventional coldness of the Sunday morning service of those years that now constitute a past epoch, such as never will return to us, has broken down. If the Church could not aid these mothers in their grief; if she could not lead and direct the prayers that were flowing from the mothers' hearts, whether long-surpliced or magpied relics of the days of Anglican coldness liked it or not, then so much the worse for the Church. Mothers in bereavement find access to Almighty God in language that has not passed the scrutiny of houses of convocation. And all England shoved the academic exponents of Anglican coldness aside and began praying for her dead—praying real, genuine prayers that flow from the heart; we can easily forecast that she never will stop.

The second revolt consists in a longing for a restoration of the full devotion to the Blessed Sacrament. This they will seek in vain until they are united to that Mother Church whence of old they were torn and which has not ceased to yearn for their return. Again the Anglican editor writes:

> Let the apostles of Anglican coldness shut themselves in their studies and produce triumphant proofs that Cranmer or some other dead and buried genius of that coldness did not make provision for the reserved sacrament. Mothers don't care. The age in which we live began in the year 1914. Relics of other ages have no business in our age. Museums of pre-historic specimens are interesting but we do not clothe them with the duties of war councils.
>
> The sick and wounded of today are going to have the Blessed Sacrament administered to them. The bereaved are going into chapels of the Blessed Sacrament to pray. Churches and clergy that do not provide these facilities must expect to be relegated to the company of the ecclesiastical equivalent of the great auk. Bishops that will sympathetically help to guide and direct this new phase of the revolt against Anglican coldness, and to prevent abuses of it, will be gratefully followed as fathers in God by their loyal children. Scholars who conscientiously believe that Reservation is unlawful in the Anglican Churches may well direct their efforts now into the channels of making it lawful. . . . Never again will Churchmen consent to have their religion circumscribed as it was in the dark ages that ended on the first of August, 1914.

Why not recognize that the one Church which has perfectly answered all the needs of the year 1917, as of the first century of Christianity, is the one only Catholic, Apostolic Church, which never called for any change of doctrine, whether in the days of the Roman Caesars or of the great world-war, because it alone is the Church that Christ built upon Peter, with the promise of His abiding presence, a promise irreconcilable with doctrinal error, "even to the consummation of the world"?

AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

JULY 14, 1917 PRICE 10 CENTS

Aspects of the Mexican Propaganda

Eber Cole Byam

What Ireland Wants

Raphael O'Kelly

The American Indian

Philip Gordon

Zionism and the Future of Palestine

A. Hilliard Atteridge

Practical Suggestions on Church Music

Harold Becket Gibbs

THE AMERICA PRESS NEW YORK CITY

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The Catholic Mind

Issue for July 8, 1917

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Who's Who

THE REV. PHILIP GORDON, contributor of "The American Indian and Catholicism," is one of the descendants of the celebrated Chippewa chieftain Hole-in-the-Day. He was born and reared in northern Wisconsin, attending first the district schools, then the St. Mary's Mission School on the Bad River Reservation in Wisconsin. From there he entered St. Thomas College, St. Paul, and completed the six-year classical course. After a year at the St. Paul Seminary, Father Gordon finished his philosophical studies at the American College, Rome. His theology was taken in the Royal University of Innsbruck, whence he returned to America and was ordained to the priesthood at the Sacred Heart Cathedral, Superior, Wis., in 1913, at the age of 27, by the Rt. Rev. Bishop Koudelka. Following ordination, Father Gordon took a course of one year at the Catholic University, and is now completing his second year as general field agent for the Indian Missions.

HAROLD BECKET GIBBS, Mus. Doc. of the Papal College of Music, Rome, author of "Practical Suggestions in Church Music" in this number of AMERICA, was born in England in 1868 and educated in London, Paris, Brussels and Cologne. For many years he was associated with the late Harry Bainbridge Briggs, founder of the Plainsong and Medieval Music Society, in propagating Gregorian music in Catholic and Anglican centers in Great Britain. Mr. Gibbs was a devoted disciple and pupil of Dom Mocquereau, O.S.B., both at Solesmes and on the Isle of Wight. Converted in 1903, he came to the United States in 1905 to assist in the church music reform in the dioceses of Covington and Cincinnati. Mr. Gibbs is at present a member of the faculty of the Cincinnati Conservatory of Music.

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Chronicle

The War.—On the war-front in France there has been considerable activity during the past week, but no marked progress has been made. The British have advanced a short distance on a front of a third of a mile southwest of Hollebeke; the Germans gained but subsequently lost some positions on the Chemin des Dames east of Cerny; they also continued their offensive in the Verdun sector and succeeded in taking some of the French trenches on the slope of Hill 304. The Russian offensive which has extended in desultory fighting to many points from Riga to the Dniester has been concentrated in Galicia from the vicinity of Zloczow to a point south of Brzezany, where the Russians, according to Petrograd, attacked on a front of about twenty miles, captured the towns of Presovce, Zborov and Korshiduv, forced the Austro-Germans to retire to the west bank of the Little Stripa, occupied Koniuchy, Lavrikovce and Travatlaki, and are advancing from three sides on both Zloczow and Brzezany. The Austro-Germans have made a number of counter-attacks, but have failed to retake the captured territory. Petrograd describes the battle as an important victory, Berlin calls it a sanguinary defeat.

Bulletin, July 2, p.m., July 9, a.m.

The War Revenue bill has been reported to the Senate by Senator Simmons, Chairman of the Senate Financial Committee. In its final revision the graduated excess profits tax was somewhat modified. The new provisions are as follows: 40 per cent on excess profits over 150 per cent and under 200 per cent; 45 per cent on excess profits over 200 per cent and under 250 per cent; 50 per cent on excess profits over 250 per cent. According to the estimates of the Financial Committee this increase will yield an additional $18,000,000. The entire bill provides for an increase in taxes for war purposes of $1,670,170,000. This sum, however, according to the Treasury Department, will fall short of meeting the expenses of the war for the ensuing year by approximately $600,000,000. The Committee believes that the Treasury will be able to meet the situation by issuing Panama Canal bonds, if this be necessary before the next regular session of Congress.

War Revenue Bill

The first of the Administration Food bills, technically known as the Food Supply bill, which, since its passage by both Houses has been in conference for the purpose of adjustment of differences, is now in a fair way to come before Congress in the near future for a final vote. The conferees have agreed to adopt the Senate amendment providing for the commandeering of seeds. The section of the bill which provides for the buying and selling of seeds by the Government has been altered so as to include governmental direction of the sowing of seeds.

The Food Bills

The second of the Administration Food bills, which goes by the name of the Administration Food bill and was recently passed by the House, after receiving a majority vote in the Senate Agricultural Committee, was reported favorably to the Senate and has been under discussion throughout the week. A number of changes in the House bill were recommended by Mr. Hoover, some of which were accepted by the Committee. The Senate bill, as now amended by a vote of forty-two to sixteen, includes governmental control not only of food, feeds and fuel, but also of other necessities, notably steel, iron, lead, copper, platinum, hemp, jute, sisal, petroleum, cotton, wool, and their products; hides, skins, [illegible] ments, and fertilizers and their ingredients. Other amendments, which have been accepted by the Senate, still further enlarge the President's requisitioning powers, include the licensing and anti-hoarding sections, but exempt farmers, gardeners, stock-raisers, and farmers cooperative associations, from the control of the Administration. Among the amendments offered but not yet passed is one, of a very sweeping character, which proposes to give the President power to commandeer men and property whenever it shall be deemed necessary to do so for the conduct of the war; and another providing for the purchase of supplies for the United States and the Allied Governments by the board created by the bill, which board is to be responsible to Congress.

The only part of the bill which has been subjected to prolonged discussion was the prohibition section. The Senate Agricultural Committee reported favorably on the incorporation of this measure into the Administration Food bill, and finally accepted the Gore amendment in preference to the amendment framed by Senator Chamberlain, writing it into the bill in practically the

The Prohibition Measure

form published last week. The debate opened with the consideration of this amendment, for which, however, Senator Robinson offered the following as a substitute:

That from and after thirty days from the date of approval of this act no person shall use any food, fruits, food materials or feeds in the production of distilled liquors or spirits, except for governmental, industrial, manufacturing, scientific or medicinal purposes.

Any person who wilfully violates this section shall upon conviction thereof be punished by a fine not exceeding $5,000 or by imprisonment for not more than two years or both.

Senator Myers at once offered an amendment to this amendment, and proposed that the manufacture of malt and vinous liquors should be legislated against no less than the manufacture of distilled liquors. His amendment was defeated by a vote of fifty-two to thirty-four. The effort to enact complete prohibition of distilled liquor was crystallized in the amendment of Senator Cummins, which was passed, a vote of forty-five to forty forbidding the release of alcoholic beverages from bond, and another vote of sixty-eight to ten barring the importation of distilled spirits from abroad.

No distilled liquors or spirits now in bond in the United States shall during the existing war be withdrawn to be used as a beverage. Nor shall there be imported into the United States during the said war any distilled liquors.

Senator Reed tried to effect a compromise by proposing that the President should be authorized at his discretion to permit the withdrawal of distilled spirits from bonded warehouses. His amendment was defeated by a vote of fifty-two to thirty-four. As violent opposition was made to the Cummins amendment when it came up for reconsideration, on the ground that it amounted to a virtual confiscation of 220,000,000 gallons of whisky and would seriously derange business conditions, Senator Smoot offered an amendment by which the President would not only be authorized but directed to take over for the Government the entire stock of distilled liquor which shall be in bond at the time of the passage of the bill, full price being given to owners. The Smoot amendment passed by a vote of sixty to twelve. Action was then taken on the Robinson amendment into which both the Cummins and Smoot amendments were incorporated and which in its last form read as follows:

That from and after thirty days from the date of the approval of this act no person shall use any foods, fruits, food materials or feeds in the production of distilled liquors, except for governmental, industrial, manufacturing, scientific or medical purposes, nor shall there be imported into the United States during said war any distilled liquors, provided that the President of the United States be and hereby is directed to take over for and on behalf of the Government of the United States all distilled liquors that are held in bond at the time this act goes into effect, and he is hereby authorized to pay to the owners of such liquors the actual cost of the same plus a profit not exceeding ten per cent.

And provided, further, that the collection of all excise tax on distilled spirits in bond at the time of the passage of this act shall be suspended so long as this act is in force and the distiller, in event that said distilled spirits shall be taken over by the Government as herein provided, shall be discharged from all obligations for any and all taxes levied and assessed against said distilled spirits, provided, however, that the owner of the distilled spirits shall not withdraw any part thereof without the payment of the excise tax in force.

Any person who wilfully violates this section shall, upon conviction thereof, be punished by a fine not exceeding $5,000, or by imprisonment for not more than two years, or both.

The Robinson amendment in this form finally passed the Senate by a vote of forty-five to thirty-six.

One of the effects of the bill, as it at present stands, will be to impose on the Government the necessity of expending about $200,000,000 for the purchase of the distilled liquor. It will also mean the elimination of about $210,000,000 which would have been collected in revenue according to the existing law, and about $210,000,000 which it was proposed to collect in a supertax according to the proposed War Revenue bill.

Aviation Bill

An Administration Aviation bill has been drafted and submitted to the House Military Committee. The measure makes provision for the immediate construction of 22,625 aeroplanes and 45,250 engines, at a cost of about $363,140,000, and the formation of an aviation corps of 75,000 men. Under the terms of this proposed legislation the President would be given power to organize this corps and to draft men for air service, should such a step be necessary.

Other Items

On July 5 the new Russian Ambassador, Boris Bakhmetieff, was received by President Wilson as the first permanent diplomatic representative of the Russian democracy. He assured the President of the adherence of his Government to the alliance against Germany and received in return the President's assurance of the confidence of the United States in the new Russian Government, his admiration for the way in which it is meeting all requirements, his sympathy with its noble object to ensure the people of Russia the blessings of freedom and equal rights and opportunity, and his faith "that through its efforts Russia will assume her rightful place among the great free nations of the world."

Secretary Lansing on July 3 received the Rumanian Patriotic Mission, which has come to the United States with the purpose of inducing Rumanians to enlist in the American army and to fight for the allied cause. Mr. Lansing assured the visitors that the United States looked with sympathy on the mission and expressed the Government's gratification at what Rumania is doing in the war.

The President has issued a proclamation establishing a qualified embargo upon the exportation to foreign nations of food-grains, meats, fuel, and the most important of war materials. This regulation is to take effect July 15.

Canada.—On July 6 the second reading of the Conscription bill passed the Commons by a vote of 118 to 55.

A number of English-speaking Liberals joined Premier Borden, giving the Government some twenty more votes than it usually polls on important problems. Before the vote was taken Sir Wilfrid Laurier proposed a referendum, but the motion was defeated by forty-nine votes. A resolution of the French Nationalists from the Province of Quebec moving for a six-months' postponement of the measure was lost by a majority of 166. An amendment for more adequate provision for dependents of men at the front was voted down by a poll of 115 to 55, the Premier insinuating that the amendment would interfere with the second reading. In opposing conscription Sir Wilfrid Laurier is upholding the Liberal ideal while Premier Borden is pursuing a policy which he foreshadowed on December 27, when he said:

Conscription

> You have asked for an assurance that under no circumstances will conscription be undertaken or carried out. As I stated to you at our interview, I must decline to give any such assurance. I hope that conscription may not be necessary, but if it should prove the only effective method to preserve the existence of the State and of the institutions and liberties which we enjoy I should consider it necessary and I should not hesitate to act accordingly.

In introducing the bill on June 11 he declared:

> There are only two alternatives, to let our forces dwindle from four divisions to three, from three to two, and perhaps from two to one, or to bring aid by other means than an appeal for voluntary service. That is the problem which confronts Canada today. . . . I am in a position to assure the House and the country that the need of reinforcements is urgent, insistent and imperative. . . . The effort of the United States is only at its beginning. It is Germany's hope to win the war before the power of the United States can become effective. More than that, it is her confident belief.

The bill, it is thought, will quickly pass into law, to be followed, in all probability, by some "passive resistance," if not by occasional riots.

China.—"The Emperor Hsuan Tung was restored to the throne of China last night" was the news sent from Pekin on July 2. It was General Chang Hsun's *coup d'état*. The Emperor, who was deposed five years ago by Yuan Shi-Kai, and is now a boy of eleven, was conducted to the imperial palace by General Chang Hsun and enthroned there. He then issued an edict in which he explained how he relinquished sovereign power some years ago but that he is now assuming the administration of affairs again to keep the country from disintegrating and to save the people from suffering. The Emperor goes on to say that President Li Yuan-Hung "memorializes us to take over the Government, stating that he was forced by the troops during the first revolution to become the nation's head. He bemoans his defects as head of the Republic and asks us to punish him. We recognize his mistakes, and also his merits. We hereby appoint him a duke of the first class." The edict then announced that China's new Government will be based on the following principles:

Chang Hsun's Coup

> The country shall be administered according to the constitutional laws promulgated by the late Emperor. Expenses of the imperial household shall remain the same as those fixed by the Republic. Blood princes shall not be allowed to interfere in politics. There shall be no difference between Manchu and Chinese. Marriage between them is allowed. All foreign treaties and contracts shall remain in force. The stamp tax and other petty taxes are abolished. The Republican criminal civil code is abolished and that introduced the first year under Hsuan Tung's Government is reinstated. Political offenders are pardoned. The wearing of queues is optional.

The Emperor made these Cabinet appointments:

> Grand Secretary (equivalent to Premier), Gen. Chang H-[illegible]; Minister of Foreign Affairs, Lian Tun-Yen; Minister of Fi[illegible], Chang Chen-Fang; Minister of War, Lei Chen-Chun; Mi[illegible] of Interior, Chu Chia-Pao; Chief of the General Staff, Wang Shih-Scheng; Guardians of the Emperor, Hsu Shih-Chang and Qung Yu-Wei.

Little disorder attended the restoration of the Manchu dynasty. The first intimation foreigners in Peking had of General Chang Hsun's move was the appearance of strong detachments of his soldiers who mingled with the soldiers of the capital, and then the monarchy was proclaimed. But the Republicans of the South were not ready of course to accept the Manchus, so fighting began on July 5 at Lang-fang, some thirty-five miles from Peking, in a battle between 5,000 of General Chang Hsun's troops and 20,000 Republicans. Tuan Chi-Jui, commander-in-chief of the Republican forces, issued a manifesto denouncing General Chang Hsun, and charging him with selfish ambition. He promised the imperial troops favorable terms if they would lay down their arms. Fifteen provinces were said to be supporting Tuan Chi-Jui, and the small force General Chang Hsun had behind him seemed to make the Emperor's cause hopeless. News came on July 5 that the advance on Peking of the northern and southern Republican armies, under Tuan Chi-Jui, the former Premier, and General Feng Kwo-chang, the former Vice-President, respectively, had commenced.

Republican Opposition

Republican military and naval leaders met at Shanghai on July 5 and passed a resolution constituting that city the Republic's capital. A telegram was sent to President Li Yuan-hung, who had escaped from his palace to the Japanese legation, inviting him to come to Shanghai, but official dispatches received on July 8 at the Chinese legation at Washington announced that the Republic had been firmly re-established at Nanking with Feng Kou-Chang, formerly Vice-President, as President of the Provisional Government, President Li Yuan Hung having retired in his subordinate's favor. Governors of all the military provinces have refused to join General Chang Hsun and have asked Premier Tsan Chi-Jui to lead the expedition against the monarchist forces. Two Republican armies have been sent against General Chang

Hsun. The abdication of China's youthful Emperor is reported to have followed a defeat of his troops, and General Chang Hsun is said to have resigned command of the army which has been dwindling as the Republican forces neared the capital. On July 9 Premier Tsan Chi Jui, leader of the Republicans, was preparing to besiege Peking. He announced in a manifesto that the lives and property of foreigners would be safe, and he was reported to be forming a new Republican cabinet.

Ireland.—On Friday, July 6, Lloyd George announced in the House of Commons that the Irish Convention would meet in Dublin, July 25, to deal with preliminary business, including the selection of a chairman. The Government has suggested Henry E. Duke, Chief Secretary for Ireland, as presiding officer pro tem. At this date the nominations for the Convention are not complete and, as a consequence, the Government has refused to make known its fifteen candidates. The outlook for the final success of the Convention is not bright. T. P. O'Connor, though certain that Home Rule is at hand, is not keen on the assembly. He said recently in an interview granted to newspaper men:

The Convention

> I am neither hopeful nor despondent. I do not think anybody can give an accurate forecast of what so uncertain a thing as a gathering of such heterogeneous elements can turn out to be. Nor do I at all accept the idea that the convention is the end any more than the beginning of the struggle for Home Rule. In some respects it might be said that the struggle for Irish self-government is over. Anybody who wants to defeat self-government for Ireland now has to fight, not Ireland, but the world. The world has spoken; the cause is decided. The when, the where, of Home Rule alone remain important things that must settle themselves, and quickly, now that the principle of Irish self-government has been adopted with the sanction of the entire world, and with that of practically all England, almost as much as of all America. I refuse, then, to say that if the convention failed, that would do anything worse than mark another milestone on the road to which there can be only one ending.

Commenting further on the subject, he remarked:

> What I think the convention ought to do is for the Nationalists to offer freely, without even being asked, every possible safeguard against the apprehensions, unfounded but sincere, which the Orangemen entertain of interference by the Dublin Parliament with their liberties, civil or religious. I would be willing, for instance, to increase the representation of the urban districts; that would do good all over Ireland, for I see some danger in a mere farmer parliament; it might be too conservative. An increase, however, of urban representation would give more additional members to Ulster than to the rest of Ireland.
>
> I would also give larger representation in the Senate to the Unionist forces of the country. Finally, I have heard a suggestion that there might be in Ulster and in the south of Ireland provincial councils for dealing with purely local affairs, both these councils, of course, being subject to the National Parliament in College Green. I don't quite like this suggestion, but it has the backing of several very important men in Ireland and in more than one party. I would, in short, give the Orangemen any fair concession, but no Irish Nationalist can now accept, even temporarily, the partition of Ireland in any shape.

In regard to the binding force of the decision of the majority on the Government and on the minority, Mr. O'Connor declared:

> The convention has advisory, not legislative, powers; what recommendations it makes must afterward be accepted by the Government, be put by them into a bill, and passed through the houses of Parliament. On most of the questions submitted to the convention, I believe there will be little difficulty in coming to an agreement. The one crux of the problem, now, as for the last three years, is Ulster, or rather, Orange Ulster.

As to partition, Mr. O'Connor was not sure that the Orangemen would demand it. Irish-Americans, Tories in England, the labor section of the Ministry, Protestants in the South, and some, too, in the North, were against it, and in view of this, perhaps, the Orangemen will not press the question too far.

Discussing the defeat of partition, Mr. O'Connor affirmed:

> Either the Orangemen will bow before this, or carry on their opposition to it outside the convention. In the latter case I think the Government might very well be compelled by English as well as by Irish opinion to use such pressure on the Orangemen, such as appeals to their patriotism at an hour when the Allies are fighting for the liberties of Europe, as would compel or persuade them to throw in their lot with the rest of their countrymen.

That partition will be entirely unwelcome to the vast majority of the Irish throughout the world is undoubtedly true. They will look upon it as another form of the odious ascendancy of the minority.

Spain.—The situation in Spain still continues difficult though not alarmingly acute. The basic difficulty is undoubtedly economic. Spain's large export trade with Russia, Germany and Austria-Hungary has been ruined, while her commerce with the other countries at war has been greatly reduced. The Spanish people have made progress towards a partial solution of this problem and were it not for the food crisis would have met with a fair measure of success the test put upon them. As a result of the exportation to the Allies of raw material the cost of living has risen enormously, causing untold dissatisfaction. In Madrid, Barcelona, Bilbao, Seville and Valencia prices have risen 150 per cent. This rise has not been met by an increase in salaries; moreover some industries have limited their operations, thus making the difficulty worse. Herein is Spain's greatest difficulty. True, as in every other neutral country, there is division of opinion about the war, but this is a minor point, because of the fact that it has not set party against party or class against class. Thus the Duke of Alba, a Conservative, and many of his friends, are pro-Ally, while the Radical, Soriano, is pro-German. In other words, it cannot be said that any one party or class, as such, adheres to any particular side. The King still continues popular, not only with the masses but with the army, principally, it is said, because he admits the existence of grievances and has done his best to remedy them.

The Basic Difficulty

Aspects of the Mexican Propaganda

EBER COLE BYAM

THE *Mexican Review* is a monthly publication printed in Washington, under the powerful protection of Mr. Carranza's powerful friends, and supported by the bloodstained pesos wrung from peaceful Mexicans by Mr. Carranza's bandit hordes. The paper announces itself as "A Journal Devoted to the Enlightenment of the American People in Respect to the Hopes, Ambitions, Beneficent Intentions and Accomplishments of the Constitutionalist Government of the Republic of Mexico." How nearly it approaches that ideal is best determined by a careful perusal of its pages, which, to those who know Mexico, brings a conviction that the ink used in its printing has been expended in emulation of the cuttlefish, and is intended to befog rather than to enlighten readers.

If the names of the writers who contribute a few of the leading articles are not sufficient to warn people of the venomous nature of the publication, the articles themselves do not fail to disclose the socialistic virus with which the contributors reek. In addition to these articles each number contains several columns of short paragraphs intended to demonstrate the social, political and industrial progress effected by the Carranza administration. Then follows the consequent justification of the Villa-Carranza revolution. The people now ruling Mexico realize that the American people must be kept from knowing the truth about Mexico, at all costs. The facts once known to Americans, the rule of bandit governments in Mexico would come to an end.

Among the illuminating paragraphs published in a recent number of the *Review* appeared the following: "Because of the inauguration of direct steamer traffic between the ports of the State of Tabasco and various points in the United States, the cultivation of bananas in the State named is receiving a great stimulus."

Here is a positive statement permissible only when justified by exact information which, under the circumstances, should be easily obtainable. If then, the statement is at variance with the facts, the writer is guilty either of gross carelessness or of a deliberate untruth uttered with a deliberate intent to deceive. In either case the *Mexican Review* is placed in an unenviable position.

In order that a clear understanding may be had of the actual condition of affairs prevailing in the district mentioned in the paragraph we must go back a few years and briefly review the development of industry in Tabasco and northern Chiapas.

Previous to 1890 these districts were practically in the lethargic condition that had prevailed since the Conquest. They did not produce much beyond their immediate needs, which were extremely modest, being limited to little more than the bare necessities of food and clothing and shelter. These required hardly a month's labor, in the year, to provide. Those families whose culture demanded articles of foreign manufacture procured these luxuries by the exchange of a limited quantity of raw materials, such as hides, corn, cocoa and lard. The supply of labor was superabundant, though extremely intermittent because of the lack of a stimulus to steady toil. Farm laborers received four Mexican dollars a month, house and food and the privilege of cultivating as large a field as they desired. They were also permitted to keep all the domestic animals their rudimentary sense of thrift might suggest. As the great majority of the people were engaged in agriculture, foodstuffs were exceedingly cheap; as a consequence no great encouragement was given to that industry.

This region is sparsely settled and tropical. It possesses a soil unequaled in fertility and enjoys a climate and rainfall which make irrigation unnecessary and permit planting and harvesting every day in the year. Being tropical, it has no attractions for the Mexicans of the colder highlands, and the Mexican Government could induce none of its citizens to migrate thither. Hence, vast stretches of fertile plain and forest remain vacant for want of inhabitants.

During the 90's the attention of American and German investors was called to this fertile place and efforts were made to establish a number of plantations for the cultivation of coffee and rubber. The Germans began first by establishing coffee plantations on the mountain slopes of northern Chiapas. Several years later, attracted by the success of the Germans, Americans began planting rubber along the foot of the mountain slopes. During these years the usual difficulties confronting pioneers were met and vanquished, and the district was just on the verge of success when the revolution broke out and smothered prosperity.

Under American and German stimulus the demand for labor became so great that wages increased from four Mexican dollars a month to seventy-five cents and one dollar a day, and the value of foodstuffs increased in proportion, to the great pecuniary advantage of the natives. The whole life of the region was quickened by the injection into its commercial veins of several thousand dollars daily in cash.

These "pernicious speculators," when passing to and fro, had not failed to remark to the natives that they should plant bananas for the American market, assuring them that the rich soil of their farms, the proximity to water-transportation and the nearness to the American market would mean good prices for the fruit and constant and copious profits. The leaven at last began to work; some more "pernicious speculators" established a

steamer line to carry the fruit, and then the money began to roll in. Shipments rapidly increased; other steamers were added, and, before long, a small district was receiving over 1,000,000 American gold dollars yearly for its bananas. The greater part of the production was in the hands of native planters with small fields. Most of these natives had never seen 100 Mexican dollars at one time in their lives. Imagine their emotions at receiving 200 or 300 American dollars a month for their fruit.

This district is a great delta and the river system gravitates to the port at the mouth of the Grijalva. As soon as the business gave promise of being serious, the Mexican Government made a contract with an American firm to cut a canal at the mouth of the river so that steamers of deep draft might enter the river and load, thus avoiding the necessity of loading the fruit at sea, a process both expensive and wasteful. This seemed to make the banana business entirely secure and the whole region looked forward to increased and constant prosperity.

With the triumph of the Villa-Carranza revolution, the dredging at the river mouth ceased; the I. W. W. agitators made it impossible to load any fruit, any way, and the banana ships sailed away *and have never been back.*

On June 1, this year, a small tramp steamer arrived off the port, loaded with a trifling 600 tons of freight that had accumulated over an extended period during which there had been no steamer at all for that port. She loaded a few bananas in the open sea, *the first fruit to be shipped in over two years!* And that was four months *after* the *Mexican Review* said that the "inauguration of direct steamer traffic" was giving the banana business a "great stimulus."

The entire contents of the *Mexican Review* might be analyzed to disclose like elements of crass neglect of facts, its paragraphs and numerous articles all carrying some seed of thought intended to bloom into an opinion favorable to the socialistic Mexican revolution. Numerous passages, masquerading under the guise of news items, recite incidents intended to illustrate that every man in authority is a brute, that every man possessing a dollar is a thief, and these illustrations are applied not to Mexico alone, but to the United States.

Through some friendly oversight in the Post Office Department, this publication, which can have few *bona fide* subscribers, finds its way unsolicited to the editorial desks of a large number of American publications.

Working in combination with this publication are other instruments of propaganda, and these, in combination with utterances from high official sources, have controlled, to an amazing degree, the news and editorial expressions on Mexico, and molded American opinion to the Villa-Carranza liking.

This vicious propaganda is sustained by the millions wrung by blackmail and murder from the unfortunate Mexicans, and, to a considerable extent, from American farmers, through the corrupt hemp monopoly. It can, therefore, afford to indulge in that ceaseless repetition which is essential to successful advertising; for the Mexican revolutionary propaganda is an advertising campaign from which its promoters have already reaped enormous financial benefits.

The American people are indirectly responsible for the frightful conditions prevailing in Mexico, conditions that make the wretched German occupation of Belgium appear trivial by comparison.

Did Americans know the truth and appreciate the sordid motives behind the Mexican revolution, and the lamentable results consequent upon it, they would rise in honest indignation and demand swift retribution.

Therefore, it is vitally necessary for the self-preservation of Carranza, Alvarado, and their ilk, to deceive the American people and to tell them, incidentally, how by the "inauguration of direct steamer traffic . . . the cultivation of bananas . . . is receiving great stimulus."

What Ireland Wants

RAPHAEL O'KELLY

AMID all the horror of the world there is perhaps but one nation that can look out upon the panorama of blood and fire with other feelings than simple dismay. That nation is America. To the American citizen, in addition to the sorrow and sympathy which he has so wholeheartedly shown since the outbreak of the European war, must be permitted two other emotions, hope and pride. The world is headed for democracy. The once iron-ruled Russia must give hope. This indorsement which in a time of heart-searching trial the universal conscience of the world is about to set upon the principles and ideals of the United States, must make Americans rejoice. To have formulated and set up the American Constitution for Americans alone would be matter sufficient to justify the pride of any nation, but to have formulated a theory of government, and with no other force but the cogency of example, to have caused the adoption of that theory across the world, is matter for every sane feeling of exultation.

It has taken some hundred and odd years for the ideas of the Declaration of Independence to germinate in foreign soil. They have at last blossomed and borne fruit as a republic in Russia at least. But even in those countries which are not republican, in Serbia, Rumania, Belgium, Italy and the rest, where the rallying cry of the people has been "the rights of small nationalities,"

we can see how far the American ideal "no government without the consent of the governed" has developed. And then there are rumors of change in Spain and even in Germany.

There is one European country, however, where the principles of the American revolution met with an immediate appreciation and acceptance: I mean Ireland. If they have not fructified there, it is through no fault of hers. In every generation, isolated and cut-off from the world, alone, she has offered up the lives of the best of her children in futile protest to vindicate her creed.

In the stress of the present great conflict this is a fact which, though never disputed, is often overlooked. We hear of the restoration of Belgium, Serbia and Rumania. The whole world feels, and rightly, that their integrity should be restored. But for one reason or another, Ireland the country that more, infinitely more, than all these countries put together, has contributed to the establishment and maintenance of American ideals and practices, is more or less forgotten. The explanation for this seems to be that removed, as we are, from the councils of the nations, living, as we do, under the shadow of gross calumny that misrepresents conditions for a sinister purpose, we are considered a wild, turbulent people, inhabiting a barren island. Few people seem completely convinced that Ireland could support herself. This impression is ludicrous. To demonstrate my contention I shall make use of this table:

Country	Area	Population
Rumania	50,717 sq. miles	5,957,000
Bulgaria	37,320 " "	4,329,000
Portugal	34,000 " "	5,016,000
Greece	24,973 " "	2,632,000
Serbia	18,000 " "	2,494,000
Switzerland	15,964 " "	3,737,000
Denmark	14,848 " "	2,757,000
Holland	12,562 " "	5,853,000
Belgium	11,369 " "	6,694,000
Ireland	32,352 " "	4,459,000

If we compare these countries we shall find that from the point of view of area Ireland is larger than most of them. Belgium, for instance, is just about as large as Munster, one of the four provinces of Ireland. In population Ireland is now fifth, having fallen from 9,000,000 in 1845 to 4,459,000 in 1917. In about fifty years Ireland's population has been cut in two, a perfectly unique phenomenon in the history of Europe.

If, then, Belgium has a right to freedom, why not Ireland? If Belgium, *one-third the size of Ireland,* can support a population *one and a half as large as Ireland's,* why cannot a richer and more fertile country like Ireland, support herself? I think these are reasonable questions which must appeal to any sane man. But, it may be asked, does Ireland want freedom? There are people who in all sincerity ask that question. I shall answer it with another query. Is there in the whole history of the world one single case, where a civilized, self-conscious racial unit, living within well-defined natural boundaries, desired anything but the freedom preordained for it by God, when He flung around it the barrier of His ocean or the rampart of His hills?

The parallel between Ireland and America is not fanciful. The two names were linked together commonly enough by Englishmen, during the American War of Independence. Of course since the days of Henry II Ireland has repeatedly reiterated her claim to freedom, basing it at first on the evident and natural ground that she is a distinct racial unit. But later on, to the original and fundamental claim, were added the claims of a persecuted, plundered and oppressed people. America, halting dead upon a matter of principle, broke into open revolution and proclaimed, and fortunately was able to maintain, her independence, before she was subjected to the fate with which she was menaced. But Ireland had for three centuries been subjected to that fate, when, just as America was on the verge of war, Mr. Rigby, once Secretary to the Duke of Bedford and then an English member of the House of Commons, exclaimed, during a debate on certain commercial reforms proposed for the Irish, that "the Parliament of England had a right to tax Ireland in all cases whatsoever, *as well as America.*" It was a very happy expression indeed. It suggested identity of grievance and identity of resistance. In both cases there had been violent aggression, in both cases the right assumed to dictate legislation, in both cases there was taxation without representation, in both cases the people flew to arms—in the case of America the triumph was complete, but for Ireland the fruits of the long and hard-fought battle have yet to be won. It was America, however, that gave to Ireland's struggle for freedom a much more definite and tangible form. From that day on the Irish desired not only independence, but a republican constitution modeled on the American ideal. It was for this that Tone, Fitzgerald, Emmet and the Fenians of '68 laid down their lives, for this too that every succeeding generation of Irishmen has toiled and suffered.

Hence, in his fight for the restoration of Belgium, Serbia, and Rumania, the American should remember that before Rumania, Bulgaria, Portugal, Serbia, Switzerland, Denmark, Holland and Belgium were, Ireland was, and that Greece was restored to independence after 2,000 years. As the American rejoices in the complete emancipation of Russia, we ask him to remember not only the revolutions which have been successful, but also the revolutions which have failed. It was the ideals which are dearest to every American that led Pearse and Plunkett and Connolly and McDonagh and scores of others to their death. They died to vindicate the principles for which America stands. Will not America, who has the power to do so, vindicate their death, by demanding freedom for Ireland, a country that has done so much for these United States?

The American Indian and Catholicism

PHILIP GORDON

IN a conversation with a white man a Chippewa chief uttered these sentences as a lament and an indictment, "We used to live in the open air and were healthy. You told us to live in houses. We became sick. Now you tell us to live again in the open air. The white man has many minds."

His words are true. The Indian is in a transition period due to external influences; no longer the red man of old, he is not yet the white man of today. Overwhelmed by a relentless civilization, his war-bonnet has disappeared, his tomahawk lies buried in the earth now trembling with the tramping feet of the nation's army; his war-whoop has been succeeded by the mighty roar of artillery; buckskin coats, moccasins, leggings and embroidered belts, all are but relics of the irrevocable past. Scarcely ten per cent of our entire 300,000 or more enrolled Indians are Indian in the popular meaning of the term.

That sturdy aboriginal race proverbial for physical endowments and stolid endurance of privation and suffering has passed from our midst; the child of nature, keen of eye, enduring, strong and brave is no more; the "most formidable savage ever encountered by colonists of European stock" is gone. No longer, as Columbus described them, "very gentle, ignorant of evil, not given to murder or theft" are the present-day remnants of the vanished race. The process of civilization has been at work, four centuries of contact with the white man have left their mark. A celebrated theologian once characterized Protestantism as the "heteroclite amalgam of omnigeneous philosophical elements." The same description might well be applied to the descendants of the old Indians, for not only have those peculiar traits that once stamped them as strong men been eliminated from their character, but other qualities, colorless, without distinction, and for the most part signs of deterioration and weakness have been evolved.

It is a truism that Catholicism above all other religions fits in best with the nature of the original and uncontaminated Indian, for in the true Church he can satisfy his inherent longing for communion with the "Great Spirit," communion that blossoms forth in sensible consolation and peace of heart. The Church's Sacramental system, at once an instrument of grace and a wondrous symbolism of a healthy intercommunication between earth and heaven, strikes the reverent Indian immediately as true.

His mental attitude already disposes him strongly to embrace Catholicism. There is no rude uprooting of primitive beliefs, no radical upheaval of inmost attachments, but a simple purification and easy transference of his spiritual loves, howsoever crude and ungainly, to a new type of godly Presence. From the worship of Manito hidden in the towering mountains or lurking in the dark, primeval forests the Indian mind passed with ease to the *latria* of Christ in the consecrated Host. Propitiation of the outraged Deity, studied reverence for the dead, an intense feeling of personal responsibility and direct obligation to a multitude of overseeing spirits, pave the way and fit his intellect for assent to the doctrine of the Atonement, the veneration of Saints, and the Saviour's provision for regenerating sinful man, prayer and the Sacraments. The practice of Confession is for him, one of the least difficult of all the Church's institutions.

The strong inclination which impels the normal Indian to bring his religion into every action and to make his daily occupations of Divine purpose, has only to be diverted to the service of truth, and the Indian becomes as good a Catholic, at least in intention and in effort, as he had been faithful to the demands of untutored savagery. The wholesale conversion of the Indians in Mexico and South America and in portions of our own country and the persistence of Poor Lo in the Faith are matters of history. Where the missionaries failed or succeeded poorly, other reasons than hostility to the Faith must be sought. Generally in such cases, priests arrived after the Indians had been debauched by traders and adventurers. In some instances, too, the sufferings and failure of the priests were due to political circumstances and civic mismanagement of Indian affairs. The truth is that the conversion of Ireland without martyrdom is no longer unique. It has been matched by the bloodless and complete conversion of more than one entire Indian tribe.

With the recent transformation of the Indians, dating from 1875, into poor imitators of white men, for the most part of the lower and coarser type, the Catholic Church has had to face a new problem. In the modern Indian, who has retained little of the primitive and unsophisticated character of his ancestors and has developed many of the undesirable traits of the white man, the Catholic missionary has to do with a difficult subject. Add to this the mental obfuscation superinduced by the flood of rival Protestant missionaries, preaching mutually contradictory doctrines, and united only in opposition to the Church of the Ages, and one may well imagine that the present-day Catholic mission is beset with anxiety and hardship. So suddenly has the Indian of old and simple type disappeared and so quickly has he been succeeded by the new and almost impossible generation that in certain portions of the mission field, notably in Oklahoma, which has over 100,000 Indians of whom less than one-half of one per cent are Catholic, the Church's apparent failure must be attributed in all likelihood to the very abruptness of the transformation.

Adjustment in methods of evangelization to new attitudes of thought requires both time and patience. Today the Church deals with an Indian largely degenerate, physically weak, mentally bewildered, broken in spirit

and without hope or trust in the pale-face. To susceptibility to tuberculosis in various forms, an unnatural appetite for strong drink, and an increasing habit of petty deceit; to scant appreciation of the obligation of fulfilling promises, and a peculiar, fretful jealousy, which readily gives rise to serious dissensions and at times to extreme bitterness, he unites an overwhelming confidence in the blackrobe, a childlike confidence in his every statement, heroic constancy in the Faith—and this at times in the midst of extreme and long continued sinfulness—and a deliberateness and slowness in affairs of the soul that make religion seemingly unimportant and mechanical. Saturated with an ancestral reverence for nature but imbued with an acquired American sense of business minus the pell-mell features, the Indian today is a weird mixture most difficult to handle and very hard to understand.

The modern Indian is poor in the things sternly required for American life. He lacks ambition. He has no physical stamina worthy the name. He never lives for the morrow. Money to him has little value except for the satisfaction of passing whims and fancies. He rarely supports his missionaries and never worries if his church burns down. The new church edifice will surely be better than the old. Most sad to relate, the modern Indian has little appreciation, or perhaps he merely hides it, for his greatest benefactors. Witness the Choctaws, to take one of many examples. Although the number of Choctaw Catholics is barely three hundred, thousands of dollars are spent in Choctawland annually, but they are cold, apathetic, indifferent, dull-eyed, apparently utterly ungrateful.

The Catholic Church might well be congratulated on the fact that the transition of the Indian from the tribal estate to the body politic has not been marked by a serious defection from the Fold. The present-day red man is one who could easily fall away were it not for a stubbornness which he exhibits in all things that pertain to the old Faith. An apparently unnamed *sense* of fidelity to eternal truth guides the groping Indian-white man, and is the hope of the priests who are conducting a difficult work under new conditions.

Zionism and the Future of Palestine

A. Hilliard Atteridge

A BRITISH ARMY has gradually made its way along the old coast route from Egypt to Syria, laying a desert railway behind it as it advanced. Without the railway, only a small force could have marched by this old-world track between the waterless desert and the salt-sea margin. When Napoleon, then General Bonaparte, made his march into Syria from Egypt, he was able to take only 13,000 men with him. The railway has enabled a considerable force to be concentrated and supplied upon the frontier of the Holy Land, and as I write, it is intrenched along the Wadi Ghuzzeh, facing the Turkish army which is defending Gaza. Naturally, this British march into the borders of the Promised Land has given rise to many speculations as to the future of the country, speculations all based upon the assumption that, after the war, Palestine will no longer be under Turkish rule.

The question of the future of Palestine is a very complex one. Jerusalem is a Holy City, not only for all Christendom, but also for the Jews and for the Mohammedan world. Indeed, its ordinary Arab name is "El Kuds," the Holy Place. Since the days of the Crusades, the Arab and the Turk have held the city, but on the whole, they have faithfully observed the conditions agreed upon, when the last of the Crusaders handed it over to the great soldier, Sultan Saladin, who allowed free access to the holy places, to the pilgrims of western Christendom. In the Russian Church, the pilgrimage to Jerusalem has within the last hundred years become almost as important as the Mecca pilgrimage is to the Mohammedan. There was an organization by which every year thousands of Russian peasants were able to make the pilgrimage, and at Jerusalem there were huge monastic establishments which served as hostels for the pilgrims.

The nineteenth century also saw the beginning of an organized movement of the Jews towards Jerusalem and the Holy Land. Before this, the Jewish population of the country had been steadily declining. The Jews had been, on the whole, well treated by the Mohammedan rulers of Palestine, but there was a steady drift of the population towards the busy commercial cities of the Mediterranean, and later towards western Europe. In Palestine, there was not much opening for business and the modern Jew is a good business man rather than a small farmer content to draw a mere living from a patch of land in his native country. But there were always, among the Jews, a group of idealists, whose ambition was the repeopling of the Promised Land by men of the Jewish race and religion. Some seventy years ago, a movement began in Russia for the emigration of Russian Jews to Palestine. At that time, and for long after, the condition of the Jewish race in Russia was anything but a happy one. The Russian rabbis who organized the movement, proposed to settle peasant Jews from Russia and Rumania on land which could be bought at a very moderate price in Palestine. The movement led to no

great results. But in 1870, a Jewish association, with its center in France, the *Alliance Israelite Universelle,* with a view to improving the condition of the Jewish colonies, decided on the establishment of an agricultural school near Jaffa. The farm colony was actually founded there in 1878, and it is interesting to note that the well-known British philanthropist, Lord Shaftesbury, cooperated in the movement, his help, and that of other Englishmen, being given on account of the sympathy they felt for the persecuted Jews of Russia.

A few years later, the Russian persecutions of the Jews became suddenly acute, and in many of the cities there were organized outbreaks of massacre and plunder against the unfortunate people. It was at this time that Cardinal Manning took a leading part in the movement in London to assist the Jewish refugees from Russia, and received a vote of thanks from the leaders of the Jewish people in England and France. Large numbers of the refugees emigrated to Palestine, and within ten years more than thirty farm colonies were founded in various parts of the country. These colonies were much more successful than might have been expected, for large numbers of the refugees were townsmen, unused to field work, and though the Jewish race is proverbially wealthy the available capital for equipping the colonies was never large. There was a drift from the colonies to the towns, especially to Jerusalem. In 1914, on the eve of this great war, it was estimated that there were about 100,000 Jews in Palestine, but of these only 11,000 were on the land. They formed about one-seventh of the whole population of the country, and large numbers were to be found among the 85,000 inhabitants of Jerusalem and the immediate neighborhood.

A remarkable feature of the movement was the revival of Hebrew, as a spoken and written language. It was taught in the local schools, and used in the books and papers circulated among the Jews of Palestine. The movement, in fact, had developed from a mere philanthropic effort to find a refuge for the Jewish refugees amid congenial surroundings, into something of much larger scope. In the latter part of the nineteenth century, the Zionist movement had begun among the Jews, first attracting the support chiefly of a number of literary men. Its object was the restoration of Zion in the form of a self-governing Jewish colony, preferably in the Promised Land, but if that proved impossible, in some other country. At one time, the hopes of the Zionists seemed to center largely on the establishment of such a colony in the highlands of British East Africa. But such a scheme could not possess the attraction of a settlement in Palestine itself. At the annual Zionist congresses, held now in one country, now in another, projects for the resettlement of Palestine were discussed. It was only the wildest dreamers who ever spoke of a general return of the Jewish people to their own country. To any such Utopian dreams there were the obvious objections that the immense numbers of them were doing far too well in other countries ever to wish to settle down in a village or town between the Jordan and Mediterranean. And as one critic of such schemes remarked, if the whole Jewish race were settled in Palestine tomorrow, a considerable emigration would begin the day after. What more practical men proposed was a steady increase of the Jewish settlements, with the hope that, at some future time, they would become so important as to warrant some kind of local self-government being given to them, under an international guarantee.

But now, with an invasion of the Holy Land in progress, and politicians and journalists busy with conjectures as to what the future of the country is to be, the Zionists are urging that the time is coming for the reestablishment of a Jewish State in the Holy Land, with, of course, guarantees for Christian access to the Holy Places. The proposal has, however, revealed a wide difference of opinion amongst men who have the right to speak, as leaders of the Jewish people. Many of these have openly protested against the Zionist proposals.

The line they take is this. They argue that at the present moment, Jews are given the full rights of citizenship all over Europe and in America, because it is recognized that their race and religion does not prevent them from completely identifying themselves with the people among whom they live. And they suggest that, if there were anything like an organized Jewish State, either in Palestine or elsewhere, but especially in Palestine, the mother-country of the race, they would no longer be regarded as Englishmen, Frenchmen or Americans, but as foreigners. Men belonging to this Jewish State, but living beyond its boundaries, would be open to the suspicion of regarding the Jewish State as having the first claim on their allegiance. The conjecture may be hazarded that this view will prevail. The creation of a Jewish State in Palestine would raise too many difficult questions for the undertaking to commend itself to practical politicians. As for the Jewish point of view, it is puzzling to know how the link with the past would ever be taken up. Only a poetic dreamer would suggest a revival of Jewish kingship, and it is equally difficult to imagine a republic, with rabbis and politicians playing the part of the priests and the judges of the days before the kingdom. Whatever form a Zionist State might assume, it would be like the putting of new wine into old bottles, against which Jewish proverbial lore gives the same warning as the well-known words in the Gospel.

Whatever the result of the movement may be, all well-wishers of the Jewish race will doubtless rejoice, if the spread of Zionism helps to make the scattered remnants of Israel more religious. As there seems to be little hope of their conversion to Catholicism in our day, the stricter observance of the ancient law God gave the Jews would be highly desirable. It is those children of Israel who have become agnostics and unbelievers that are a menace to our Christian civilization.

Practical Suggestions on Church Music

HAROLD BECKET GIBBS, MUS.DOC.

IT is not intended in these two articles to bring forward any old or new arguments for or against the famous *Motu Proprio* of Pope Pius X on church music. This was given to the Catholic world as long ago as 1903 and some of us, perhaps, remember that its "most scrupulous observance" was enjoined on all. The present Sovereign Pontiff has naturally endorsed the commands of his saintly predecessor, but the Catholic musical world, as a whole, is apparently waiting for further orders from the "powers that be" ere the general restoration of the best traditions of church music is everywhere effected. In the meantime, however, there are gratifying reports of many isolated instances where a serious application of those commands has produced good results, and it is here proposed to offer some practical suggestions to those who feel in duty bound to observe this "Judicial Code of Sacred Music." To those who still maintain that the thing is impracticable one would venture to quote Cardinal Manning, who, in a letter to one of his clergy in 1868 on a similar topic, said: "It would be enough to say that what the Church everywhere does cannot be impracticable." And conditions are much more satisfactory now than during his reign at Westminster.

No pastor or choirmaster can possibly set about this task unless he has taken the trouble to "read, mark, learn, and inwardly digest," the contents of this Encyclical. Is it necessary to add that this should be done in the light of Catholic tradition? Why should it be so difficult to obtain copies of this legislation? It surely ought to be in the hands of all. It is interesting to note that, at the Papal College of Church Music in Rome there is a special and prolonged course of study dealing exclusively with the legal and artistic aspects of this document.

Those who read it once find it entertaining, those who read it a dozen times understand it, whilst those who read it a score of times appreciate it and frankly admit it to be indisputable, unassailable and practical to a degree. It is difficult, therefore, to believe that there exists a parish where it cannot be carried out in all essential details.

The first and foremost demand is the "re-establishment," not introduction, mark you, of the Gregorian Chant and congregational singing. This has been clearly proved to be everywhere possible; and the best unisonous music in the world—all will surely admit that if congregations sing at all they must sing in unison—is the Chant. History proves its immortality. That music which we inherited from the Temple, which survived the persecutions of the first three hundred years of Christianity, which developed into the Chant, as we now have it, and which provided the musical subjects for the display of the colossal genius of Palestrina is now proclaimed "the highest model of all sacred music."

One of many interesting letters received tells of a country congregation that always sings the "Proper" as well as the "Ordinary" of the Mass. In going into detail it is recorded: "We always sing the Gregorian 'Alleluias' and the children love them." This refers to the gorgeous melodies of the Alleluias contained in the Gradual, which are very quickly learned. Another report reads: "The Gregorian Mass taught to my congregation in 1895 is still a great favorite." And this in a parish of seventy souls, all told. In such parishes there is no official choir. The people do it all for themselves and when present at low Mass make all the responses, etc., together. The late Welby Pugin, as long ago as 1850, wrote, "At Minden the 'Habemus ad Dominum' rose from more than 2,000 voices of faithful worshipers." Nor is this peculiar to Germany alone, although one must admit an unusual willingness of this people to "take a more active part in the ecclesiastical offices, following the ancient custom."

The first step to be taken, in order to produce similar results is to provoke the enthusiasm of the people. This can well be done by the clergy who have done far greater things in their parishes than the mere "restoration" of that form of public worship which prevailed for so many centuries throughout the Catholic world.

The difficulty as to books can easily be overcome. The "Kyriale" can be had for twenty-five cents in either Gregorian or modern notation and this contains 30 melodies to the "Kyrie," 18 to the "Gloria," 4 to the "Credo," 21 to the "Sanctus," and 20 to the "Agnus Dei," exclusive of the "Mass for the Dead." This book will gladly be purchased by the individual, and it makes not the slightest difference if half the congregation use the Gregorian, and the other half the modern notation, as the practical results are identical. This is getting close to the dearest wish of Pope Pius X, who is reported to have expressed a desire that more Missals might be seen in the hands of the people. As the movement takes root and congregational singing becomes the rule, it has been noted that many of the congregation prefer to purchase their complete Gradual outright, and this contains all that is to be sung at Mass on every day in the year.

Regular practices are absolutely necessary, as it would be most unreasonable to ask the people to join in the singing when it takes a choir several weeks of careful practice to learn the self-same music. Practice and Benediction one evening a week would accomplish wonders.

One does not forget that the usual outcry is that there are no teachers to be had. If the organist knows the rudiments of modern music it will not take him long to discover those of this ancient music. Just as poetry and prose can be reduced to single syllables, from which both spring, so modern music and Gregorian Chant can be likewise reduced to the rhythmic unit, which is either strong or weak, not long or short. Free rhythm does not imply free from rhythm, as some would have us believe, but merely consists of groups of two or three pulses occurring at irregular intervals. A metronome works as truly for Gregorian music as for modern music, but there is this difference: in modern music a pulse can be divided into two or more fractions, but in the Chant this can never be. Each note must have its pulse to itself, whether it be attached to a strong or weak syllable, and at the discretion of the choirmaster there may be a contraction or relaxation of the time whilst the pauses, especially at the full bars, may be most effective. Ruskin says: "There's no music that I know of in a rest, but there's the making of music in it." This equality of note and consequent equality of syllable makes the work of the choirmaster easy, and good results are soon apparent. But, when you begin to tell a body of singers that such a note or syllable is long and give no specific time-value for their guidance, chaos must inevitably result. As prose is to poetry so is Gregorian to modern music. The rhythm of both is the same, but the grouping of rhythms is different, and then only in two forms, viz., binary and ternary.

As to the pronunciation of the Latin, the Roman is urged as being the most musical and it is the official pronunciation of the Church. The retention of the various Protestant pronunciations—the Elizabethan being formally abandoned at Oxford in 1904—seems undesirable, and not one of them can be termed euphonious. Whilst some may think this a matter of small importance, it is more than significant that Cardinal Wiseman considered it of the greatest importance, and took the trouble to issue a lengthy letter on the subject, giving the most minute directions as to every vowel and consonant after the Roman manner, claiming that this was the pre-Reformation and Catholic pronunciation of the Church's language. The choirmaster especially would doubtless value such uniformity, whilst the singers would find their task greatly facilitated. The purer the vowel

the purer the tone. Take care of the vowel and the tone will take care of itself. The length and consequent purity of the Roman vowels is freely acknowledged by all.

To return to the subject of public practices, it is suggested that the Responses be first taken "which must always be in the one Gregorian plainsong without any organ accompaniment"; then to the "Credo," which need never change, as we remember that the original melody (Nos. 1 or 2) did duty for upwards of 1,000 years, and was the delight of the people; then the "Kyrie" and "Gloria," and "Sanctus" and "Agnus Dei." After the Elevation, a Latin hymn or prose in honor of the Blessed Sacrament may be sung, as the divorce of the "Sanctus" and "Benedictus" refers only to figured music, and not to the Chant, as is evidenced by the single bar occurring in the official edition of the chant. The Gradual is as much an official book as the Missal and cannot be altered. In short, success is assured if there be an evident willingness on the part of all concerned, from the pastor to the humblest parishioner. Let us always remember that chant was originally intended to be sung, and not to be listened to, and its utilitarianism cannot be denied. All art is primarily utilitarian.

A most important point to be remembered is that the people should be urged to sing quietly, with restraint, smoothly and, as it were, with the cream of their voices so that the effect produced be that of perfect unity, and "one voice glorifying God." Let them make as much music as possible with as little noise as possible. As to expression, time and tune are the basis of all true musical expression and when these are allied to a musical pronunciation there results the highest form of expression most appropriate to the worship of the Most High.

In churches where there is an official choir its presence at all these practices would greatly assist matters. In such churches it might be well for the choir to sing the Gregorian music exclusively for six months before the congregation enters upon its duties. During this time the public practices would be continued, and at the end of this period of preparation the two bodies might combine forces in the Responses and in the Ordinary of the Mass, whilst the choir alone would sing the Proper to the authentic melodies. The various speeds at which the different parts of the Mass should be taken must depend largely upon the acoustic properties of the building. Nor must contrast be forgotten, whilst it must always be borne in mind that the Offertory is the "slow movement" of the Mass and accompanies the deliberate preparation and offering of the "Oblation of Bread and Wine."

It should be the first thought of the choirmaster to do all that is ordered before any outside matter is introduced. He should take care to provide each man and boy with a Gradual, not one for every two, and it is astonishing to discover how quickly they learn to find their way about this official text-book. This would be the only requirement, as to the Mass, during the first year.

It is pleasant to read that "an ecclesiastical function loses nothing of its solemnity, when it is accompanied by no other music than the Gregorian plainsong." It has been observed that the choir soon learns to love and revel in the melodic delights of the Propers, especially the Graduals and "Alleluias," the boys singing the former and the men (and boys, as to the jubilations) the latter. The repetition of the Gradual is necessary in order to complete this, the oldest form of "*Aria da Capo*," in spite of the claims made for Alexander Scarlatti.

Now that the instruction of the parochial schools in the arts of singing and of Gregorian music has become more general, and happily compulsory in some dioceses, we may confidently anticipate an ever-flowing stream of practical enthusiasm in the direction here outlined. A list of those churches where the school children sing all the week-day Masses is being compiled and already includes nearly 500.

In conclusion, I have happened upon the following, which more than suggests our attitude towards the Chant: "We may remark that this conservatism, if we may so call it, of the Church is not confined to Plain Chant. The same may be said of the language, the style of her offices, the dresses of her clergy and religious orders, and many of her rites, ceremonies and customs. The Chant is therefore no stranger than any other part of the Church system; and that system being what it is, the antique character of the music seems in every way suited."

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

"Let Them Get Acquainted"

To the Editor of AMERICA:

M. E.'s letter on the social aspect of the life of students in Catholic colleges is capital, because it betrays the weakness of his position. His chief argument comes to this: Protect vocations to the priesthood by isolating college boys as much as possible. In answer I retort that vocations which need such nurture are not worth a candle. Then, too, are Catholic colleges built and sustained for candidates to the priesthood only? If so, they are sad failures. If not, why should boys who have no intention of taking Holy Orders be dragooned into preliminary discipline for that Sacrament? M. E. lisps sweetly about mother's sons and the Divine voice. But alas, for speculation! Many mothers would leap with joy over a priestly son, but nowadays our sons do not reciprocate. What then shall we do? Send them to colleges where skirts are anathema, and later witness their marriages to stout Protestants who carry a club in each sleeve? Not much. M. E. had better cease thinking the ideas of a Trappist.

Baltimore. S. E.

The Poor in Ancient Greece

To the Editor of AMERICA:

We often hear it stated, in more or less definite terms, that the virtue of charity, and particularly civic or social charity, was either unknown or at best very little cultivated in pagan days. Such statements would have to be supported before we could accept such an indictment of paganism, but the following verses throw light on an important period in ancient Greece. They are taken from the Iliad (XXII, 490 sq.), and describe an incident belonging to a period, roughly speaking, 1,000 years before our Christian era; yet it was an age of developed pagan civilization. Andromache, Hector's widow, is lamenting the lot of her son, Astyanax:

> . . . Orphanhood cuts off
> The child from every comrade of his youth,
> Hangs down his head, and bathes his cheek in tears.
> Sore with need he accosts his father's friends,
> Plucks this one by the sleeve, this other's hem,
> Till one in pity hold out a tiny cup
> To moist his lips, yet stints the thirsty mouth;
> The wealthy drive him from their laden board
> With savage blows and words yet more unkind:
> "Off, no sire of yours is in our company."
> The timid child is fain to hide his tears
> Upon a widowed mother's lap. . . .

These words, it is true, are put by Homer on an anxious mother's lips, but they seem to represent the poet's calm and reasoned description of an actual state, for so vivid and graphic a vision could not leap so naturally, so spontaneously, into even an anxious mother's mind unless it were grounded very largely on experience of actual facts. If such things could be true of the green wood, of great Hector's son, what must have been done in the dry? Historical evidence of a far later date seems to show that not even then had concern for the poor and defenseless become a pagan trait.

So, while we are prepared to admit that there is no true educational culture worth the name without the literature, laws and

art of Greece and Rome, we thank God for the Christian concept of charity that has given life its crowning glory by making it man's noblest and most pleasurable employment to minister to Christ in the persons of the orphan, the widow, and the helpless.

St. Louis. C. B.

Jefferson's Geometric Tax

To the Editor of AMERICA:

For the next decade at least, we must expect that our great discussions between members of Congress, politicians, and the people generally will be on the question of taxation, and what classes are to pay it. The cry that the profit-makers must pay it will not down, and the ultimate result will be that some form of taxation must be laid so that these taxes upon profits shall remain where they are put. To satisfy this demand, I beg to offer the principle of the geometric tax, first advocated by Thomas Jefferson in 1785, by myself since 1892, and by Bishop Vaughan of London in 1911, in his book "Faith and Folly."

In Washington's administration, Hamilton defeated, with the help of President Washington, the plans for national taxation supported by Jefferson, and instead of laws made to decentralize concentration, the people, as consumers since 1791, have been compelled to bear the burden of paying the taxes to support the Federal Government. These taxes have principally come, during the last 126 years, from the tariff, and the taxes laid upon alcohol and tobacco. These taxes in future will give us no more than twenty-five per cent of the amount now annually needed; and the great question is, what sort of taxation shall we determine upon to fill the gap? The geometric tax upon profits, the tax of Jefferson, is bound to be considered and its theories investigated, because it will not only provide the Government with an income of from $600,000,000 to $1,000,000,000, but will also be the means of preserving to all Americans that true form of an equal opportunity which the Constitution guarantees. This great sum of money, taken wholly from the profit-makers, with no power given to shift it upon the backs of the poor and middle-classes of our people, represents no form of confiscation of wealth now accumulated. In fact, it preserves all such wealth to its owner, but forbids untrue and dishonest wealth to lay tribute upon the toiling masses, by constantly raising the cost of living above and beyond wages and salaries.

What seems to be needed most is that distribution may take place before concentration begins. We must now reconstruct the economics of the American nation. Private rights must be respected, but corporate earnings must be so distributed that capital may receive its share, labor may receive all it earns, when exerting earning power, and that the consumers pay no more than is just, to the other two of the tripartite productive and consumptive power in industrialism.

We have lived a full century under the Hamiltonian thought of centralization. It has brought to us a concentration of injustice; and I greatly fear, if continued, will bring discontent, despair, anarchy, civil war and ruin. The time is opportune to develop the Jeffersonian theory of distribution and I believe the American people are now ready to discuss it.

New York. JOHN W. BATDORF.

Missionary Needs in Mindanao

To the Editor of AMERICA:

Will you be so good as to thank the many patrons who have come to my assistance through your appeal in my behalf? No sooner had the notice of my needs appeared in AMERICA than letters and papers and magazines began to pour into Cateel from many quarters of the United States. I am very grateful, and I beg you to assure the good people who have sent me Catholic literature that I shall always be very thankful. Surely American charity is very Christlike. The money subscriptions have not been so generous, amounting in all to thirty dollars; but I have not lost hope that in good time more will be forthcoming.

It would help the good Lord's work if some of your subscribers would assist me to buy, or would send me, a motor-boat or a detachable motor for a boat or canoe. The difficulties of travel by land, owing to the state of the roads and the necessity of crossing rivers in flood, are so great that it was almost impossible for me to get to confession from December to April. I usually walk nine hours to confession. This year I walked for twelve hours. On my last trip to Bagagna I was swept away by the current when trying to ford a river, and besides losing my watch and the food I was carrying, I lost my pack and umbrella, and had to make such efforts to save my life that when I at last reached safety I found the blood coming from my mouth. Another of my mishaps was to get caught in the mud, from which I was extricated only by the assistance of two boys. A horse has almost as much trouble as a man. I mention these things merely to show how hard it is to travel by land. For myself I do not care, but I am greatly hampered in my work and find it impossible to visit the various parts of my mission, in which I have to care for 5,000 Christians and innumerable heathens, with that frequency which is not merely advisable but imperative if I am to keep alive the spark of faith. A motor-boat would enable me to travel by water and greatly facilitate my missionary labors. Another hindrance is the fact that I am obliged to teach school. For fifteen dollars a month I could get a good teacher to take my place. This would leave me free to do other work.

Then, too, I should build a college in which to secure a Catholic education for the girls. I propose to engage Filipino Sisters, who are doing a world of good throughout the islands, to take charge of it. A conservative estimate for the number of pupils who would enter the college is 250. I have already bought a plot of ground for the Sisters out of my miserable income, and a gentleman has donated a piece of property for the college; but I have absolutely no funds with which to erect it. The sum of $2,500 would make a splendid beginning.

My church also has to be rebuilt. I can still live in my *convento,* but the church is impossible. I am ashamed that our Saviour has a worse house even than myself. The Catholic Church Extension Society of America has sent me $500 for the purpose, and at the suggestion of Rev. James Mellyn, S.J., the St. Catherine Guild of Teachers in Boston has written to ask me if I would accept $500 under conditions. Of course I would do so only too gladly. I am informed that these good people have already collected $100 for me.

The church and the college are necessary, if I am to make headway in my efforts to preserve and spread the Faith. After a period of persecution, Catholics are now securing justice under the administration of Mr. Carpenter, the Governor of Mindanao, who is favorable to religion and wishes to secure peace and concord. The officials he appoints are fair, and the chief men of the municipality have lost their animosity against Catholicism. Our parochial schools are again frequented, and men are again seen at religious services. But the evils of the régime which began in 1904, when Americans unworthy of the name ruled as despots over this simple people, preached complete emancipation from everything that was old, assisted heretical churches, maligned the old Spanish missioners, and in many ways hampered the work of the present missionaries, have left their mark. The public school was the occasion for many a difficulty, and civil marriages spread rapidly. At present, although conditions have improved, there is much ignorance, many irregular unions exist, bad and unchristian customs prevail, superstition is rife, paganism is rampant, and organized opposition to the Church is carried on by Protestants. American Catholics, I hope, will help me. I am off now to gather grass and twigs to repair the roof of my house before the rainy season sets in.

Cateel, Davao, P. I. JOSÉ GRIMAL, S.J.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JULY 14, 1917

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A Warning in the Name of Patriotism

THE United States of America has taken a truly momentous and awful step, and every man, woman and child whom this country claims as her own have of necessity taken the step with her. It is a step which calls for high sacrifice. We are asked to pour out the blood of our youth; far less than this but still worthy of count we are requested to render up with two-handed generosity the blessings of peace, to part with hard-won savings, to retrench honest luxuries, to face frugal living or even the pinch of want. All this out of a trustful devotion to what is summed up and symbolized in the flag that is now flying everywhere. It is less than half correct to invoke as the sole motives for this sacrifice the wrongs which we have set out to right or the saving principles that we would propagate. These things would lie within the duty or the capacity of few, if any, mere individuals to address themselves to. But the complete and final motive for which we are asked to sacrifice, to suffer and even to die is loyalty to our Government.

If this is so true is it not equally true that the Government should be deeply conscious now of its sacred trust and duty? Do not the State's duties to the individual grow more hallowed when the individual is asked to part with so much that the State may live and triumph? When the citizen freely yields up a goodly measure of his liberty to sinew the nation's armies and a goodly measure of his possessions that the war-chest may be filled, should not the meager half that is justly left him be secured by the State's redoubled watchfulness and more rigid law?

When there are found at a critical time like this men or combinations of men vile enough to segregate for their own gain huge quantities of the staples of life, coining dollars out of the famine of the masses, to deal with such treachery should be the State's prompt and instant concern. It should lie nearer the State's heart than any battle triumph on land or sea, any elimination of the submarine or crumpling of the Hindenburg line. To say that slackness or long delay or half-measures in this matter would breed such dreadful consequences as a popular madness which writes its sentiments in ruined cities and uprooted laws: this is not to say the worst. For there would develop on our nation's banner a stain so disfiguring that it would be hard to recognize that banner, harder still to salute it, and hard beyond endurance to suffer and die for it.

Are We Civilized?

BEFORE war came, we were wont to preen ourselves upon our civilization. We had a high opinion of our culture, our financial ability, and of our general excellence. Nor did we harbor any doubt as to the power that had made us a paragon among nations. It was education. War has made us humble, which is only another way of saying that war has shown us the necessity of looking at things as they really are. We have begun to question how much of our civilization is real, and how much is veneer. Point is given this research by the riots that have recently disgraced East St. Louis.

There is some consolation, but not much, in the reflection that this reversal to barbarism was occasioned by a difficult labor problem, rather than by race-hatred. In all probability, the same bloody scenes would have been enacted, had the imported workingmen been native white Americans instead of southern negroes. The outstanding and depressing feature of the whole affair is, that a typical American city has witnessed exhibitions of hatred and revenge to which only the raids of an African tribe on an unprotected village can furnish an adequate parallel.

Clearly, if we have based our civilization on education, we have built upon a quicksand. No other country in the world spends so much upon its schools and colleges, and no other country in the world is the stage of an equal amount of strife and savagery. Education alone is an insufficient barrier against passion, and the education upon which we have poured out millions is essentially false. "For nearly ten decades," writes a Protestant professor, Dr. Carl Holliday, in the current *School and Society*, "the new education has toiled with unsparing pains and with colossal confidence, and has produced—a cultured pagan!" Dr. Holliday is overly optimistic. The pagan is only too obvious, but the culture is not in evidence. Trained intellects and weak wills make for violence, crime and disorder, leaving small place for even the lesser natural graces. The plain moral is, that the community which closes the door of the school against Almighty God has only itself to thank, if clever rascals instead of sober citizens are its heritage to posterity.

Mohammedan New York

ONCE again the history of a sordid New York crime has been written in the blood of a young girl, and the consequent commotion is "according to the card."

There are interviews and counter-interviews, charges and counter-charges, and politicians are wielding their clubs with the usual vigor and effect. In the resultant confusion citizens are apt to overlook the fact that the revolting murder is but a symptom of the Mohammedan exploitation of women, introduced into Gotham by aliens who have made the name of the city a byword, even in the suburbs of Constantinople. It is obvious that if women are more or less scandalously exploited in theaters and dance halls for the amusement or lust of those who can buy pleasure or sin at twenty dollars a sitting, they will also be exploited in lowly places by men to whom an extra crime is as an oath to an ancient mariner. The atmosphere of the costly pleasure house finds ready lodgment in inferior places, and the decadent "high-brow" becomes a norm of conduct for wights whose lack of money is compensated for by keen wits or physical strength. The women of New York will never be safe so long as the metropolis tolerates disgraceful scenes in which city officers, semi-nude girls, popping corks and jazz bands are features. Such incidents constitute a degradation of womanhood itself, and the moral support given them by men who should set good example to the chaste and unchaste alike, is a disgusting and disheartening scandal, offensive to the nostrils of all to whom a woman is something better than an object of passion. If women are exploited on the stage, they will be exploited off the stage. Men's practical attitude towards them is determined by a viewpoint, and in these days of naturalism the viewpoint is fixed in great measure by the example of prominent folk, especially by the conduct of those who are supposed to be typical citizens. It is a sorry event therefore to learn from the cleanest and most conservative of our papers of the presence of public officials at a Bacchanalian orgy in which a "host of stage beauties are deprived of almost all their clothes" and a sorrier event to read that one such man was "one of the 150 who were there at 2 o'clock" in the morning. This is a real social sore, one of the sources of the prevalent corruption which every now and then exhibits itself in a shocking crime.

What will be done about it? Men will continue to talk under cover, but some day perhaps women will take the matter into their own hands.

Catholics in War-Prison Barracks

ONE of the things that has helped to bring home the reality of the part the United States is to take in the war is the fact that the Government is already making preparations for the internment of prisoners. The Government declares that "its business is to be ready ahead of time." A detail of these arrangements is of especial interest to Catholics. The statement authorized by the War Department is in part as follows:

> The Hague convention requires that war prisoners shall enjoy complete liberty in the exercise of their religion. To provide for this, there is a chaplain of the Regular Army on the staff of the commandant of each war prison barracks, who has general supervision of the religious matters connected with the prison, and services are authorized for all prisoners so desiring where churches of special denominations are located in the vicinity of the places of internment. A representative of the international committee of Young Men's Christian Association is also accredited to each war-prison barracks and, in conjunction with the barracks chaplain, assists in the athletic and social affairs of the prisoners.

As a large proportion, perhaps not less than forty per cent, of the Germans engaged in fighting are Catholics, it behooves the Church, like the Government, "to be ready ahead of time." The places of detention are at present three in number and are located at Fort McPherson, Ga.; Fort Oglethorpe, Ga., and Fort Douglas, Utah. We may be certain that the ecclesiastical authorities, within whose jurisdiction these places are situated, are already planning that "Catholic churches shall be among the 'churches of special denomination . . . located in the vicinity of the places of internment.'" It is surprising to find that a Knight of Columbus is not associated with the chaplain in the care of prisoners, since it has been stated at Washington that this organization has been put on a par with the Young Men's Christian Association in matters relating to war. Doubtless the representative of the latter association will make every endeavor to be strictly impartial, but it will be difficult, in spite of the best will in the world, for an officer of that association to be in marked sympathy with Catholic needs, seeing that it does not regard the Church as Christian. Yet Catholic prisoners will, in all probability, outnumber those of any evangelical church.

The Government, as is clear from its statement, is eager to treat prisoners with every possible consideration. One of the most obvious ways to effect this would be to accredit to each barracks a Catholic, either a layman or preferably a priest, and put him on a par, if not with the chaplain, at least with the representative of the Young Men's Christian Association. No doubt the President and the War Department would see the justice and advisability of such an arrangement, and would provide for it, if the matter were brought to their attention.

The Cardinal and the President

FOR the most part, Newman was content to leave the valuation of his teaching and his work to the judgment of "the sure future." There is more humility and charity in this position, to which Newman frequently retreated, than is apparent at first sight. Newman knew perfectly well, as he has stated in a famous letter, that there was no touch of infallibility in anything that he did or wrote. He thought he was right, but always admitted that he might be wrong. Furthermore, he was ready generously to credit his critics with the same good purposes which he recognized in himself. Occasionally, however, the overt acts of his opponents left no doubt as to their unworthy aims, and then the interests of the Church induced him to reply. The rejoinder was never

commonplace controversy. It always supplied the Catholic apologist with invaluable assistance, and it usually added something to the sum of English literature. But had he consulted his own inclinations the great Cardinal would never have departed from the philosophy, thus expressed in the simple language of common sense:

> If I were to try to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the best I know how, the very best I can; and I mean to keep on doing it to the end. If the end brings me out right, what was said against me will not amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference.

In his singleness of purpose, as well as in the burdens put upon him by unworthy opponents, the man who wrote these words was akin to Newman. His name was Abraham Lincoln.

Exit the Gloater

THE gloater is never happier than when among the ruins, actual or anticipated, of another's fortunes. God made him, and therefore let him have the reverence due to man. But when he turns his repulsive attention to the reverses, real or alleged, of the country whose authority he must in conscience reverence and obey, one is sometimes tempted to regard him as tainted with the guilt of constructive treason. But the impulse is only a temptation. As defined by the Constitution, "Treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort." The gloater, as a rule, is far too careful of his skin to levy war against anything, and his character is usually such as to make him an impossible source of comfort to any nation, not completely dissociated from civilization. Hence the gloater of the common or garden variety, is indictable as a common nuisance, an offense to eye and ear, rather than as a traitor.

The determination of his precise status may be left to authorities on the Constitution, but in the light of recent events, it seems likely that these learned brethren will soon be obliged to class him as an extinct species. There is little left for him to gloat about. He gleefully prophesied that the Federal military census would enroll hardly enough men to rout a kindergarten, and the results of that census exceeded all expectations. He had no doubt that the $2,000,000,000 Liberty loan would be a complete failure, and the country answered by trying to lend the Government more than $3,000,000,000. He announced that the loan would be taken by a small band of plutocrats, endeavoring to escape the income tax, and was met by the official report that the subscribers numbered nearly 4,000,000. Next he turned his attention to the Red Cross, and stated that its request for $100,000,000 would be answered by a condemnatory silence, showing that the "heart of the country was not in the war." At the last reckoning, these voluntary contributions totaled more than $114,000,000. When it became known that our troops had embarked for France, he stated with ill-concealed joy that the U-boats would sink every transport. On July 4, the Secretary of the Navy announced "the safe arrival in France of every fighting man and every fighting ship."

Decidedly, these are bad days for the gloater. May he soon pass from our midst, unsung, unmourned. He is not much of a peril, but like gnats, bats and soap-box orators, he may be, and often is, a real nuisance.

Mercy and Justice

THAT our courts should temper mercy with justice is a proposition from which no good man and true will dissent. No longer do we try the defendant in Star Chamber sessions, or hang him on mere rumor and suspicion. Rather than subject one innocent man to unmerited punishment, we will suffer twelve undoubted criminals to go unwhipped of justice. But have we stopped at twelve? So far have we pushed this benign theory that it now seems opportune to review the path over which we have traveled, and to ascertain whither it leads. May it not be well to ask that our courts now temper their mercy with a little justice?

There is reason to fear that what we have thought to be mercy is not that virile virtue, but its weak counterfeit, sentimentality. Today, there is scarcely a promising development in court procedure which has not fallen under its blight. The Children's Court, an admirable institution in theory, has perhaps, saved itself, in spite of its friends. Still, if editors are to be credited, here and there the court's ill-advised clemency makes it a powerful, if unwitting, contributor to the spread of youthful delinquency. "I want to make this court," a successful judge once remarked, "a place that a boy simply hates to come to a second time." The probation system for minor and adult delinquents, if wisely applied and vigorously administered, will certainly save many a first or second offender. But it will certainly fail if a weak court allows a defiant culprit to regard probation as an indulgence of open guilt and a plenary absolution from merited punishment. "The disease that afflicts us," writes Judge Marcus Kavanagh of Chicago, "is want of respect for the law," and this lack the Judge traces, in part, to the inability or unwillingness of officials to enforce the law and to the practice of "coddling the criminal."

> During the last five years, there has arisen in this country, and especially in this State [New York] a disposition to coddle criminals. You cannot do that without belittling crime in the eyes of the criminal. I warn you that three-quarters of the crimes in this country today are committed by paroled criminals who were paroled before they were cured.

Perhaps we can secure mercy and justice in their proper proportions, only by remembering that the community has rights, quite as undoubted as the rights of any criminal.

Literature

JANE AUSTEN

SIR WALTER SCOTT once said of Jane Austen, the centenary of whose death will be observed on July 19: "The big bow-wow strain I can do myself, like any now going, but the exquisite touch which renders ordinary commonplace things and characters interesting from the truth of the description and the sentiment is denied to me." And indeed, while making allowance for the characteristic modesty of the great-hearted Sir Walter, a more striking contrast could hardly be than that between his crowded, colorful, animated and dramatic scenes and the quiet and secluded environment in which Jane Austen's people move and have their being. The outstanding feature of her work is the art which conceals art; and if we wished to institute a comparison we should go to another field of literature and call her a prose Tennyson, that is to say, an exquisite artist dealing with a finely ordered universe.

The world which Jane Austen knew and which she presented in her novels was the world of ladies and gentlemen, living for the most part lives of material ease in an atmosphere of high breeding where gentility was the rule and all crudity was frowned upon. Manners was the *sine-qua-non* of that world, and their perfection its ideal; and so these characters of hers move about serenely, speaking in low and carefully modulated tones self-possessed, restrained, graceful, fastidious.

Now, though of course all the characters do not measure up to this humane standard and we have for contrast such boorish figures as Mr. Collins in "Pride and Prejudice" or such vulgar ones as Mrs. Elton in "Mansfield Park," it might be supposed that all this would be rather tame stuff for the purpose of the novelist. And yet so close is her observation, so vigorous her grasp, so artful her arrangement, that soon wide differences appear between these polished and apparently similar people of hers; and presently we are following their fortunes with as keen an interest, as absorbed an attention, as we ever gave to tales of derring-do or to the story of the good apprentice.

"To love her is a liberal education," was Steele's encomium on a lady of his acquaintance; and surely the remark can be applied in all its fullness to those gracious and sensitive creatures, the heroines of Jane Austen. From the incomparable Elizabeth Bennet to the shy and modest Fanny Price they all have a certain rare note of genuine charm, of fineness, to which no masculine reader at least can be immune; and even when we meet with the somewhat priggish Emma Woodhouse we feel that beneath all her self-assurance and complacency and in all her officious and ill-fated schemes of match-making there is an essential worth of character that will win Knightley—and us—in the end.

That Jane Austen's heroes are not quite equal to the naturalness and lifelikeness of her heroines is often said; but this is to say nothing more than that their creator was a woman. Moreover, it is a difficult feat to duplicate perfection, and it is probable that if her Elizabeths, her Fannys, and her Emmas were not presented with such supreme excellence of reality, we should not be so alert to the shortcomings of her Darcys, her Edmunds, and her Knightleys. Even as it is, however, these men, and especially the last, are far from mere puppets or lay figures necessary for the evolution of the plot. They have definite characters, opinions, tastes of their own, and quite personal ways of thinking and of acting.

But, after all, a novelist chiefly shows his capacity by those so-called secondary figures who are to fill up the scenes, afford the basis of action, and in general give the sense of stir and movement of actual life; and it is here that Jane Austen has achieved her most triumphant effects. Who that has once met them will ever forget the garrulous and likable Miss Bates, the ridiculous Mr. Collins, the dryly humorous Mr. Bennet and his silly and fatuous wife, the mean and servile Mrs. Norris, the valetudinarian Mr. Woodhouse? These and numerous others stand out with all the distinctness of flesh and blood; and it is one of the main merits of their creator that she never degenerates into caricature. Her characters, idiosyncratic though they be, are never labeled; they have no grotesque physical marks or mannerisms, no obvious tricks with which to announce their presence. They are eminently natural.

Mark Twain once complained that though Meredith throughout "Diana of the Crossways" was continually mentioning the wit and intellectual brilliance of his heroine, yet after reading the book through and carefully examining the speeches she actually made he could find no grounds for Meredith's obsession on that subject. Jane Austen does not tell us her characters are witty or intellectual; she really makes it appear that they are so. Here, for instance, is Mr. Bennet replying to the banal observations of his wife. She is bemoaning the fact that after his death the house in which she has lived for so many years will descend to another and she will be turned out of her old home. "My dear," he says, "do not give way to such gloomy thoughts. Let us hope for better things. Let us flatter ourselves that *I* may be the survivor."

In her minute knowledge of her characters whereby she gives us not caricatures, not grotesques, but portraits, Jane Austen has been likened by Macaulay to Shakespeare; and there is another point in which she bears resemblance to that supreme creator, and that is the enduring freshness of her appeal. We can read her again and again, she never palls. And this we think is due largely to an intellectual trait as rare in English as it is piquant, namely, irony.

Now, irony is a quality which does not seem indigenous to English letters; it has an alien smack, whether of ancient Greece or modern France; but irony like everything else has its kinds, and when we come to examine that of Jane Austen we find a delightful difference to those foreign varieties: it is not gloomy, it is not pessimistic, it is not bitter. Hers is a smiling, a good-natured irony; and it is by virtue of it she is preserved from those sentimental pitfalls that lie in wait for the female novelist. Though the central situation of all her novels is a love-affair, she is never mawkish, never sugary-sweet. She knew the full value of suggestion and of a restraint which has more power than it shows.

To instance which particular novel of Jane Austen's is "the best" is one of those vexed and vexing problems with which critics like to tease themselves and the public; and it is a problem especially difficult where, as here, all the work is of so even a texture. "Pride and Prejudice," "Mansfield Park," "Persuasion"; the judgment wavers between them; until the critic, suddenly aware he is ignoring the claims of Emma and Mr. Knightley, Miss Bates and Mr. Woodhouse, Catherine Morland and General Tilney, the Thorpes and Mrs. Allen, and many another diverting personage, is forced in the end, like Cicero on Demosthenes, to give his vote to "the longest."

Jane Austen with her "little bit (two inches wide) of ivory on which I work with so fine a brush" made as near an approach to absolute perfection as can be met with in English literature; but even with perfection, it seems, fault may be found, and so her critics have attacked her on two grounds: the first being that she is not "heroic," that her characters are never transfigured by an ideal enthusiasm, by any great or tragic passion; and the second, that the little world she immortalized was after

all but a set of genteel idlers, whose lives were vapid and who had no influence on humanity at large. The second is really an answer to the first. Jane Austen struck no attitudes, scaled no empyreal heights of thought or emotion, because the people she delineated did not do so. This comfortable and private world was the only world she knew and no doubt it was the one she loved; and she lavished upon its presentation all the resources of her marvelous art. She might, it is true, have disowned that world or lashed it with all the satiric scorn of a Byron; but in that event she would not have been the Jane Austen who looked on all the trivialities, the meannesses, the absurdities of the every-day life about her with so discerning and so kindly an eye.

JOHN BUNKER.

BOOK REVIEWS

Hamlet, an Ideal Prince. By ALEXANDER W. CRAWFORD, Professor of English in the University of Manitoba. Boston: Richard G. Badger. $1.50.

In this volume Professor Crawford offers us studies of "Hamlet," "The Merchant of Venice," "Othello" and "King Lear." His object is to point out the meaning of the plays themselves, and consequently the signification of the characters by whom the story is told and the plot unraveled. The working principle is an excellent one, and very simple; namely, to let Shakespeare speak for himself. It is possible to read a preconceived notion into almost any text; and Shakespeare has been called the father of many an intellectual child which he would not acknowledge. "It is high time," writes the author, "for us to permit Shakespeare to be the author of his own dramas, and to regard him as at least as good an interpreter of life as his critics. . . . Let us conclude that Shakespeare, like other great authors, probably said what he meant, and meant what he said."

Secondly, Professor Crawford warns us against the mistake of making Shakespeare only a modern dramatist. He is an Elizabethan. There is an absolute literary value in his plays, as in the work of all great writers; but he wrote primarily for his own time, and cannot be fully understood and appreciated unless this fact be kept in mind. Finally, the correct procedure is not to work out the meaning of the drama by trying to understand the character; but, *e contra,* to get at the nature of the character by the way he carries out his part in the development of the plot.

In a measure, the theater of the sixteenth century played the part of the newspapers and magazines of our own times. And though it is safe to assume that the craving after knowledge of what was going on in the world was as keen with the Elizabethans as with ourselves, yet printed news, rumors, stories, were not at one's beck and call then as they are now. There were stirring events abroad, and at the theaters one could find a sort of exchange for news and reports. What the audience looked for on the boards, however, was a good story exposed by characters worthy of the theme. Professor Crawford develops his thesis well, and the essays will be both interesting and suggestive to students of the great dramatist.

F. J. McN.

The Church and Science. By BERTRAM C. A. WINDLE, M.A., M.D., Sc.D., LL.D., F.R.S., F.S.A., M.R.I.A., K.S.G. President of University College, Cork. St. Louis: B. Herder. $3.00.

The latest work from the pen of Sir Bertram Windle contains within four hundred pages the chief points of contact between religion and science, as science is understood by its most modern and authoritative champions. In his first chapter the author states the scope, postulates and limitations of science, and in the following chapter the field and purpose of religious teaching. Four chapters treat of the difference between "facts" and "theories." These are among the best chapters in the book. They unfold the author's method in apologetics, as, in truth, the clean-cut line between fact and theory is the last word to the oft-repeated charge of conflict between science and religion. No fact can conflict with revealed truth. The author of both is the same Divine Truth. It may take years to determine the fact from the theory, and it is very distressing for the pseudo-scientist to have to wait for years. The distinguished President of University College, Cork, is such a thorough scientist that in treating most lucidly many modern scientific theories, he constantly inculcates caution against elevating them, without due deliberation, to the category of facts.

It is difficult to overestimate the value of this book in the field of Catholic literature. Every topic is handled with clearness, accuracy and precision, and in a spirit thoroughly loyal to the Church's teaching. The book should appeal to a great variety of readers as its interesting chapters cover the chief topics in which Catholic teaching touches upon physical science, or as the layman loves to say "modern science." Sir Bertram Windle says in his preface: "This is not what is commonly called a work of reconciliation; it is rather one of delimitation and explanation. Its first object is to present an outline of the attitude of science today towards various problems, physical and biological, and to show how very few of these come in any way into contact with dogmatic religion. . . . Another of the objects of this book is to show how wide a range for speculation the Church permits, even for example on such a subject as the interpretation of the first chapter of Genesis. . . ."

The author does not attempt to deny that the theories of certain men of science are opposed by the Church. The point that is never lost sight of, and is clearly driven home to the reader, is that they are theories as yet unproved. Many such theories have been put forward in the past and will continue to be put forward through the years that are to come, only to find their way into the realm of abandoned ideas. Witness the Darwin vogue of the last century in favor now only with the Sunday-supplement scientist, and with those whose education is molded by a magazine cover. Sir Betram Windle says well: "The believer in Christianity may possess his soul in patience, well aware that no theory which is really in opposition to revelation can be true."

G. C. T.

Twenty Minutes of Reality: an Experience. With Some Illuminating Letters Concerning It. By MARGARET PRESCOTT MONTAGUE. New York: E. P. Dutton & Co. $0.75.

If true literature be a leaf out of life, embodying in beautiful form the best one has seen and savored—"*vu et vécu,*" according to René Bazin—this little volume, though subtly unwholesome in content and effect, is not without some claim to literary distinction. As a child the author was "afraid of world without end, of life everlasting," and in maturer years could conceive no state of bliss proof forever against boredom. During convalescence, moreover, after a surgical operation she suffered the most acute mental depression from the seeming discovery in the black abyss of unconsciousness under the anesthetic that there was no God, or else He was indifferent to human suffering. One cloudy March day, however, from her bed on a hospital porch she suddenly "saw into reality," and for about twenty ecstatic moments beheld life for the first time "in all its young intoxication of loveliness, in its unspeakable joy, beauty, and importance," with a wonderful feeling of rhythm as well. Yet *what* that importance was she avers she did not grasp. But the fear of eternity was gone; it was not an altogether "uncaring reality" that she had seen thus face to face.

This experience, doubtless wholly due to physical conditions of convalescence, presents many emotional phenomena charac-

teristic of Protestant "religious conversion" or "illumination," but the spiritual concepts are much less sharply defined than among the Evangelicals of an elder day. The vague mysticism recalls rather the temper and tendencies of the Emersonian Transcendentalists, and even of the more modern mystic and pantheistic sects. Corroborative testimonies, strongly suggestive of Jakob Boehme, Swedenborg, and Mme. Blavatsky, are appended in a sheaf of letters from other like-minded "witnesses of the unseen," "spies who have seen the Promised Land, comparing their bunches of grapes on their return."

From the days of the Gnostics down to the modern adepts in "cosmic consciousness" and other cults of the occult such fanciful, esoteric intuitions issuing in transports of delight, while purporting to confirm a faith in God and enforce Christian ideals, have proved, in fact, pernicious hallucinations, vain, illusory substitutes for the objective revelation of Christ to His Church. Though references to "wild joy" and ecstasy abound in these pages, the "illumination," after all, if not pagan, is a cold, dry light. Quite other, it would seem, is the "*lumen vultus tui, Domine.*" One misses altogether the tender, *personal* note of Catholic devotion, the *benignitas et humanitas* of Christ, the intimate consolations so familiar to friends of the Sacred Heart. Still, the chastened restraint of style, the gentle, King James cadences, the fitness of polished phrase may perhaps reflect some "Sabbath calm of soul" concordant with that wondrous rhythm the author had discerned in all existence. G. H. D.

The Rural School from Within. By MARION G. KIRKPATRICK, B.S., Ph.D., Kansas State Agricultural College. Philadelphia: J. B. Lippincott Company. $1.28.

A Schoolmaster of the Great City. By ANGELO PATRI. New York: The Macmillan Company. $1.25

Education and Living. By RANDOLPH BOURNE. New York: The Century Company. $1.25.

The first two of these volumes deal with the actual experiences of teachers in the classroom. The third endeavors to propose a theory of education suited to the requirements of the present day. Judging from the unconscious revelation of self given to the reader in Mr. Kirkpatrick's interesting study of "The Rural School from Within," it is easy to gather that the author is a kindly, sympathetic and practical teacher. Everywhere throughout the work there is a sense of balance and order and a keen appreciation of the fundamentals in education. Mr. Kirkpatrick has a true concept of the aims and purpose of the rural school, and he realizes its shortcomings, just as well as he is willing to confess his own mistakes in the management of his classes. He is open to religious influences, realizes the necessity of watching over the morals of the children, though he does not feel entirely free to insist upon the necessity of religious education. In the last words of his volume he lays down a principle which gives an insight into the spirit of his work, for he maintains that no teacher can accomplish the noblest work in his office of trainer of the young, unless he has come face to face with the Teacher who said "Suffer the little children to come unto Me."

Like Mr. Kirkpatrick, Mr. Angelo Patri knows children and loves them. "A Schoolmaster of the Great City" is the narrative of the actual experiences of the author with the children of New York. Mr. Patri has a high conception of the purpose of the school. But, high as it is, it is entirely inadequate for the truest ends of education. As principal of one of the Gary schools of the metropolis, he is entitled in a way to speak for the system in an official capacity. He sees in the public school a great strong institution whose purpose is to mold and fashion the rather complex individualities of the children of all races and creeds entrusted to it into something like an efficient social unit. He would try to humanize the school. He is evidently a kindly and warm-hearted man, in some educational matters logical and keen-sighted. But, though it may not be astonishing that in his official capacity he may not teach religion in his school, it seems hard to understand that there is scarcely a word in his book of the influence of religion on the child, and that one element should be so rigidly kept in the background, and practically left unmentioned, which alone can truly humanize the pupil. With all his interest in the children, the author can never accomplish the best results, unless he remedies that one central defect of his system.

Mr. Randolph Bourne reprints in "Education and Living," the papers formerly published on this subject in the *New Republic*. He sees in the public school "the most interesting and most hopeful of our American enterprises." According to him it is one of "the few rational things" we have. The school fascinates him "because there is almost no sociological, administrative or psychological truth that cannot be drawn out of its manifold life. It is the laboratory for human nature." In the view of Catholics, a school should, of course, be something far nobler than that. They are quite willing to recognize that, as far as is possible, the children in the school should not only be prepared for the problems of their present life, sociological, industrial and commercial, but that they must above all, perfect themselves, their own natures, and that completely from every point of view. Mr. Bourne, following the philosophy of education propounded by John Dewey, would socialize, and democraticize education. If education goes no further, it is truncated and shorn of its crown. At the bottom of the theories put forward by Mr. Dewey and Mr. Bourne there is a misunderstanding of the inherent dignity of human nature. We must, of course, adapt the education of our children to their surroundings, we must prepare them for life. But there is a life of the soul with its spiritual yearnings, its responsibilities, its destinies projected far beyond the range of mere social service. Of these Mr. Bourne takes no account. His book thus suffers from a radical defect. J. C. R.

Burns: How to Know Him. By WILLIAM ALLAN NEILSON. Indianapolis: The Bobbs-Merrill Co. $1.50.

This latest volume of the splendid series, explanatory of the great authors, although written by a Scotchman, presents a sane appreciation of the bard of Scotland. "Bobbie" Burns is regarded by his countrymen with a species of idolatry that is difficult for a foreigner to understand. And so this present volume, "How to Know Him," not too laudatory, and yet fully appreciative of his genius, is most welcome. There is a great deal to be known about Burns, the poet; of the man just enough should be known to understand his poetry. For Burns is the poet of the heart and the emotions, of moods and feelings. "He could utter pathos almost intolerably piercing and overwhelming remorse; gaiety as fresh and inspiring as the song of the lark; roistering mirth; keen irony; and a thousand phases of passion."

After a vivid biographical sketch, Professor Neilson considers the main aspects of his work, the monumental part he played in refurbishing old and creating new Scottish songs, his epistles and satires, by which he first became famous, his descriptive and narrative compositions. Not many are aware that Burns had a command of the purest English style, which he displayed in letter-writing, and that these letters are only a little less remarkable than his songs in dialect. Without slighting the keen appreciation of the author's notes, probably the best thing about the book, is the happiness of the selections. The admirer of Burns will here find all of his old favorites, together with a large number of poems which he may have overlooked. It is a great convenience to find the Scottish words and phrases of the poet translated into English on the margin of the page. F. X. T.

BOOKS AND AUTHORS

In "Doing My Bit for Ireland" (Century, $1.00) Margaret Skinnider gives the interesting story of her share in the Easter week revolt. She is a Glasgow suffragette, a teacher of mathematics and acted as dispatch-bearer and as sharp-shooter during the Dublin uprising, conscientiously donning her green uniform each time she took up a rifle. From a loophole cut in the sloping roof of the College of Surgeons, the author brought down more than one British soldier, for she had been taught to shoot straight by the Countess de Markievicz, whom she warmly admires. Miss Skinnider was wounded while setting fire to a building, and after leaving the hospital succeeded in reaching this country. The book gives a lively, first-hand account of how the uprising was organized and carried through, and some striking pen-pictures of the participants.

In an interesting paper, called "My Impressions of America," contributed by Count Ilya Tolstoy to the current *Century,* he remarks:

> In my country [Russia], as in the other parts of Europe, nobody need have any difficulty in finding book-stores in small towns or in large cities. Here one can find a cigar-store, a drug-store, all kinds of shops where luxuries can be purchased, but the seeking of a book-shop is often a very hard quest. Even in New York it is hard to find a real book-store where the attendants know their authors and can help one select the books that one needs on any subject. There are some, but none too many. They can be counted on the fingers of one's hands. In smaller cities the task of finding books is a hopeless one. There are a few stores where books are sold; but what books? Novels mostly, the average ephemeral romance; magazines with too many ill-conceived articles containing little upbuilding criticism of public life, much ill-digested information; and newspapers which afford little of intellectual value, being mostly mediums of advertising. American literature is yet poor. The good magazines are few when compared with European reviews. The inheritance of mankind, the universal literature, is hardly known here. There are translations in sets, richly bound, but cheaply produced, and too often done by hack writers who do not even understand what they translate. They are bad translations, as a rule, but costly. Poor people are not able to buy them.

Thoughtful observers must own that what the Count says is true. As a people we seem to have little love for solid reading; our taste in literature is by no means fastidious, nor is the spread of "bone-dry" prohibition, whatever else it does, at all likely to change saloons into corner book-stores, where thirsty minds will flock for refreshment.

Two more volumes of the Pohle-Preuss series of dogmatic text-books "The Sacraments, iv" (Herder, $1.50) and "Eschatology" ($1.00) have been added to this scholarly and substantial presentation of Catholic doctrine. The former volume gives us a clear exposition of those vital dogmas and practices of the Church, Extreme Unction, the unity and indissolubility of Marriage, the Church's control over that Sacrament and a thorough discussion of the celibacy of the clergy. The second volume treats of the last things, death, judgment, the resurrection of the flesh, purgatory, heaven and hell. To these a short chapter on chiliasm is added. For the scholar who wishes to push the study of his religion further afield than the actual text in the series of books carries him, a list of readings from the great classics of theology and its kindred sciences is appended, in which the widest horizons are opened. Dr. Pohle and Mr. Preuss have done a fine piece of work. Intellectually and spiritually, the task accomplished by them is of the utmost value. Brevity combined with comprehensiveness, method and clearness of presentation and soundness of doctrine everywhere mark these treatises.

The June number of *Studies,* "an Irish Quarterly Review of Letters, Philosophy and Science," offers its readers this table of contents: "The Social Problem in Cork," Alfred J. Rahilly; "Divergent Ideals in Russian Education," T. Corcoran; "Recent Irish Poetry," Katharine Tynan; "Pearse, MacDonagh and Plunkett: An Appreciation," Arthur E. Clery; "The Mineral Resources of Ireland," Henry J. Seymour; "Evolution and Degeneration in America," James J. Walsh; Poetry: "A Litany of Saints," T. B. Rudmose-Brown; "Thanksgiving," J. W. A.; "Easter," J. E. Canavan; "Love on a Day," M. St. J.; "Bagdad Under the Arabs," Edmund Power; "Canon Sheehan: A Reminiscence and an Appreciation," John D. Colclough; Chronicle: "Reform of Classical Education," Henry Browne; "Brother Potamian," James J. Walsh; and some excellent book-reviews. "A Litany of Saints," from the French of the Abbé Louis le Cardonnel, is a beautiful poem about "the Abbesses whom the old stories show Dim-visaged in the mist of long ago," but is too long to quote; the author of the interesting paper on Canon Sheehan regards "*Mariae Coronae*" as that writer's best book and regrets his having assayed novels instead of ascetical works; the study of Cork's social condition shows that that city's slums are as bad as Dublin's, and that 354 families that were investigated were found to be living daily on three pence half-penny apiece. The first of the following poems is called "A Little Boy in the Morning," which Katharine Tynan quotes from Francis Ledwidge, and the second is J. W. A.'s "Thanksgiving":

He will not come, and still I wait.
He whistles at another gate,
Where angels listen. Ah, I know
He will not come: yet if I go,
How shall I know he did not pass
Barefooted in the flowery grass?

The moon leans on one silver horn,
Above the silhouettes of morn,
And from their nest-sills finches whistle,
Or, stooping, pluck the downy thistle.
How is the morn so gay and fair
Without his whistling in the air?

The world is calling, I must go.
How shall I know he did not pass
Barefooted through the shining grass?

I thank Thee, God, for Death and Hell,
Those awful creatures of Thy hand
That serve my utter need so well
And help me in Thy grace to stand:

For Death, who bids me come away
And tells me here's no lasting rest,
That life's a caravanserai
And I a night and morning's guest:

For Hell, whose fires of gloomy red
Threat desolating wrath to be,
If I should love a thing instead
Of Him that made the thing and me.

O pallid Death! an hour shall pluck
The pall aside that shrouds thy face,
And I shall see thee, wonder-struck,
So full of joy and lovely grace.

O house of longing, fierce and vain!
About thy straitened walls there shine,
Like sun-gleam past a wintry plain,
Soft radiances of love Divine.

ECONOMICS

Why Not Tax Our Charities?

CAREFUL students of Mr. Dooley will recall the monograph in which the eminent philosopher discusses the subject of "Hanging the Aldermen." "Nawthin' cud be happyer," he says, quoting Hogan, "thin th' thought iv cillybratin' th' season be sthringin' up some iv th' fathers iv th' city where th' childher cud see thim." But, in spite of their demerits, this sight is rare, and the ultimate reason, perhaps, is assigned by the philosopher who chooses the alderman to stand for *id genus omne*: "'Tis har-rd to hang an aldherman annyhow. Ye'd have to suspind most iv thim be th' waist."

Mr. Dooley's Dochney

ODDLY enough, when I first read the current "Report" of Mr. Leon Wallstein, New York's Commissioner of Accounts, my mind, or what serves me in that useful function, went back to the Sage of Archey Road and the aldermen. Not that I propose Mr. Wallstein as a candidate for hanging. On the contrary, I bow in wondering admiration before the genius that can conceive the marvelous graph prefixed to this report, in which every city activity is represented as centering in an island-like Mayor, completely, yet tactfully, surrounded by the Commissioner of Accounts. Furthermore, as rumor runs, Mr. Wallstein is an industrious young man, although his efforts in the latest police scandal do not seem to win the affectionate admiration of the Governor of the State, who has recently said harsh but obvious things on the want of legal fitness involved in the investigation of one city department by another. Perhaps the Governor has not yet seen Mr. Wallstein's famous graph, which shows clearly the pre-eminent place of the Commissioner of Accounts.

However this may be, Mr. Wallstein is set upon reducing the tax-rate of New York. That is an ambition, overvaulting perhaps, but laudable. He suggests that a lowering could be brought about by taxing hospitals, refuges, parochial schools, day nurseries, foundling homes, orphan asylums, churches, and similar notorious malefactors of great wealth. This plan recalls the policy of Mr. Dooley's Alderman Dochney. "Th' las' ordhnance he introduced," remarks Mr. Dooley, "was wan establishin' a license f'r churches, and compellin' thim to keep their fr-ront dure closed an' th' blinds drawn on Sundah. He was expelled fr'm th' St. Vincent de Pauls, an' illicted a director iv a bank th' same day."

Private Holdings in New York

THE proposal to tax private institutions seems dear to the mind of Mr. Wallstein. On November 27, 1916, he issued a voluminous report on "City Aid to Private Institutions." In the letter of transmittal to the Mayor, the statement is made that "the total assessed value of the exempt property of these private institutions in 1915, was $380,952,910." Moreover "the private institutions receive financial aid from the City amounting to approximately $13,902,629.73." What Mr. Wallstein euphemistically calls "aid" was in reality part-payment for services rendered the City. But let that pass. Of this "financial aid," $7,218,397.10 represents "exemption from taxes." With these figures in hand, Mr. Wallstein argues that had this exempt property been taxed, the result would have been "a reduction of 7.7 points in the tax-rate."

Of the exempted property, forty-two religious bodies held a valuation of $268,049,925, while the holdings of "non-sectarian organizations" were rated at $96,340,485. Mr. Wallstein calculated the value of the Catholic and Protestant Episcopal Church property at $103,067,195, and $69,108,525, respectively. These large sums made a deep impression on the Commissioner's mind, and he repeats them in his "Annual Report" dated March, 1917.

A non-critical analysis of the financial assistance which the City renders to charitable, religious, educational and kindred private institutions was completed, demonstrating that the City contributes aid to these institutions, amounting to approximately $14,000,000 annually, and that if the exempt property of these institutions, assessed at $380,952,910, were taxable, a reduction of 7.7 in the tax-rate would be effected.

Mr. Wallstein's fondly hoped for reduction would be "effected" for just about one year, for the next tax-rate would necessarily include the cost of the activities ordinarily supported by private organizations. How many parochial schools could afford to pay this tax? How many orphanages or hospitals, Catholic or non-Catholic? If closed, the tax-payers would be obliged to found and support at a higher rate, new institutions to do their work.

Taxing the Parochial Schools

TAKE the parochial schools, to begin with. The assessed valuation of the land and buildings of the New York parochial schools is about $30,000,000. If the average rate of $1.80 per $100 of value be assumed, the amount which the City would receive in taxation from these institutions is $540.000. The effect of taxation, however, on the New York parochial schools would be to close their doors, and the children under their care would naturally pass into the public schools. The annual per capita cost in the New York public elementary schools is about $40. We thus have the simple proposition that the City of New York might receive in taxation from the parochial schools, possibly for a few years, the annual sum of $540,000. After closing them by this exaction, the City would be obliged to expend for the 100,000 children now in the parochial schools, the annual sum of $4,000,000 for tuition alone. The absolute total expenditures would, of course, be much greater. Either the children would be housed in the old buildings, bought by the City, or in new structures, equal to the present parochial school valuation of $30,000,000. The total annual cost to the City would thus be:

Interest on original cost of plant, $30,000,000 at four and one-half per cent	$1,350,000
Repairs, up-keep. depreciation at five per cent on two-thirds valuation	1,000,000
Tuition, at present rate	4,000,000
Total	$6,350,000

In other words, Mr. Wallstein suggests that the City pay out at least $6,350,000, for an indeterminate period, in order to collect for a few years, annual taxes to the value of $540,000. This means, if it means anything, that the City is asked to spend eleven dollars rather than relinquish its grasp on the one dollar honestly and intelligently devoted to charity. How this wildcat finance will reduce the tax-rate "7.7 points" is not clear.

The City and the Private Hospitals

BUT the tax-exemptions granted the private hospitals may, perhaps, strengthen Mr. Wallstein's contention. The Commissioner calculates that the valuation of all private hospitals, dispensaries, and sanitaria was, in 1915, $38,575,825. This would "yield" a tax-return of $728,295.86. The latest figures at my disposal show that in 1913 the expenses of these institutions were $5,880,283. Of this sum $4,784,181 was met by private charity. For its public charges the City paid $1,096,102, less than one-half the amount it would have paid for similar work in its own hospitals. These figures do not indicate that the private hospitals are money-making concerns. They do prove, however, that the institutions are performing a function which the City cannot well assume. New York depends, to a greater extent than other large American cities, upon its private hospitals. In 1913 the capacity of the private institutions, having relations with the City, was 16,545, and of the public hospitals, 6,610 beds. Of 114,453 emergency ambulance calls, 72,219 were answered by the private, and 42,234 by the public service. Furthermore, the amount of work done without charge by the private hospitals is very great. The Presbyterian Hospital, for instance, does

about sixty per cent of its work without recompense. The New York Hospital, holding its charter from George III, is another excellent example of the New York private institution. In 1914 it cared for 64,376 patients. The cost for maintenance was $729,913.43, and eighty per cent of its work was free. In 1913 Bellevue, the City's largest hospital, cared for 23,000 fewer patients, at a cost of $862,053. In 144 years of beneficent work the New York Hospital created an equipment in buildings and accessories to the value of over $12,000,000, every penny of which was paid for without recourse to the City. To cripple an institution of this character would not be financial wisdom, but the act of a barbarian.

City and Private Expenditures

TO suppose that the City can displace the private institutions, thereby reducing its tax-rate, is delirium. The per diem rates of payment to the private hospitals in 1913, retaining this year as the only present available basis of comparison, was for medical cases, $1.00; for surgical cases, $1.10; for tubercular cases, $0.80; an average of $0.97. The per diem per capita cost in the public hospitals for the same year was $2.01, an advance of more than 100 per cent. As expressed by the Hon. Herman A. Metz, former Comptroller of the City of New York, for 1,217,732 days in the private hospitals, the City paid $1,132,621.10. If treated in the City's own hospitals the cost would have been $2,285,242.20. That the City can reduce the tax-rate "7.7 points" by an initial expenditure of nearly $40,000,000, which would be necessary in case the private institutions were obliged to close, and by a maintenance cost twice as great as under the present arrangements, may be clear to Mr. Wallstein. To the ordinary citizen, however, the process looks like paying $100 to collect fifty.

To estimate in dollars and cents the value of the churches to the community seems to border on simony, and may be passed over for the present. Touching the orphan asylums and homes for foundlings in New York, Mr. Wallstein assesses them at $40,900,955, and calculates that they ought to "yield" $788,274.96. Since the expenditures of these institutions are largely in excess of their incomes, it will be readily seen that as a humorist Mr. Wallstein possesses possibilities which have been seriously underestimated. Others, however, may think a plan to tax orphan asylums too much like stealing candy from a child, or robbing a blind man of his pennies, to be humorous; and this, probably, is the accepted view. When New York seriously proposes to make the lot of the self-sacrificing guardians of these dependent children harder than it now is, we may believe that the *debacle* is near.

"It Costs Too Much"

THE splendid letter in which Dr. Butler of Columbia University defends the principle by which private institutions for the furtherance of religious, charitable and educational purposes are relieved from taxation may be dismissed as inspired by sentiment. More to the point are the words spoken by former City Comptroller Metz before the New York Constitutional Convention of 1915:

> This is not a question of politics. It is a question of civic economy and sound sense. I do not propose to smite the hand that lifts my burdens, but to thank God, and let it alone. The proposition to tax these institutions is thoughtless, an hallucination, a scandal, a madness, an affront to intelligence.

For the present, then, the question raised by the spirit of secularism, "Why not tax our charities?" may be met by the answer, "It costs too much." There are other reasons, founded on high principles of morality and good government, but these have no appeal to the new Cæsarism, now striving to make the State supreme in every department of human activity.

PAUL L. BLAKELY, S.J.

EDUCATION

Drawing in the Grades

DRAWING is one of the most interesting and most instructive of the courses of the primary and grammar grades. Its connection with writing is well known, but it possesses other and independent advantages. It is the first step to design, and the improvement of design is very necessary for the maintenance of some of our manufactures. It is essential to many occupations; it encourages and develops observation, cultivates the graphic memory, exercises the imagination in the construction of design, cultivates the perceptive faculty, and gives a delicacy of manipulation which is very valuable. It develops esthetics by raising the taste of the people. Works of art may and often do become objects of enjoyment, where the drawing faculty has been cultivated, whilst habits of care, neatness and accuracy are produced which must react upon the general character. Drawing is thus both utilitarian and humanistic.

Order of Lessons

THE general lines of work as indicated in the courses of study in the elementary schools may be summed up under the following heads: Nature drawing and color; constructive drawing and design; pictorial drawing and composition; plant drawing and decoration.

Nature drawing and color for all years should be given in September and October because these months are rich in nature material. Grasses, berries and fruits are abundant. The sequence in plant drawing is as follows: (1) Movement of growth and direction, as expressed in line. (2) Branching, as expressed in angle and division of spaces. (3) Proportion of parts, as expressed in mass, or relative size of flower and leaf and stem. (4) Massing of plants, as expressed in silhouette, accuracy in growth and proportion within a given space. (5) Foreshortening of parts rendered in two values. (6) Appearance of the whole as rendered in values, with great care in observation. (7) Structure. (8) Textures. (9) Beauty.

The sequence in color is as follows: (1) Spectrum color. (2) Standard hues. (3) Value. (4) Intermediate hues. (5) Scale of intensity or chroma. (6) Complementary hues. (7) Harmonies of neighboring colors. (8) Harmonies of complementary colors.

Constructive drawing and design should be given in November, December and January. In the lower grades, the constructive drawing is reduced to a minimum. In the intermediate grades, it receives more attention and requires greater precision. In the upper grades, it demands the utmost accuracy of which the pupils are capable. Constructive terms should be made familiar from the beginning through correct use. The problems in design in the lower grades should be selected with an eye to the interests of children, and all constructive work should be of immediate practical value. For this, the various civic and religious festivals will furnish hints.

Pictorial drawing and composition should be given in February and March. Pictorial drawing should begin in simple mass and outline, and proceed along the line of the child's interests, playthings, objects of daily use, domestic animals, with the representation of the object's peculiarities in form and position. Do not aim to focus the attention of the pupils upon the proportion, the relative widths and heights of objects, before the third grade. After that the teacher should lead them to record the effects of distance and of foreshortening. After the fifth grade, children must begin to develop accurate and skilful use of brush and pencil. Drawing should become as common a means of expression as language. Pictorial drawing should be more vital, more genuinely useful to the pupils, and more evidently a necessity, as part of the school work, than we have commonly conceived it. The aim of pictorial drawing in the primary grades should be to lead pupils to acquire facility in graphic expression,

and the subject-matter should be determined largely by other school studies.

Plant drawing and decoration should be given in April, May and June. Drawings should be in harmony with the season. Nature is awakening; buds are swelling; the song of birds is in the air; the months are rich with new life. Nature-study and plant and bird-life can be combined. Careful observation and analysis should be made of native forms and colors, so that children may be led to enjoy the beauty of the springtime. In the primary grades, Easter is sure to be the center of interest, and Arbor Day and Memorial Day should also be observed. In the early grades, the work should follow the season and the calendar, and there should be no formal course in representation and design. Small children can practise the elementary processes incident to decorative design, as the tinting of their paper by means of the flat-wash, working to an outline, and the placing of one unit in reference to others. Beginning with the fourth grade, the pupils should learn something of what constitutes a decorative design, a surface-repeat, a border, a bilateral unit and a rosette. These items may be taught in connection with the study of flowers, birds and insects of the spring. The three fundamental principles as given in the study of nature are "recognition," "adaptation," and "utilization." These three apply also in the study of nature and design. Recognition of the flowers, and their colors is the first step; conventionalization or the adaptation of the nature motive, the second; and utilization or the application of the design, the third. In the upper grades, a simple study of historic ornament is of value in showing correct applications of nature's principles.

Practical Suggestions

DRAWING lessons in grammar grades should occupy from twenty-five to thirty minutes every day. In many schools, drawing alternates with penmanship, the class drawing one day, and writing the day following. This plan, while it does not give as much time to drawing as might be desirable, does not detract from the advancement of the pupil in penmanship; on the contrary, it has been observed by many teachers that the training given in seeing and reproducing form in drawing assists children very materially in learning to write. As a general rule, not more than one object should be studied and drawn at a lesson. This does not mean that only one picture should be made, although to make one good, thoughtful drawing of many of the subjects suggested will occupy the time usually allotted to a lesson. The object to be drawn should first be studied by the entire class. It may then be drawn on practice paper by all pupils; or on the blackboard by some, and on practice paper by the others. When this has been done, the entire class may proceed to draw it in their books as a record of their best thought and effort. No one should be permitted to draw ahead of the class. Should there be some with ability to proceed more rapidly than the class, they should be given supplementary work in drawing from the object, or in drawing on the blackboard.

Vitalizing the Subject

THE teacher should not feel compelled to use only the drawing period for that subject, nor that time for drawing alone. The school period spent in drawing plants and animals as a part of the nature study work may in reality be the best kind of a drawing lesson. In brief, the drawing and manual training should be made of practical use throughout the child's school life that it may assert its educational value as a common means of expression. It should be utilized as a help in other studies; observation in nature and object drawing should lead to a keener mental attitude in language; the study of design should mean neatness and order in the written work; construction-work may be used in arithmetic; and again, the arithmetic should be used in constructive design, nature study, in nature drawing, and geography in illustrative drawing. In other words, the drawing should be made of vital importance to the child, for his mental, physical and spiritual development.

A Sister of Mercy.
College of Mt. St. Mary, Plainfield, N. J.

NOTE AND COMMENT

Benefits of Daily Mass

THE Boston *Evening Transcript's* "Listener" recently published this communication from "a valued correspondent":

> Did, or didn't I tell you what I think of a truly beautiful story of our occasional choreman, a simple West of Ireland peasant, with little education but a sound natural mind, and a heart of gold? It is a "Listener" story, even though it magnifies the R. C. Church. My wife, in her blind Protestant way, asked him if he went to church, and he answered gravely that he hadn't missed a Sunday for twenty years, adding that his daughter, a girl of thirteen, rose at six every morning to attend early Mass. At my wife's expression of surprise he said: "You know, ma'am, it helps to keep you nice and quiet all day long." I wish Protestantism afforded something to keep me nice and quiet all day long.

In his "The Path to Rome" Mr. Hilaire Belloc, it will be remembered, confirms the testimony of the "Listener's" gold-hearted Irishman, for he gives four causes for "The pleasing sensation of order and accomplishment which attaches to a day one has opened by Mass."

Infant Mortality and Low Wages

AN excessive death rate among babies in Manchester, New Hampshire, is reported by the Children's Bureau of the U. S. Department of Labor. The report is based on interviews with mothers, and includes all babies whose births were registered during a single year:

> Of all the babies studied, one in six, 165 per 1,000, had died during the first year of life. There were wide variations in rate between different groups of the population, according to the father's earnings, the employment of the mother, the congestion of the home, and the way in which the baby had been fed.
>
> Nearly half of the 1,643 babies had fathers whose earnings were less than $650 a year, and more than one-eighth of the babies had fathers earning less than $450 a year. Only one in sixteen (6.4 per cent) had fathers earning as much as $1,250. The death rate among the babies in the poorest families was more than four times as high as among those in the highest wage group.

Many of our State legislators would do well to read this report, for among their number were Solons who were for dragging the children into the fields and the factories at the first blow of the bugles. Our war toll in manhood's suffering need not be increased by outraging the rights of the little ones.

Medieval Monasteries and the Y. M. C. A.

"SO many slurs and never a compliment!" exclaims a correspondent, sending a clipping from the *Globe and Commercial Advertiser* of New York. In the excerpt transmitted to us the writer speaks of the danger of immorality in the soldier's life and describes it as the "worst thing about war." So, too, it is. But this was meant only as an introduction to a panegyric of the Y. M. C. A., which the writer "padded out" by a timely reference to the immorality of Catholic monasteries. "In the first place," he moralizes, "'It is not good that the man should be alone,' now, any more than it was before Eve arrived in the Garden; and any womanless place of congregation is apt to slump. Even the history of the medieval monasteries is not pretty reading." Why that unhistoric and unscientific innuendo about a subject of which the writer is

evidently in complete ignorance, except for such unsavory information as has filtered down to him through poisonous layers of anti-Catholic prejudice? The comparatively few historic instances of laxity are the merest exceptions to the glorious record of those "medieval monasteries" which were the hallowed sanctuaries of purity and holiness as well as the homes of learning and the refuges of all in poverty, need and distress. The counsel of permanent virginity would never have been given by Our Lord had it been impossible, though it was meant for those only who could take it. He Himself gave us the example in His own life. As for the Catholic soldier in the trenches or the camp, God's grace will not be wanting to enable him to preserve his purity inviolate. Sufficient for him are prayer, watchfulness and the Sacraments. There can be no objection against Protestant praise of their own Y. M. C. A., but it should not be accompanied by slurs against the religion and institutions that Catholic soldiers hold more dear than life.

Patriotism's Power

IN his opening address at the Catholic Educational Association's convention last month, Bishop Shahan epitomized Catholic patriotism's motive power:

> Wherever, the world over, our American flag must fly, there will it wave over Catholic soldiers and sailors, nurses and helpers of every kind, loyal and true to all that it stands for, and counting life itself a pleasing sacrifice in the eyes of God, a sacrifice of gratitude for all that we have here inherited through our Catholic ancestry in the way of liberty and happiness, such liberty and happiness as the world hitherto never dreamed of. Now it is this very love of our American fatherland which fills us with concern for the future of its great and holy ideals of political and religious liberty. We are persuaded and all history bears us out, that true patriotism is anchored in religion, and that no other influence known to man can overcome so surely selfishness and indifference to the common welfare. When great crises come upon a nation, and everyone is called quickly and unhesitatingly to take his or her part, to rally round the symbol of the nation, then indeed does religion cast the high light of a divine will on the whole situation. Conscience, enlightened by religion, bids each one realize that he or she stands for all. Our Government then stands to us in the place of God, and in the words of Cardinal Gibbons, "Our legitimate laws are invested with a Divine sanction by an appeal to our consciences."

Love of God and love of country, the lessons of Catholic teaching from the days of St. Paul and before, bear fruit when patriotism is put to the test. Both loves are found by the child at school or they are not found at all.

International Labor Conference

AT Leeds, England, on July 1, delegates representing the trade union federations of England, Italy, Belgium and France, met in conference to draft a series of minimum labor standards to be incorporated in the final peace treaties. The Conference stood for guarantees to be based on the following principles:

> Right to Work: Right of Coalition. Every workman, no matter to which nationality he may belong, ought to have the right to work wherever he can find employment. Every workman, wherever he is employed, should enjoy all the trade union rights which the native workman enjoys, particularly the right to participate in the administration of his union. No workman should be expelled on account of his trade unionist activities. No alien workman should be paid a lower rate of wages than the normal or prevailing rates of wages, or be made to work under worse conditions than those prevailing in the same locality or district for workers of the same trade or the same specialty.
>
> Emigration and Immigration. The migrations of workmen shall be organized and based on national labor exchanges. There should be in every country a special commission on emigration and immigration, consisting of representatives of the Government and of the organizations of employers and workers of the country. The recruiting of workmen in a foreign country should be permitted only if the commissions of the interested countries, whose duty it is to examine into the question as to whether the demand for and the extent of such a recruiting really correspond with the needs of an industry or a district, and whether the labor contracts are in full conformity with the above-mentioned conditions of labor and the rate of wages, have favorably reported. The recruiting emigrants should be under the control of the labor organizations of the country of emigration. The execution of the labor contracts should be under the control of the labor organizations of the country of immigration.

A social insurance clause applies to workmen irrespective of nationalities, and a child-labor clause prohibits the employment of children under fourteen years of age in industrial, commercial or agricultural labor. Boys and girls under eighteen are not to be employed in night work. No working day is to exceed ten hours, and eight hours shall be the working day in mines, factories and unhealthful industries. A weekly rest of a day and a half is made compulsory.

Chilean Nitrate Fields

AN instructive account of Chilean industries is contributed to a recent *Bulletin of the Pan-American Union* by William A. Reid. While the country's central and southern provinces are described as productive agricultural regions, the dry lands of the north have even a greater industrial value. For the first time in nearly half a century a shower of rain fell upon these barren tracts some few years ago, an event which caused equal astonishment and dismay. Whether at peace or war, the world calls loudly for the product of these desolate wastes, Chile's greatest revenue-producing lands, her nitrate fields. The peculiar Chilean nitrate is no less esteemed for preserving life than destroying it, for the growing of grain than the making of ammunition.

> As one enters the nitrate region from Coquimbo, Antofagasta, Iquique, or by other lines of railway extending inland from the seaports, the most noticeable features are the absolute barrenness, the sun-parched earth, and the vast rocky areas. The rise from the sea is abrupt; but once upon the table-land at about 3,000 feet altitude the pampa stretches north or south for many miles, with the towering Andes forming the eastern wall. Nitrate occurs on this shelf-like area from six to sixty miles from the coast, and it is through this region that the Chilean Longitudinal Railroad has been constructed, with many "nitrate roads" winding downward to the various seaports. Were it not for the dust-raising blasts which the 170 or more nitrate *officinas* or plants cause to be set off, the atmosphere of the region would probably be clearer than in any part of the world. As one travels horseback across the pampa beyond the railways here and there in the distance great particles of earth and stone are constantly shooting skyward. Drawing closer to one of these plants or to the area where laborers are employed by hundreds or thousands, the traveler notes the brown and parched appearance of everything; indeed, the dust, breezes, and sunshine have bronzed man and beast to a degree bordering on the picturesque. The latter feature is even more pronounced when we meet nitrate officers, brown as berries, clad in khaki, with great sombreros, boots and spurs—outwardly the rough and uncouth man of the desert, but inwardly the educated and cultured gentleman who usually welcomes the stranger from the outside world with open arms, provided he holds proper credentials.

It is estimated that the increase in the world's crops due to the use of Chilean nitrate must be valued at more than $200,000,000 a year. The capital at present invested in these fields is about $150,000,000, and it is thought that there is in Chile a sufficient quantity of nitrate to last the world for 200 years. Despite the devastating war this favored country is said to be enjoying unusual prosperity.

AMERICA

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Literature and Twaddle

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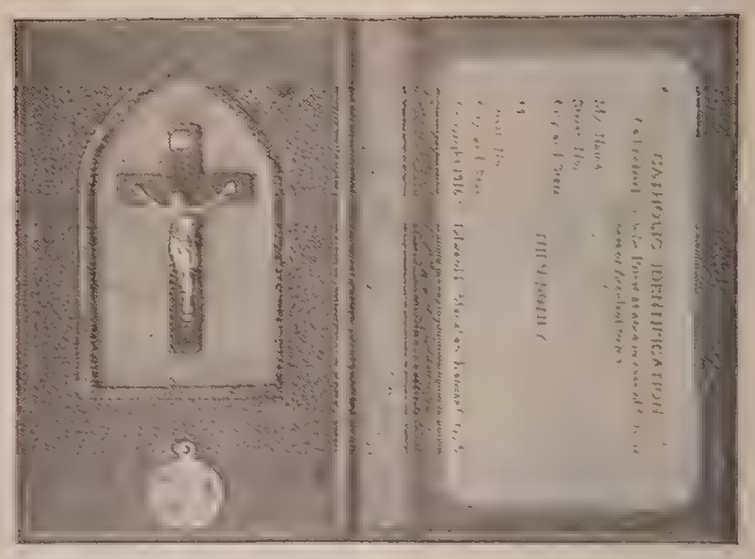
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Who's Who

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Chronicle

The War.—During the week the Germans gained a spectacular but unimportant success in Flanders. They drove back the British near the Belgian coast a third of a mile on a front of two-thirds of a mile, compelling them to retire to the west bank of the Yser River, between Lombaertzyde and St. Georges. It was thought at first that the German attack was the prelude to another effort to reach Calais, but the offensive soon spent itself without having seriously affected the general situation. Nothing else of a grave character has taken place on the western front.

Bulletin, July 9, p.m.-July 16, a.m.

Shifting their offensive in Galicia from the sector north of the Dniester to the territory which lies south of the river, the Russians crossed the Bystritsa and advancing seven miles captured Jesupol and a number of adjacent villages. About the same time they crossed the river further south, seized Ciozov and pushed forward to the Lukovitsa River. Two days later they had driven back the Austrians about fourteen miles along the south bank of the Dniester and taken possession of Halicz. The same movement carried them, further south, across the Lukovitsa and Lukva and brought them to the Lomnica. Here the Austrians attempted to stop their advance, which had now covered some twenty-five miles on a front of twenty-five miles, but finding themselves unable to do so, withdrew to the west bank of the river, where they made a desperate effort to save Kalusz, but failing in their object they abandoned the city.

The Russian Offensive

Meanwhile the Russian offensive had spread south as far as the foothills of the Carpathians, and was now developing on a front of fifty miles. West of Stanislau the Russians took Novica and, further south, Perehinsko, on the Lomnica, west of Bohorodczany. In twelve days the Russians have advanced more than forty miles and have driven a salient deep into the Austrian lines with a rapidity that not only menaces their positions along the Zlota Lipa and the Carpathians but also indicates a serious disorganization of the Austrian armies. In Mesopotamia the Turks have defeated the Russians and occupied Khanikin. This means that the Russians are no longer cooperating closely with the British.

The War Revenue bill, recently reported to the Senate, has been recommitted to the Financial Committee. This step, which was taken on the motion of Senator Simmons, Chairman of the committee, was rendered necessary because the prohibition section of the Administration Food bill automatically removed from the Revenue bill the taxes on distilled liquor by which the Financial Committee proposed raising $400,000,000, and at the same time calls for an additional sum of more than $200,000,000 to be expended in purchasing distilled liquor in bond. The Financial Committee has announced that revision of the Revenue bill will be delayed until final action on the prohibition question has been taken.

The War Revenue Bill

The Administration Food bill is at present in a serious tangle. That portion of the prohibition section, which fixes the price to be paid for the distilled liquors that the President is directed to commandeer, is now generally admitted to be unconstitutional, because it is an assumption on the part of the Legislature of an authority which belongs to the Judiciary alone. On the other hand reconsideration of the measure is impossible under parliamentary law until the bill has been committed to conference, because it was voted under a unanimous-consent agreement.

The Administration Food Bill

There has been manifested in the Senate a growing disinclination to extend Governmental control beyond the provisions contained in the original scope of the bill, and it is now predicted that in its present form the bill will not pass, unless the supervision be restricted to food, feed and fuel. The Senate has agreed to vote on the bill on July 21. It will then probably go to conference for revision.

On July 11 the House passed without the formality of a roll-call the Trading-with-the-Enemy bill which, confers on the President the authority to punish commercial intercourse with Germany or her allies. The purpose of the bill is to reduce to a minimum the commercial benefits which would accrue to Germany from business transacted in the United States. It provides among other things for the use in this country of patents owned by Germans. The proposed espionage features which had been appended to the bill as an amendment and which made it a criminal offense to communicate to any enemy, or ally of any enemy, in an manner, "any letter, document, writing, message, picture, diagram, map or

Trading-with-the-Enemy Bill

other device or form of communication," were stricken out of the bill before it passed.

The Administration Aviation bill, which was introduced, on July 6, in the House by Mr. Dent, Chairman of the House Military Committee, and then referred to the committee, was reported favorably on July 14 after hearings had been given to experts on the subject. In order to facilitate its passage, it was planned at first to separate the bill calling for the creation of an air-fleet from the appropriation necessary to organize it, but discussion showed that there was practical unanimity on the matter, and when the bill came up in the House it called for an appropriaion of $640,000,000, more than one-half of which sum provides for the construction of aeroplanes and engines, and the remainder for manning the fleet, for ammunition and supplies. The personnel of the fleet will consist of about 75,000 men. The bill passed without serious opposition or material amendment and almost without debate. Broad powers are conferred on the Army Department to expedite the building and operation of the fleet, which more than any other branch of the service is expected to bring about the defeat of the German armies. Previous to this vast sum just voted $68,000,000 had been appropriated for aviation.

Aviation Bill

In preparation for the carrying out of the selective draft, Secretary Baker announced on July 13 the number of men to be conscripted in the first drawing and the quotas to be furnished by each State. His order follows:

The Selective Draft

By virtue of the authority vested in him by an act of Congress, entitled "An act to authorize the President to increase temporarily the military establishment of the United States," approved May 13, 1917, the President of the United States has ordered the aggregate number of 687,000 men to be raised by draft for the military service of the United States in order to bring to full strength the organizations of the regular army and the organizations embodying the members of the National Guard drafted into the military service of the United States, and to create the national army, and has caused said aggregate number to be apportioned to the several States and Territories and the District of Columbia as set forth in the schedule hereto appended.

The quotas assigned by the President for the several States are: Alabama, 13,612; Arizona, 3,472; Arkansas, 10,267; California, 23,060; Colorado, 4,753; Connecticut, 10,977; Delaware, 1,202; District of Columbia, 929; Florida, 6,325; Georgia, 18,337; Idaho, 2,287; Illinois, 51,653; Indiana, 17,510; Iowa, 12,749; Kansas, 6,439; Kentucky, 14,236; Louisiana, 13,582; Maine, 1,821; Maryland, 7,096; Massachusetts, 20,586; Michigan, 30,291; Minnesota, 17,854; Mississippi, 10,801; Missouri, 18,660; Montana, 7,872; Nebraska, 8,185; Nevada, 1,051; New Hampshire, 1,204; New Jersey, 20,665; New Mexico, 2,292; New York, 69,241; North Carolina, 15,974; North Dakota, 5,606; Ohio, 38,773; Oklahoma, 15,564; Oregon, 717; Pennsylvania, 60,859; Rhode Island, 1,801; South Carolina, 10,081; South Dakota, 2,717; Tennessee, 14,528; Texas, 30,545; Utah, 2,370; Vermont, 1,049; Virginia, 13,795; Washington, 7,296; West Virginia, 9,101; Wisconsin, 12,876; Wyoming, 810; Alaska, 696; Hawaii, none; Porto Rico, 12,833.

In the foregoing computation each State was given credit for the number of men it has in the National Guard and also for all those who have volunteered for the Regular Army since April 1. The Governors of the several States have been instructed to assign to each district within their State its just apportionment of the State quota. Local exemption boards to the number of 559 have been appointed by the Governors to draw up lists of those registered on June 5 in the various registration districts within their exemption district, and to assign to each name a number. The numbers on the several lists that correspond to the numbers drawn at Washington will determine the men selected for military service.

That the Government is leaving no stone unturned in its efforts to safeguard the effective prosecution of the war is being made increasingly evident with each new measure adopted at Washington. One of the chief concerns of the Administration at present is to conceal the movements of American shipping. To secure this the President by a proclamation dated July 14, has prohibited German insurance companies, engaged in the transaction of business in the United States, from continuing the business of marine and war risk insurance either as direct insurers or as reinsurers. All individuals, firms and insurance companies in the United States are likewise forbidden to insure or reinsure against marine and war risks with such companies. The reason given by the President for his action is that:

German Insurance Companies

The nature of marine and war risk insurance is such that those conducting it must of necessity be in touch with the movement of ships and cargoes, and it has been considered by the Government of great importance that this information should not be obtained by alien enemies.

Payment on existing contracts is to be suspended during the war except in the case of vessels now at sea.

Out of the maze of conflicting reports which have obscured the situation in Germany during the past week two events of importance may be stated with certainty. The German Emperor has issued the following imperial decree:

The German Crisis

Upon the report of my State Ministry, made to me in obedience to my decree of April 7 of the current year, I herewith decide to order a supplement to the same, that the draft of the bill dealing with the alteration of the electoral law for the House of Deputies, which is to be submitted to the Diet of the monarchy for decision, is to be drawn up on the basis of equal franchise.

The bill is to be submitted in any case early enough that the next elections may take place according to the new franchise. I charge you to make all necessary arrangements for this purpose.

(Signed) WILLIAM.
(Countersigned) BETHMANN-HOLLWEG.

In spite of its vagueness, this decree, which bears the date of July 13, promises a measure of the electoral reform which has been so insistently demanded for some months and is a step forward toward the democratization of the Empire.

As the decree, which bore the signature of Count von Bethmann-Hollweg, was a marked concession to popular demands, and as it had been repeatedly asserted that the Imperial Chancellor had the full confidence of the Kaiser, the announcement, made officially on the following day, of the resignation of the Chancellor, after eight years of uninterrupted tenure of office, came as a considerable surprise. The meeting of the German Crown Council, the first that has taken place during the war, pointed to events of a serious character; it was also generally known that the Crown Prince was out of sympathy with the Chancellor and opposed to the demanded reforms. Nevertheless, notwithstanding rumors, it was not expected that the resignation of the Chancellor would be accepted. The unexpected has actually happened, and not only has Von Bethmann-Hollweg retired but his successor, Dr. Georg Michaelis, since 1909 Under Secretary of State in the Department of Finance and since 1916 Prussian Food Controller, has been appointed in his place. The Prussian Minister of War, General von Stein, has also resigned. Count Brockdorff Rantzau has succeeded Dr. Zimmermann as Imperial Foreign Secretary. The appointment of the new Chancellor is significant, because he is a man of the people, being the first "vonless" minister to occupy the post since the German Empire was proclaimed at Versailles by William I; he is also known to hold decidedly liberal views, and as a consequence it is believed that he would not have accepted the Chancellorship unless he had received from the Kaiser pledges of his willingness to accept parliamentary reforms of a marked democratic character. No change in the Government's attitude toward the war is anticipated.

China.—General Chang Hsun's attempt to restore the Manchu dynasty has ended in failure. On July 10 he was reported to have withdrawn his troops into the Imperial City and the Temple of Heaven, the most sacred sections of Peking. This accomplished, he began to negotiate for guarantees of his personal safety. Sixty thousand Republican troops with seventy heavy guns were said to be surrounding the capital, making hopeless the dictator's escape. In response to the foreign diplomats' request that he should disarm his soldiers, General Chang declared that they feared a massacre if they laid down their arms. According to despatches that came July 12, 3,000 Monarchist troops had surrendered, fighting was going in in the forbidden city and a big fire was raging there. On July 13 it was reported that quiet had been restored in the capital after a complete Republican victory over General Chang's army. He was said to have taken refuge in the Danish legation and to have declared his intention of fighting the Republicans to the end. Several of the Emperor's ministers and generals were arrested.

Monarchist Movement's Collapse

The Republican Government at Nanking announced the confirmation of General Feng Kou-Chang as President and Tuan Chi-Jui as Premier, according to the Constitution. It was decided to banish from Peking the Emperor and the Monarchist princes. It is hoped that the Republican movement against General Chang will unite the hitherto discordant elements in the party and give China a stable government. The question now at issue seems to be whether the military or the progressive factions are to control the country. The military governors who rule their provinces almost like dictators secured the dissolution of Parliament, but the southern Republicans will hardly allow them to hold their preponderating influence. If a compromise is successful, a new parliament may be called and another constitution may be drawn up.

News came on July 15 that Peking was occupied by the Republican forces after the surrender at Fung Tai, on July 12, of a Monarchist army of 10,000 men. General Chang Hsun's retreat in the Temple of Heaven was bombarded, his soldiers offering a desperate resistance. The dictator then made good his escape. Order has been restored in the capital, and the Republican headquarters are to be established there. On July 14 the State Department at Washington received the following communication from China's new Provisional President:

> Whereas, President Li Yuan-Hung is unable, for cause, to perform the duties of his office: Now, therefore, I Feng Kuo-chang, do hereby proclaim to all whom it may concern that in pursuance of Article V., Section 2, of the Presidential Election law, I have, on this day of the seventh month, July 6, 1917, respectfully taken up the duties of the office of the President of the Republic.

On July 16 the situation in Peking was reported to be "entirely quiet."

Ireland.—The *Irish Weekly Independent* notes that in the last two years there has been an immense decrease in the number of Irish emigrants. In 1895 48,703 men, women and children left Ireland for foreign shores; in 1915 there were but 10,659 emigrants; in 1916, 7,302.

Emigration

The total for the first five months of last year was 2,146, made up of 845 males and 1,301 females. The total for the first five months of this year was 1,265, made up of 525 males and 740 females.

This means a net decrease of 1,265 emigrants this year compared with the corresponding period of last year. There is a decrease in the number from each province as follows: Leinster, 136; Munster, 165; Ulster, 633, and Connaught, 331. It is further interesting to note that considerably fewer emigrants left Irish ports this year for England, Scotland, and Wales. Comparing the figures for the first five months of this year with the corresponding period of last year, we note a fall from 1,294 to 749, a decrease of 545.

This would be hopeful news, were it not for the fact that the war is now working more injury to Ireland than emigration did in the past.

The East Clare Election

The election to Parliament of a Sinn Feiner, Edward de Valera, a leader in the Easter insurrection and very recently a prisoner in an English jail, has caused a commotion both in Ireland and in England. De Valera stood for East Clare, vacated by the death of Major Redmond, and was elected by nearly 3,000 majority over the Nationalist candidate, Patrick Lynch, sometime Crown Prosecutor. The victory of Sinn Fein is all the more significant, because, a short time ago, East Clare was a Nationalist stronghold. Added significance is had in the fact that De Valera, who was born in New York of an Irish mother and a Spanish father, adopted the program of Easter week, 1916, as his platform and invited the electors to vote for an Irish republic of sovereign and absolute independence. According to Unionist and Liberal papers this election will probably wreck the Nationalist party and will nullify the work of the Convention. In their opinion Ireland has spoken, through East Clare, for absolute freedom, in repudiation of Mr. Redmond's program. A Dublin dispatch says:

> It is believed here that the result of the East Clare election will interfere with the arrangement for the assembling of the Irish Convention, as it is considered to represent a feeling of lack of confidence in the good faith of the Coalition Government and a belief that the Irish party went too far in its consideration of the Government's war difficulties and received no adequate recognition of the party's reasonable attitude.

The Dublin correspondent of the *Times* declares that the Government must deal with a new and powerful party, for "It is probable that no Nationalist seat in the House is now safe outside Dublin, and perhaps not even there." The *Daily Chronicle,* forgetful that England is also participating in American gold, asserts that Sinn Fein is moving to success by means of American money. The *Daily Telegraph* remarks that the Irish members of Parliament, of every shade of political opinion, agree that the East Clare election has both discredited the Nationalist party and made clear to all that the only way to settle the Irish trouble is to establish an Irish republic. The London *Times* comments as follows:

> The program of the successful party is quite frankly revolutionary, anti-English and separatist. There is not and never can be the slightest question either among Englishmen or among serious Irishmen of accepting the wild program with which the new member and his friends have won their seats in Parliament.
>
> There is all the more reason therefore why the best elements in Ireland should go forward and review the situation together with a determination to agree. If they should fail the responsibility for good government will remain where it is today. To refuse the effort at this day would be the counsel of sheer despair.

The *Daily Independent* of Dublin thinks "Five out of every six electors who supported the victor did so out of sheer disgust for the cringing, crawling policy of the Irish party and the blundering tactics of their leaders." According to the pro-British *Irish Times,*

> The Sinn Fein policy, so far, has developed on destruction and bitterness pregnant with menace to the peace of Ireland, yet this policy triumphed over the memory of a devoted soldier and swept the Nationalists out of a seat held without opposition for twenty years.

The *Express* is of the opinion that the election is the most portentous thing in modern Irish political history, and believes that the "Nationalists can do little at the Convention but record their pious opinions."

Russia.—On July 12 the Finnish Diet passed the second reading of a bill which virtually establishes the country's independence. It was planned to put the measure into force "by simple declaration," that is to say, without Russia's sanction. The act would be a formal denial of Russia's sovereign rights over Finland. The new law, which the Socialists are chiefly responsible for, proclaims that Russia has lost all authority in Finland, except in the army, the navy and in the field of diplomacy. All other privileges of the Grand Dukes of Finland are now claimed for the Finnish Diet, which assumes the right to execute the law, to convoke and prorogue the legislature, and to appoint a supreme executive. The Governor-General is practically superseded. M. Tokoi, Vice-President of the Department of Economics of the Finnish Diet, declared that the projected Finnish war-loan might be raised if a guarantee were given that it would not be used to further imperialistic designs but only to meet the expenses arising from the revolution and from the support of the Russian garrison. He also declared:

Finland's Independence

> We make no claims in the domain of foreign policy or of war, and we do not desire any change in our relations with Russia until the end of the war, but we must immediately receive internal autonomy, which should be guaranteed internationally after the war.

Finland's move has caused considerable disquiet in Petrograd. C. Tcheipse, President of the Workmen's and Soldiers' Delegates, went to Helsingfors, the capital of Finland, in the hope of settling the differences with Russia, and Premier Lvoff summoned home the Cabinet Ministers who were with the army. The Premier's Socialist colleagues say that in principle they sympathize with Finland's move, but M. Lvoff and the other Ministers maintain that Finland must defer action till the Constituent Assembly meets. The Ukraine, a district composed of several large provinces in southern Russia, is also reported to be working out statutes for autonomy without waiting for the meeting of the Constituent Assembly. The Ukrainian National Assembly explains, however, that it does not desire separation of the district from Russia, and in Petrograd a compromise was hoped for which would also satisfy Finnish demands, thus avoiding severing the country from Russia.

Simplicity and Complexity in Religion

J. D. TIBBITS

IT has been frequently alleged as an argument against Catholic theology that by it the approach to religion is made by far too difficult and too technical. Those who make this allegation are never tired of drawing a vivid contrast between what they conceive to be the extreme simplicity of the Gospel story and the highly developed system which characterizes the Church. As illustrating this disparity they urge that St. Paul with all his depth and skill in dialectic would have found the "*Summa*" of St. Thomas quite beyond him, while St. Peter would not only have been incapable of producing the Encyclical "*Pascendi,*" but would have been equally incapable of understanding it.

It is admitted, of course, that what these critics are pleased to call "scholastic Protestantism," fell into the same error. The Thirty-nine Articles, though there is an element about them not wholly unchildish, were certainly not addressed to children. The more logical Westminster Confession was yet far beyond the man in the street. And though the Oxford movement made so strong an appeal to primitive sources, it must needs make its prospective converts, to some extent at least, theologians, historians, antiquarians, mystics and esthetes, before it can conduct them, with anything approaching adequacy, to the threshold of the Faith.

It is true that the New Theology has addressed itself to the problem of reducing Christianity to its lowest terms. It has succeeded only in reducing it to its lowest depths. It began by annihilating dogma, because dogma demanded explanation. It has ended by annihilating reason, because reason demanded dogma. So learned a man as the late Dr. James D. Martineau expended much labor and erudition in the attempt to show that early Christianity was a very simple affair. It is, however, by no means a simple affair to read Dr. Martineau's books, and there is always the feeling that the approach to so simple a thing, as he conceives it, should be just a little less complicated than he has apparently been able to make it.

Writers of this class, who aspire to become the efficiency experts of theology, appear to be quite forgetful of one important fact, and that is that the simplest and most evident propositions become complicated the moment they are made the objects of speculation. Thus, such fundamental truths as the existence of the material universe or the freedom of the will, are sometimes doubted or even denied by thinkers of certain schools. But they are doubted or denied as objects of speculation only. No one doubts them in real life. The determinist is as quick to appeal to the courts, and to employ the best counsel as other men. The idealist, despite his idealism, raises his umbrella when it rains. There is a manifest inconsistency between thought and action. Yet those men are the very first to ridicule scholastic philosophy because of its complication. That it is complex is obvious enough, but it is equally obvious that not only can I perform no rational act, but that it is impossible for me to engage in the simplest business transaction without assuming the fundamental truths upon which scholastic philosophy rests. I may, however, be very successful in business, and at the same time a very poor philosopher. It is not at all necessary that I should be both, any more than it is necessary that I be a theologian in order to be a Christian. But to reject the notion of substances and causes because a whole literature has arisen to explain them, is as absurd as to reject grace and the Sacraments because they cannot be reduced to a formula.

It has been pointed out that Mr. Sunday's scheme of religion, though quite at variance with that of the new theologians, is, in this respect far more successful; and that by him the intellectual process is at a very minimum. This may, in a way, be true, but it is to be remembered that those who surrender themselves to Mr. Sunday's eloquence, are carried over all possible stumbling-blocks on a wave of emotion; and emotion, whatever else it may be, is not speculative. And even when Mr. Sunday is drawn into conflict with opinions radically different from his own, his method seems to be to meet them with ridicule and with indignation. He hurls invectives at the higher critics and scorn at the evolutionists. To sit in judgment upon him is far from my thought; but it is of interest to note how impossible it is for him to isolate his faith from opinions which do have bearings upon it. It may please him better to dismiss them with a phrase of slang than with a scientific treatise; but his very method is proof of the problem which presses upon him, and proof, too, that his faith is not quite so simple as he would have it seem.

The truth is, that to reduce religion to a formula is to empty it of its content; and to empty it of its content is to destroy its vitality. A very great part of the value of religion lies in its power to affect individuals. To crystalize it into an abstract sentence such as, "the fatherhood of God and the brotherhood of man," or "the life for others," is simply to limit its application to the taste. And although with some it might become an impelling power, it is perfectly evident that with none could it ever become a constraining power. It might make good men better. It has no means at its disposal for making bad men good.

But is it true that the complexity of the Catholic system is a stumbling-block to those who are within her pale

as well as to those who are at her threshold? Paradoxical as it may sound, the fact appears to be that it is because of this very complexity that she is possessed of a simplicity and directness which is found in no other religion. A striking illustration of this occurred many years ago in my own experience. A moral question presented itself to me in the course of a legal transaction. I was forced to act in one of two ways, and whichever way I might choose seemed to work injustice to some one. I naturally consulted a priest as to what my duty was. I received not only a direct reply, but the most conclusive reasons for it, all of which was so very convincing as to make me wonder that it had not already occurred to me. From mere curiosity I propounded the same problems to a number of Protestant theological students, and to at least one Protestant minister. In nearly every instance the answer was wrong, and in every instance the reasoning. The contrast impressed me not a little. Here was the Catholic Church with her complicated system of dogma, reducing a concrete problem to the utmost simplicity, and there, on the other hand, were the disciples of theological simplicity rendering the same problem more complicated than the whole Catholic system itself. And as with morals, so with all religious truth. To attempt to sum it up in however concise a sentence is to make its concrete application impossible; and as, after all, men are to be saved in the concrete, it is the concrete that counts.

Whatever, then, this school of theology may gain by its sweeping economy of intellectual effort, is more than offset by its wholesale sacrifice of the definite and the tangible. Its value lies chiefly in its unwitting demonstration that the advantage of knowing one's own mind is as true of religions as of individuals; and in its striking illustration of the fact that ambiguity is not necessarily synonymous with efficiency.

An Air Raid on London

A. Hilliard Atteridge

I DO not know what account of the noon-day air raid on London, on June 13, has appeared in the American press. Judging from reports I have seen of the earlier Zeppelin raids, in American newspapers, I imagine that the natural desire of the newspaper man to write "a good story" has led to extravagant accounts of damage done. I visited some of the districts that had been attacked, immediately after the raid, and while the ambulances were still removing the wounded. These attacks, whether by night or day, have sufficiently horrible results. But it is easy to exaggerate them. Considering that London with its suburbs covers an area of at least 150 square miles, with some open spaces, but is mostly a closely-built and densely-inhabited mass of great towns that have grown together into a huge capital, the marvel is that the damage was relatively so small. A few fires were started which were immediately extinguished. A few buildings were damaged, most of them slightly; a good deal of glass was broken in the immediate neighborhood of the explosions. Out of a population of 6,000,000, there were about 100 deaths, that is about one in 60,000. In no case was any damage done to factories or warehouses, or to any establishment that could be described as having a military character. So far as material results go, the raid was a futile performance. The aeroplanes engaged and the explosives they used represent valuable war material which might have been employed with some effect on the fighting fronts, but were in this case used to damage a school and a few shops, and kill and wound a number of civilians.

The only imaginable way in which the attack could be considered to have any bearing on the war would be as an effort to produce what is described as "moral effect." Besieged towns are sometimes bombarded in order to terrify the inhabitants into forcing the military commandant to surrender. But such bombardments are a continuous shelling, day and night, of people crowded together into a small space. Even so, they are generally ineffective, and no besieger ever yet expected to force a surrender by throwing a few shells into a place in a bombardment lasting for about ten minutes. This is what the air raid amounted to. As to its effect on the Londoners, there was certainly no panic, and after it was over, the general feeling was simply one of mere irritation against the enemy. In the days before compulsory service was introduced, every Zeppelin raid on London was followed by a rush to the recruiting offices. Instead of making people more anxious for peace, such outrages are powerful stimulants to the war-spirit. There is evidence of this in the talk, sometimes very wild talk, about reprisals of the same kind against German cities. So far our Government has resisted this outcry, and wisely perseveres in the policy of using our splendid air corps for serious military operations on the fighting front.

Aerial bombardment is one of the ugly novelties of war rendered possible by the development of aircraft in the last ten years. Long before this development took place, attempts had been made to use the old drifting balloons for the purpose. Thus as early as 1849 the Austrians used drifting balloons to bombard Venice during the insurrection of that year. They gave up the

practice when they found the balloon had an awkward trick of drifting back sometimes and dropping its bombs on their own lines. But even under modern conditions, effective aerial bombardment is an extremely difficult operation, so difficult that the game is hardly worth the candle. In the second year of the war it seemed for a while that the Zeppelin might be effectively used in this way at night. It flew high enough to be fairly safe from anti-aircraft guns, and it could carry a considerable load of high explosives. It had the further advantage that, with stopped engines, it could drift slowly over the place attacked. At first it was supposed that in the darkness it was fairly safe from aeroplane attack, and that the division of the balloon into a number of separate compartments secured it against being brought down by machine-gun fire, even if an aeroplane attacked it. But the Zeppelin ceased to be a serious means of attack and Zeppelin after Zeppelin was brought down in a mass of flames. The Zeppelin has still its uses for scouting purposes, but in a bombarding raid it is a greater danger to its own crew than to the place it tries to attack. This is a solid gain, not only for the Allies in the war, but for the world generally. It makes these horrible night attacks all but obsolete, and one may safely predict that they will play no part in the war of the future.

But what about attacks by aeroplanes in the daylight? Here again, the difficulties of the attack have increased enormously since the war began. Anti-aircraft guns and gunnery have been so improved that the aeroplane must fly at a great height. In the days before the war at flying exhibitions there were bomb-dropping competitions. A target was marked out on the ground and the airmen dropped dummy bombs upon it. They made very fair practice, but they flew at a height of only 500 or 600 feet. To fly at this height in war would be to court destruction. The improvement in anti-aircraft guns has forced the airmen to fly higher and higher. In the attack on London the German aeroplanes were at least two miles above the city, perhaps higher. Their engines could be heard, but they looked like mere specks in the sky. They kept at this height, not only to avoid gun-fire but also to diminish the chance of attack by British aeroplanes. An airman takes some time to climb to the height of two miles in the air, and this would give the enemy a better chance of getting away without having to fight. But flying at two miles height means that the aeroplane can carry only a reduced quantity of bombs, and anything like aiming is out of the question. The bombs are dropped with a remote chance of hitting something it is worth while to destroy. The probability is that the bomb will imperil only civilian life and property. From a moral point of view, this is one of the reasons why such attacks should be ruled out of the permissible weapons of honorable warfare. In a bombardment by the ordinary methods of naval and land warfare it is quite legitimate to take the risk of *accidentally* killing a few civilians, while destroying an enemy's batteries, arsenals, etc., or shelling his troops. But no honorable soldier or sailor would order fire to be opened where the chance of doing effective military damage was *remote*, and there was a *practical certainty* that numbers of civilians would lose their lives. But this latter is the condition of aeroplane bombardment from a great height. It is for the honor of the British Air Corps that in their raids on German arsenals, depots, etc., and railway junctions behind the front, they always take the risk of flying low, for the purpose of confining the attack to its military object and avoiding as far as possible damage to the civil population. This may mean the loss of some of our aircraft, but the risk is chivalrously taken by our airmen.

But to do this over a well-defined center of population with anti-aircraft guns mounted and aeroplanes ready to ascend, would mean the certain destruction of the attacking force. So, in a raid on a great city, the airmen must fly at such a height that the chance of a useful result from a military point of view is a small one, and the operation is costly, even if no aeroplanes are destroyed by the defense. Costly explosives are largely wasted without result, and the aircraft themselves are injured by the prolonged flight at a high altitude. The life of an aeroplane is about three months under ordinary conditions; after that, it has to be scrapped, or reconstructed. To sum up, the conditions are such that material damage in a military point of view depends on a mere chance, and the so-called moral effect of producing panic and the desire for a patched-up peace is not produced, but, on the contrary, air raids seem to produce the opposite effect, and at the same time it must be noted that such raids mean the withdrawal of airmen and aircraft from the fighting zone where they have a real possibility of seriously affecting the course of the operations.

These considerations suggest the prospect that air raids directed against great centers of population outside the actual fighting zone, may be, sooner or later, recognized as things to be relegated to the class of the obsolete barbarities of war. The argument that they are, from the military point of view, bad policy is likely to prove more effective in this direction than humanitarian considerations. At the Hague Conference of 1899, when aerial navigation was still little more than a dream, it was agreed that the dropping of bombs from balloons should be vetoed for a term of years to come. At the second Conference, in 1907, when the dirigible balloons and the aeroplane had been invented, an attempt was made to renew the prohibition. All that was agreed was that "the bombardment by any means whatever" of undefended towns, villages, etc., should be forbidden. But this was accepted only by about half the Powers represented, amongst them, the United States, Great Britain and Austria. But France, Russia, Germany and Italy did not sign the agreement, and the very words of the Convention made it ineffective, in case of

a war in which a non-signatory Power was engaged. And at the same time, the word "undefended" was given such a restricted sense as to make the agreement almost useless. Thus it was laid down that the mere existence in a town of factories and stores that could be used for the service of an army or navy, brought it into the class of "defended" places, and laid it open to bombardment. It is clear that even if the Hague Conventions were strictly observed, they would afford little protection against this new horror of war.

The best hope for its abolition lies in its being so very difficult to carry out a really effective aerial bombardment. It is a gain to the world that during the war the powers of defense against it have so rapidly increased as already to have made night bombardments all but impossible, and severely to handicap aeroplane attacks by day. Once it is recognized that such attacks are more costly to the attacking force than dangerous to the place attacked, there will be a prospect of a Convention for their abolition being not only signed by the Powers, but also observed in the wars of the future.

War's Witness to Christianity

F. A. Fadden

THE world presents an unusual and inspiring spectacle as a result of war; on all sides there is a widespread, spontaneous readiness to sacrifice. Calamity which ever discloses unsuspected possibilities has opened the treasures of the world, not treasures of gold, these are mere coincidents, but treasures of manhood and character. The world-war has given us a glimpse into the souls of men, and what we have seen there reassures us that men at their best recognize the existence of things greater than the world, that when the climax comes they are ready to accept the world only for what it is, a stepping-stone to higher things.

It is not always that we find the majority of men at their best. The normal condition which confronts us is different. Life's by-paths frequently lead men far afield from eternal truths and from the essentials of manhood. When sacrifice results from absolutely free choice, sacrifice is often discarded. Hence religion frequently pleads in vain. Religion is antagonistic to low interests. Men do not want it, not because they do not recognize its worth, but because they are not willing to pay the price it exacts, self-sacrifice. But men as a class, just as each man individually, eventually come face to face with dreadful reality. When they do, they usually meet the crisis with calmness and dignity. Big issues make big men, or rather prove that men are always more than they appear, great creatures, God's creatures, superior to time or materiality. The eternal spark flares up on the threshold of eternity. Inevitably, impending death finds most men resigned to die. This is the ultimate triumph of the soul. It is the victory of eternity. It is an open and practical and undeniable confession that men belong to another world and that they are willing when the time comes to go where they belong.

When the time comes! Living under a sudden and unexpected strain, our generation has been thrown unmistakably against the inevitable climax of time, the impending possibility of relinquishing all that it has for something which it apprehends as dearer than itself. We are facing demands upon our resources, our very lives perhaps, demands the full meaning of which we do not completely understand because we have never experienced them before. This dreadful business of war, the unbending sacrifices it entails, the prospect of bloodshed and death, these things are all so new and so terrible than we can scarcely realize that they are here. Our common life hitherto has been so even and sustained, its pleasures and pains so usual and expected from time to time, that the prospect of a disaster like a world-conflict staggers us. We have read of such things in history, but after all we have been as men delightfully apart from history. We have heard of bravery and chivalry in years gone by, we have thrilled over distant battles and saddened at the picture of devastated battlefields. In the world's long story we have seen nations crumble and their successors arise, we have seen civilizations flourish and decay, we have seen many die that many might live, but it has all been like wonderland to us. Our day has been a ceaseless blossoming of tranquillity. We are like rich children to whom successful parents have left an inheritance of ease, and, as children, we have playfully hoped to pass through life and never feel the touch of those great issues which have stirred men's hearts in the past and which will stir them over and over again until the end of time. We have wondered what life would bring as we progressed, and in a flash we have found ourselves face to face with the sternest reality of life, the prospect of losing it and losing it while we are still apparently secure in the strength and vigor of manhood. How could we have hoped to escape this? How could we have hoped to slip through life and never feel the pressure of that law of sacrifice which superintends the development of all life? The day of universal peace has not dawned. There can be no universal peace here in the sense in which men childishly crave it. Nature heals quickly, it is true, but this is the process of the education of nature. There is virtue in a scar. Why, it is only a few years since our Civil War, and men now so foolishly refer war to the Middle Ages. There will be war while man is what he is, a creature to be tried, to be educated, to be developed, a creature whose mission it is to pass through the ashes of life and time to the bosom of God in eternity.

So we are quickly making up our minds. Manhood is stronger still than all the material charms which make life so attractive. This generation no longer looks upon itself as a child. It is now a man and the eternal problem of manhood is vividly before it. Varied and con-

flicting emotions crowd our souls as we take up this task of proving our manhood. The true meaning of life on earth, with its joys and sorrows, is beginning to dawn upon us. The Way of the Cross shines with a new and fruitful light now, as we recognize in our own hearts a conscious intuition of the sublime mystery behind it. We are learning to think, we are learning to love, we are learning to sacrifice. Christ is right, the Martyrs are right, the Church is right. There is but one way to live and men at their best openly confess it. "He that loveth his life shall lose it; and he that hateth his life in this world, keepeth it unto life eternal."

With the increasing realization in men's minds today of the necessity of adhering strictly to Christian principles it is incredible that some should blame the horrors of war on the presumed failure of those very principles. In certain quarters it is loudly proclaimed that Christianity has not stood the test and war is advanced to prove it. Once again Christ is brought to judgment, the verdict has been rendered and the dirge is about to be chanted. Christianity has failed and the predominating laws of our life and civilization must be readjusted. When the bloodshed is over and men, weary of carnage, settle down again to the more profitable and more human occupation of living, the change will be effected. So goes the unending argument of every age.

Whatever of falsehood and sham the wayward impulses of men may have led them at various times to accept, it is certain that today, when they are at their best, no open fallacy can flourish amongst them. Their actions now constitute the test of Christianity's failure or success. There are some in the world who will not believe the judgment of God; if not, let them believe the judgment of men, of the majority of men. God told us years ago what was best for the world and today men of their free choice are telling us exactly the same thing. God instituted Christianity to superintend the growth and development of human nature. Even unto eternal happiness He knew the needs of man, his possibilities, his end. He knew better than man that he thrives best who seeks the least to gratify himself. Growth bespeaks cultivation, attention, application, stern discipline over self. Where men allow their selfish interests to predominate, where pleasure and personal profit overrule the law, there is no real advancement, there is only decay. Christianity with its insistence on sacrifice, its training in sacrifice, the relinquishing of everything, if need be, for the sake of Christ, brings out the best that is in men. That is why the best that is in men testifies in turn to the undying truths of Christianity. Human nature itself cries out in witness to the wisdom of God who created it and knows it better than it knows itself. It may seem almost irreverent to say that the judgment of men can confirm the judgment of God, yet that is the situation at this moment. The truth of Christianity is exemplified on all sides by men of every creed, of varied education, of countless walks of life. In the presence of the great crisis men recognize the process, the only process, through which the world can improve. The State is preaching the necessity of sacrifice, the Red Cross is preaching the necessity of sacrifice, everywhere we hear the same encouraging cry. There *is* a reason for man relinquishing his oxen, his farm, his wife, if need be, for the sake of a great cause. The grain of wheat must die to bring forth fruit.

If Christianity has failed, what then can supplant it? God knew what He was doing when He instituted it. Men today prove by their actions in the presence of the emergencies of war that God knew what He was doing when He instituted it. Whether we appeal to God or to man we are confronted with the same fact, true manhood is attained only through self-sacrifice. To the task of living and dying in this Christian faith, then, let men devote, with renewed confidence, all their energies. There are worse things than war. No one ever reached Paradise through peace with dishonor.

The Y. M. C. A., the K. of C. and the President

EDWARD F. GARESCHÉ, S.J.

IN our last article we alluded to the report that the President had extended to the Knights of Columbus the same official approval as an agency for work among the soldiers as he had formerly given to the Young Men's Christian Association. This is entirely in accord with the best traditions of the nation, and it serves to strengthen the contention that the Government of the United States has the right and, to some extent, the responsibility to pay for service wherever it finds it, irrespective of the fact that the organization or individual who offers the service is consecrated to this or that religious denomination. It may be profitable at this juncture to say a word more on this question, made timely by the approval of religious societies for service in war-time. Some of our religious institutions are giving valuable help both to the State and national Governments in so many ways, and it is such a burden on our people to support at once public institutions by taxes and religious institutions by voluntary contributions, that if the States and the nation ought to pay for the service of the religious institutions, it were well to bring out the principle as clearly as possible. Besides, Government assistance would

make for the greater efficiency of the religious institutions themselves, and thus directly benefit the commonwealth.

Two distinctions should be clear from the beginning. First we mean merely to establish the principle, not to urge in all cases its practical application. It must rest with the Hierarchy and with the superiors of religious establishments to decide whether in this or that case application should be made for aid from the Government. Secondly, in the brief space of this article, we do not mean to treat of existing legislation or of constitutional provisions in the various States themselves. We shall attempt to indicate only the spirit of our national Constitution and the attitude of our commonwealth. Local legislation and the Constitution of individual States may be changed, and they should be changed wherever they are not in accord with the general principles of our Government.

We have quoted, in a previous article, the provision of the Constitution concerning freedom of religious worship: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This provision, it will be observed, is prohibitory, and designed to protect the interests of religion by ensuring its free exercise according to each man's conscience. In the case of Reynolds vs. U. S. (98 U. S., pp. 162-164), Mr. Chief Justice Waite gives an interesting sketch of the historical development of this principle, in which he shows that before the adoption of the Constitution efforts were made in some of the colonies and States to legislate "not only in respect to the establishment of religion, but in respect to its doctrines and precepts as well. The people were taxed against their will for the support of religion and sometimes for the support of particular sects to whose tenets they could not and did not subscribe." It was for the protection of the people against such efforts, and to ensure freedom of worship that the Constitutional Amendment above quoted was inserted, and by it, in the words of Mr. Jefferson, "Congress was deprived of all legislative power over mere opinion." But the attitude of the Government as fixed in this provision and in the decisions of the courts interpreting it, is to be one not of neglect, still less of hostility toward religion. It may rather be described as an attitude of benevolent impartiality. "All religions are tolerated" says Judge Caldwell, in the case of Swann vs. Swann (21 Fed. 299) quoting from other decisions, "and none is established. Each has an equal right to the protection of the law, whether Christians, Jews or infidels. . . . The State protects all religions but espouses none."

It is further clear from the decisions, that it is the spirit of our commonwealth to favor and help religion in general, while maintaining a strict impartiality among the various forms. While the law does not enforce religious duties and obligations as such," the Judge continues in the decision above cited, "it has a tender regard for the conscience and convenience of every citizen in all matters relating to his religious faith and practice." "The State protects all religions." Not an attitude of severe and studied indifference, but a careful and friendly impartiality is indicated in these decisions as the proper attitude of our Government toward religious organizations. To favor religion wherever it is possible without violating the strict impartiality enjoined on the Government by the Constitution, is moreover the part of reason and of common sense. Our nation is not an irreligious nation. In the public documents, in the prayers which open every session of Congress, in the appointing of chaplains both in the army and navy, in the motto on our very coins "In God We Trust," in the language used in the proclamations of our Chief Executive, and in the dealings of our Government in general, the disposition has always been plain to favor and protect religious practice. It is the spirit of the American Constitution and of our commonwealth to favor whatever promotes the worship of God, but in such a way as to show no partiality for one religion over the other. No one who studies the official documents of the nation and the decisions of the courts can reasonably judge otherwise.

It is therefore the true spirit of the American Government to pay for services received by it from religious organizations, wherever such service is of a character for which the Government is in general authorized to pay. Moreover the beneficent disposition of our country toward religion would rather incline it to show especial favor to religious organizations, not as to distinct denominations, but as to an influence which makes mightily for good citizenship and sound morals. It is timely to emphasize this principle, so strongly brought out in the recent action of the President in approving the Y. M. C. A. and the Knights of Columbus. And it would be extremely desirable that the Government should extend the practical workings of the principle to other fields of action as well. Aside from the question whether they wish this sort of help or not, the spirit of our American institutions is in favor, for example, of rewarding the Catholic Indian schools for their splendid services to the Government in taking care of its charges. The same may be said of similar services rendered to the Government by other Catholic organizations. They should be recompensed in kind, not as coming from any particular denomination, for that would be in contravention of the spirit of the Constitution, but as being a definite and valuable service rendered the Government, and as tending, from their connection with religion in general, to strengthen good citizenship and fortify public morals.

Since our State and city governments are in great part modeled on the national, and are an application of the same principles of equity and democracy, it is to be expected that they also in their dealings with religious institutions, should carry out the same fair and just policy indicated in the President's action toward the Y. M. C. A. and the Knights of Columbus. Where serv-

ice appreciable in money is rendered the city or State, and which the State or city would otherwise have to pay for from the public funds, it is only right and proper that the religious institution rendering the service should be recompensed and rewarded, not indeed as a denominational body, but as a servant of the State or city, doing that which is deserving of a material reward. The accidental circumstance that the institution rendering this service is of a religious character should rather be an argument in favor of granting payment for services rendered, since our Government, while maintaining an attitude of strict and beneficent impartiality, yet favors religion as such, and is desirous that all its citizens should have opportunity and encouragement to do their duty to God. We should stand squarely on this principle and emphasize it strongly at this time.

Many of our Sisters, for example the Sisters of the Good Shepherd, are taking care of the wards of the city in great numbers. Not only are they not rewarded for this, but in many places they are actually taxed and made to bear the double burden of caring for these public charges, and of paying taxes on the very property used to lodge them. We do not claim for these institutions any help or subsidies on the ground of their religious character, but we do maintain, and most earnestly, that the valuable services they render the State or city should be recompensed in kind, and that the unfortunate and un-American discrimination made against them on the ground of their religious character should be done away with.

One may repeat literally on this subject the announcement of the President as stated in his decree concerning the Y. M. C. A. They are "prepared by experience, approved methods, and assured resources, to serve especially" and to help the wards of the State or the city. "It seems best for the interest of the service that" they shall "continue as a voluntary civilian organization; however the results obtained are so beneficial and bear such a direct relation to efficiency, inasmuch as their activities contribute to the happiness, contentment and morale" of the city's charges, that "official recognition should be given" to these organizations as a "valuable adjunct and asset" to the service of the State or city or nation.

At this momentous time the President of the United States, by his official action, has once more confirmed the principle we are striving to establish. May the enlightened intelligence of our public officials carry this equitable, patriotic, and thoroughly American principle into every department of the national, State and city government!

Suggestions for Church Music

HAROLD BECKET GIBBS, MUS.DOC.

THE "reestablishment" of the Gregorian Chant and the "restoration" of the Polyphonic Schools of Church Music are the two great ideals set by Pius X. No choir which has not been raised on the Gregorian Chant can ever expect to give convincing interpretations of polyphony. As in the Chant, so in this kind of music, individuality must be eliminated and a choir that has been singing the Chant for one year or more, and that exclusively, can now enter the realms of polyphony with perfect security. Whilst there are many great composers of this music of many melodies, the Holy Father mentions the great "Prince of Sacred Music," Palestrina, as bringing it to "its highest perfection." Many appreciations have been expressed of the works of this great master, one of the "Seven Lamps" of Music, but those of Rockstro and Wagner are probably the best. The former says:

> It is difficult to form a just idea of this most perfect music, without hearing it actually sung, as Palestrina himself intended it to be sung, by a tolerably numerous choir of unaccompanied voices. The amount of learning displayed in its construction is almost incredible; yet, the effect produced upon the hearer is that of extreme simplicity. The reason of this is obvious. Ingenuity and learning are everywhere made subservient to beauty of expression; and beauty of expression, to devotional feeling.

The latter declares:

> Here the rhythmus is only perceptible through the interchange of chord successions, while it does not exist as symmetrical divisions of time. The time divisions are so intimately bound up with the essence of harmony, which, in itself, is timeless, that the laws of time are of no assistance for understanding this kind of music. The single time-division only shows itself as the most delicate variation of a primary harmonic color, which is displayed to us through the most varied progressions, without our being able to perceive any sign of fixed lines in the changes. And since this harmonic color is not contained in a given space of time, we obtain, as it were, a timeless and spaceless picture, an entirely spiritual revelation, through which we are affected with indescribable emotion, since it represents to us more clearly than anything else, the inmost essence of religion, free from all dogmatic ideas.

The difficulties of Palestrina and his contemporaries have been greatly exaggerated. Each part must be learned separately and practised separately, for each is a complete melody in itself and is consequently full of melodic interest. Even when he writes in the harmonic style he does so melodiously, and one cannot fail to observe that all these great men, including the classic trio of Haydn, Mozart and Beethoven, three more of the "Seven Lamps" of Music, studied counterpoint thoroughly and were in consequence immediate masters of the lesser science of harmony, as we now use that term. Nowadays we teach that art which had its birth many centuries later as the foundation of composition, and the greater art comes as an afterthought. If counterpoint were thoroughly taught in the first instance, it is doubtful if harmony would cause the slightest trouble, for the former begets the latter. Witness the ease with which the classic masters pass from the polyphonic to the monophonic styles, and Palestrina is as easy and attractive in a series of simple chord successions as in his more elaborate flights. Most churches possess "the requisite means" for the performance of polyphony, and all that is required is a willingness to study and practise this much-neglected style of music.

The third and last species of music to be employed in Divine worship is referred to as follows:

> As modern music is principally consecrated to secular matters, the greatest care must be exercised in admitting only those compositions into the church, which contain nothing secular, which are not reminiscent of motives employed in the theater, and which are not composed, even in their outward forms, on the model of secular forms.

As the Chant gave birth to polyphony, so polyphony has given birth to that style of composition known as the polyodic school where the voice parts are written after the polyphonic style but with an independent organ accompaniment, which makes an extremely attractive type of church music much to

be commended. From Viadana to the present day there have been composers who have given such treasures to the Church.

As to other types of modern compositions it is safe to say that as counterpoint is the oxygen of harmony, so a work which is entirely devoid of contrapuntal effects is one which soon wears out. A choir should be careful to build up a repertoire of those compositions which are beautiful, and as we are assured that "A thing of beauty is a joy for ever" so we shall never tire of those works which possess the essential features of a healthy immortality. Besides, the frequent repetition of beautiful music is bound to have an educational effect upon the worshipers, and, in course of time the atmosphere of our churches will be fraught with that devotion which is as clinging to the soul as the imprisoned odor of incense and wax is to the olfactory sense. There is scarcely any need to do more than mention the emphasis that is given to the exclusive use of the Latin language at all liturgical functions. There must be no "alteration or transposition of words," no "undue repetitions," no "suppression of syllables, and always in a manner intelligible to the Faithful, who are present."

When sung to figured music the ordinary parts of the Mass "ought to exhibit unity of composition" and "it is therefore forbidden to compose them as separate pieces, with the result that each of these separate pieces forms a musical composition in itself, which can be detached from the rest or replaced by another." It is generally admitted that "patchwork" Masses are undesirable, unconvincing, and disconnected, and as much so as if the celebrant wore a white chasuble, the deacon a red dalmatic, and the subdeacon a green tunic.

As to psalmody, which is the foundation, the germ, the seed of all Church music, this alone would easily furnish ample material for a complete article. The oft-repetition of the tunes upon the soul produces an indescribable emotion which seems to have been anticipated by Plato when he said, "The movement of sound so as to reach the soul for the education of it in virtue, we know not how, we call Music." These simple "movements of sound," these simple undulations, inflections, call them what you will, "never pall upon the ear and have a perennial freshness which no modern melodies possess." And here again let there be a perfect equality of syllable and a slight holding back at the mediation and ending. The pause at the colon should be long enough to enable everyone to take a full breath, and should be a conspicuous feature of psalmody. Even as late as Cardinal Wolsey's time he, in his visitation questions, asked if the "sober and reverend pause be made in the middle of each verse." At the end of the verse there should be no pause, as the antiphonal method of chanting does not demand it. A choir that has not known the beauties of psalmody can rarely ever appreciate those of the Gregorian Chant of later ages, whilst, as before insinuated, the choir that has not known the joy of singing the Chant can never fully appreciate the entrancing beauties of Palestrina.

A repertoire, therefore, of a dozen Masses, exclusive of the Chant, is all that is required for the average church, and if these be well chosen and perfectly prepared, there need be no feverish haste on all the great feasts to produce a new work. Never blend the different styles at the same service and, as far as possible keep to the same "schools," for such changes in Divine worship are as aggravating as those of modern costume. A choir that begins this "church music reform," as it has wrongly been styled, for it is merely a work of "restoration," with the permissible forms of music rarely succeeds. It is beginning at the wrong end. Let the rule be first observed, and then the exception, and the rule is the Chant.

As to Benediction the regulations of the various dioceses differ. In this we are first of all bound to sing a salutation, not necessarily the *"O Salutaris,"* to the Blessed Sacrament. A motet in the vernacular or Latin must follow, and then the *"Tantum Ergo."* The traditional melody to the *"Pange Lingua"* is greatly to be urged so that, when there is a procession of the Blessed Sacrament the entire congregation may take part and the procession need never again pass "through the long-drawn aisle and fretted vault" in the presence of a silent people.

The personnel of the choir is a matter to be regulated by the pastor and choirmaster. Women are no more permitted in the choir than they are in the sanctuary, but in congregational singing they are of the greatest use. The spiritual and official obligations must be clearly defined ere the enrolment begins. Their first duty is to lead the praises of God in which the people should take part. From the simple "Amen" to the *"Missa Papae Marcelli"* the same interest should be manifest in all. The constant training of boys is regarded by some as a nuisance, but it must be borne in mind that such a continuous method is bound to have most excellent results for their future. It is reported that in one parish alone this has resulted in five vocations to the priesthood, whilst similar results are being met with elsewhere. The usual objection to the unsuitableness of the boy-voice is probably due to a faulty method of training. Even the great Handel was content to employ boys exclusively in all his oratorio choruses. Twelve to fifteen boys, four altos, five tenors and six basses, may be considered as a fair balance for an ordinary choir. We are aware that there was a time when the Papal Choir consisted of six voices of each part, but it would be difficult to find such perfectly balanced voices nowadays. This, however, must be decided by the choirmaster. The church choir must be a living parochial organization and be generally available. A paid quartet is a luxury.

An eminent organist once remarked that the church organs were now being built on such a large scale that it would soon be necessary to build churches to accommodate them. The rich diapason tone of olden times is rarely to be met with, whilst the up-to-date organ rather resembles a young orchestra. "The music proper to the Church is purely vocal." "As the vocal part ought always to predominate, the organ should merely support it, and never overpower it." An organ of medium size is all that is necessary. The organist must "preserve all the qualities of true sacred music enumerated above." A prelude of a devotional and anticipatory nature before the service is considered to be in good taste, whilst a postlude is equally effective. Some, however, maintain that the entrance of the celebrant and assistants commences the service and their exit ends it, and decline to provide musical accompaniment to the hurried footsteps of the retreating congregation. But these are matters to be decided by the organist himself. It would seem that wedding and other marches taken from operas are positively forbidden because they are "reminiscent of the theater," but there are many charming "voluntaries" equally appropriate for such times of rejoicing. Funeral marches before or after funerals are forbidden, whilst the use of the organ at these functions is only tolerated as a support to those choirs who are unable to sustain the pitch alone, and should cease when the voices cease. The same rule applies to Lent and Advent, excepting on Gaudete and Laetare Sundays at Mass only. Might one be allowed to urge the closing of the organs during these times? There is no finer "tonic" for a choir than to sing the whole of Advent and Lent without the organ, and the consequent improvement at Christmas and Easter is most marked.

The last ideal set before us is for each diocese to have its own *Schola Cantorum* and now that Rome has set the example in this direction we may expect to see this country imitate it at no distant date. The cost of such an institution is far less than one would suppose, and one has merely to examine the balance-sheet of the Pontifical Institute in Rome to learn of the probable cost, allowing, of course, for the difference in cost of living between America and Italy.

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

The Pope's Allocution

To the Editor of AMERICA:

I find this delightful cable from Rome in a New York newspaper of recent date: "The Pope delivered an allocution dealing mainly with religious matters."

How extraordinary!

Did he say nothing about bimetallism?

New York. HENRY HOWARD GALE.

Perennial Youth

To the Editor of AMERICA:

Talking of the perennial youth of the classics, what could be more up to date than old Horace's:

Qui didicit patriae quid debeat et quid amicis,
Quo sit amore parens, quo frater amandus et hospes,
Quod sit conscripti, quod judicis officium, quae
Partes in bellum missi ducis, ille profecto
Reddere personae scit convenientia cuique!

These lines from the *"Ars Poetica"* do not apply strictly, of course, to the present crisis, but the pagan poet would smile at their accidental pertinency.

Washington, D. C. EDWIN J. ANWEILER, O.F.M.

"No Priests in the Trenches!"

To the Editor of AMERICA:

I read with keen interest the communication headed "No Priests in the Trenches!" in your issue of June 30. Now is the time to follow up the suggestion with action. If the letter were printed as a circular to be signed with the sender's name, the Catholics of America could flood Washington with protests that would have their effect.

New Haven, Conn. S. C. D.

To the Editor of AMERICA:

If his satanic majesty reads AMERICA he must have smiled rather grimly a few weeks ago when the appeal was printed about the priests in the trenches. *Cui bono!* He must have known that such appeals are always in vain. A few correspondents will send in a communication on the subject, possibly at a few meetings of Catholics the colloquial "Say" may introduce the topic, and the whole matter will be closed. *Cui bono* indeed! Who ever heard of Catholics in this country, or, for that matter, in any country, uniting in an *effective* protest? A caricature of a certain Congressman is passed through the mails, a protest follows, and the caricature is barred from the mails. Pope and priest, and anything Catholic, are ceaselessly, shamelessly, reviled and slandered, yet the mail remains accessible for this purpose. A few Jews are discriminated against in Russia, and forthwith we refuse to renew a treaty with that country till justice is done to the sons of Israel. Priests and religious are unjustly banished from France and Mexico, two republics, by the way, and our country is seeing blind. A Protestant nurse is endangered somewhere in Asia, and our man-of-war with $250,000 in its hold, hastens to the rescue. Hundreds of Catholics and many priests and religious are ruthlessly murdered, or suffer a worse fate than death, in Armenia and Mexico; and we placidly cry out: "All's well with the world!" *Cui bono* indeed!

Mere man needs an outlet for his feelings, at times, and his poor wife, or his children, or, in their absence, a servant becomes the victim. Society is much like mere man; it too needs someone to serve as a scapegoat. And who ever heard of a more ideal scapegoat than the Catholic body? The country is on the verge of bankruptcy. What of it? Expel the Catholic priests and religious, confiscate their property, and the coffers of the State are replenished. When everything has been stolen, let them come back, so as to make a repetition possible. A politician sees his political star waning. Why fret? He raises the battle-cry against the blood-sated Dragon of the Seven Hills; and, lo and behold, his battalions reassemble, and again his star has become one of the first magnitude. Unpleasant rumors have disturbed the City Hall or the State Capitol. Why worry? The next issue of the daily press horrifies the public with harrowing tales about Catholic charities; laws are immediately passed for the thorough inspection of such dangerous places as the dwellings of peaceful Sisters and the homes of the Good Shepherd; and public attention is diverted from real evils. That it has happened again and again makes no difference. The world wants to be humbugged and bedeviled, let it have its fill. Can we be blamed when, on reading such a sanguine appeal as that about the priests in the trenches, we shrug our shoulders and say: *Cui bono?* Ah, yes, *if* the Grand Knight of the K.C's, and the High Chief Ranger of the Foresters, and the supreme rulers of the other Catholic fraternities were to send an executive order to their various jurisdictions, prescribing that protests be sent by all the voters belonging to the courts or councils to the central Government at Washington . . . but is this even intrinsically possible?

Baltimore. B. L.

Catholic Workmen and the Holy See

To the Editor of AMERICA:

The Federation of Catholic Workmen in Holland have sent the following address to the Holy Father:

> The Federation of Catholic Workmen in the Netherlands, counting 50,000 members, pressed by the miseries of the cruel war that has broken out in Europe, kneel down at the feet of your Holiness to express their sincere gratitude for the efforts which your Holiness has made from the first day of your Pontificate to restore peace among the nations, to alleviate the sufferings of the wounded and captives, to relieve the heavy burden of the people living in districts occupied by hostile armies, and especially of the laboring classes who suffer more than others from the dreadful calamities of this bloody conflict.
>
> In these sad and deplorable times we address your Holiness, convinced that the welfare of the nations rests in the hands of the common Father of Christendom, convinced also that the Catholic laborers, who thankfully remember the benefits which they owe to the teachings of the Holy See in matters relating to the labor question, have placed their hopes in their common Father that permanent peace, so long desired, may speedily return to the world.
>
> Holy Father, we promise that the Catholic workmen of the Netherlands will not cease to pray that our dear Lord may bless the efforts of your Holiness in restoring peace among the nations and we appeal to the Catholic workmen of all countries to place their confidence in the intervention of the Holy See and to use all their influence with the Governments of their countries for the restoration of peace.

The example of the Catholic workmen of Holland ought to be imitated by all Catholic societies throughout the world.

West De Pere, Wis. G. RYBROOK, Ord Praem.

The Red Cross and the Sister's Garb

To the Editor of AMERICA:

My letter of June 2, which you printed, seems to require further explanation. The Catholic Women's Association which was organized "to work for the country in its hour of need" belongs as a body to the National League for Woman's Service. In a circular of the League there is the following declaration: "The National League for Woman's Service is working in close cooperation with the Red Cross, and *all registrations for medical, nursing and hospital supply work are referred immediately to that organization.*"

Acting according to this regulation, I wrote to Mr. Taft early in May, asking if 870 Sisters of Charity and 117 Sisters of Mercy, members of the Catholic Association and of the League would be permitted to become "enrolled" as Red Cross Nurses.

Mr. Taft referred my letter to Mr. Eliot Wadsworth who replied by sending me two circulars of the Red Cross, A. R. C. 161, entitled "Instructions for Nurses Called upon for Service in Military Hospitals," and A. R. C. 159, April, 1917, called "Nursing Service."

The first paragraph of 161 reads: "Red Cross nurses will be selected for temporary service in military hospitals either directly from Red Cross Headquarters through Base Hospital Units for Army and Navy Detachments, or by local Committees on Red Cross Nursing Service. If not enrolled they must in all cases become enrolled." Then follows a description of the distinctive uniform which every "enrolled" Red Cross nurse must wear. Of course this regulation excludes Sisters from serving as "enrolled Red Cross Nurses." That was my question, and the answer.

In order to make sure that my interpretation was correct, I consulted Mr. George Hoadly in regard to the two Red Cross circulars A. R. C. No. 161 and A. R. C. 159, *the only ones sent to me* by the Red Cross authorities, *or quoted by them in their assertion* that the Red Cross admits members of the Catholic Sisterhoods as nurses in military hospitals. Mr. Hoadly's professional opinion is as follows:

Harmon, Colston, Goldsmith & Hoadly
Attorneys at Law
St. Paul Building
Cincinnati, Ohio, July 3, 1917.

Mrs. Bellamy Storer,
2412 Upland Place,
Cincinnati, O.

My Dear Mrs. Storer:

Replying to yours of July 2, my opinion given you was, of course, based upon the documents which you submitted to me, which I assume are all that are in existence relating to the subject. You are entirely at liberty to use my opinion in the manner desired. I return you the enclosures and I see nothing in them to change the opinion already expressed to you and which I may here repeat. There is nothing in any of the circulars or papers which have been submitted to me which in any way contemplates the undertaking of nursing by any Sisterhood or Order as an organization, nor is there anything which in any way contemplates that the members of any such Order or Sisterhood, when engaged in nursing for, or under the auspices of the Red Cross, would be permitted, whether so engaged as an Order, or as individuals, to wear the garb or habit of the Order of which they are members. I do not say that such a provision does not exist. It certainly cannot be found in any of the papers you have submitted to me.

Sincerely yours,
GEORGE HOADLY.

Let us hope that these regulations may be changed.

Cincinnati. MRS. BELLAMY STORER,
President of the Catholic Women's Association.

Retreats for Laymen

To the Editor of AMERICA:

In AMERICA for June 9 there appeared an interesting article on laymen's retreats. While it was quite enlightening and encouraging to one interested in the spread of this great movement, not a few New Englanders were disappointed to find no mention of the great retreat house of the Passionists at Brighton, Mass. The spot is ideal. Located within four miles of the center of Boston, the Monastery of Blessed Gabriel is situated on a great eminence which affords a commanding view of the city and adjoining territory for many miles. Gazing down from that spot, one feels in very truth lifted up above the things of earth: he is alone, in silent communion with God.

During the last six years an ever-increasing number of men have retired within these hallowed precincts to imbibe new strength from the fountain of grace. In this time, the retreat movement has gained great headway in Boston and its vicinity. In 1916 thirty-six retreats were given at Blessed Gabriel's, and for 1917 thirty-nine have been listed. A unique feature of these retreats is found in the variety of organizations represented. Retreats are arranged for any group that desires to attend. Thus there are retreats for lawyers, doctors, teachers, post-office employees, telephone workers, the Catholic Union, Knights of Columbus councils, etc. A novelty this year is to be a retreat conducted solely for converts.

The benefits obtained from these retreats are so manifold that past retreatants have banded themselves into a strong organization known as the Promoters' Guild for Laymen's Retreats. This body is composed of about 1,500 men, each of whom pledges himself to make a retreat at least once a year. The number of promoters constantly returning and, by their enthusiasm, bringing their friends, swells the volume steadily. If the number of retreatants continues to increase, there will be need before long of a new retreat house separate from the monastery. A past governor, our present mayor and prominent judges and business men have been numbered among the throngs of laymen who have spent a week-end at this blessed spot.

Boston. EDWARD W. JOYCE.

"Let Them Get Acquainted"

To the Editor of AMERICA:

More than one sympathetic comment will doubtless be called out by A. R.'s communication in your issue of June 30, even when a different point of view is expressed from that of your correspondent. My purpose is, however, only to voice surprise that in this day and generation there should remain any father—or mother, either—who retains control over a son or daughter twenty-eight years of age. I remember with "old country" folk a man of fifty was yet considered a "boy" from whom obedience was exacted, but nowadays, within the scope of my own knowledge and observation, any real parental authority is the exception, not the rule. There are scores of Catholic parents who instead of being the heads of homes and families are nothing more to their children than lodging-house keepers and purveyors of table-board. I do not mean to complicate an already complex problem, but I wonder whether mixed marriages and their attendant evils are not due to relaxed rather than over-rigid parental authority.

Brooklyn. C. M. B.

To the Editor of AMERICA:

The letter of M. E. in AMERICA of June 23 offers an interesting defense of the other side of the subject, "Let Them Get Acquainted." But the letter destroys its purpose, and goes beyond its implicit premises. Its argument baldly put is: Catholic Colleges with strict prohibition of all social intercourse between the sexes are a prolific source of vocations to the priesthood; and ninety-eight per cent of mothers of boys in our Catholic schools ardently wish in their hearts that a boy of theirs, nurtured amid such safeguards, may eventually become a priest. What will become of all those vocations if social activities are allowed ever so little to encroach upon the old traditional methods that have been so long in vogue in our Catholic colleges here in America? Of course, M. E. will loudly protest against such an interpretation of his letter. But a cursory reading of it with a modicum of intelligence leaves that impression, despite the author's protest that he does not wish to argue the "pros" and "cons" of the case. Why did he write the letter at all if he does not wish to put one side of the case?

M. E. says that the letter-writers "seem to think that the mixed-marriage problem is the greatest question in the world." Well, it would be hard to say what is the greatest question in the world, but certainly a question that touches the preservation of the Catholic home is pretty near the greatest question for the Catholic Church. There is probably nothing that generates infidelity more surely than mixed marriages. Statistics prove that

a greater per cent of the offspring of mixed marriages give up the practice of religion than of Protestant unions; and this although Protestantism is becoming increasingly weak in its convictions. M. E. goes on to say that his opponents "seem to think that college authorities can settle it by putting dances and five o'clock teas in the curriculum." Facetiousness is never argument, although it often passes as such with the unthinking. No sane person but would approve M. E.'s position as put by him. But do his opponents think as he says they do? One or two seem to, I admit; but the others would indignantly repudiate the insinuation, and would wonder what system of logic M. E. has learned. They do not believe, any more than Frank H. Spearman and the editor of AMERICA, that all mixed marriages will be eliminated from the world by acquaintances among Catholics.

Another statement of M. E.'s is altogether beside the mark. He says: "Let us ask them to consider that the widespread evil of mixed marriage does not find its chief or most numerous offenders among college men and women. These are, I say it confidently, though not with statistics at hand, only as two to ninety-eight." True; but what has that to do with the discussion? The question is not what percentage of all Catholics enter mixed marriages, but what percentage of *college* men and women do so. The percentage among them is, to put it conservatively, large enough to make us desire that some means be taken to reduce the number. Is it not a strange comment on Catholic education that young men and women who are supposed to have obtained the benefits of advanced Catholic training should, nevertheless, be such frequent offenders in a practice so unreservedly denounced by the Church? Here is a fact, argue about abstract theories as you will. That fact should be faced in the light of actual conditions in this country. Will M. E. deny that opportunities for our young men and women in colleges and academies to get acquainted, provided they are duly regulated by the schools, are likely to help meet the evil? For instance, suppose the example of Boston College, cited by M. E., were more universally followed?

M. E. again says, and this is the backbone of his plea, ". . . there are ninety-eight (mothers, in opposition to two of the others who plead for more opportunities for social acquaintance) just as zealous, in their hope that a ward or child of theirs may hearken to the Voice," calling to the priesthood. "And blessed are the home and the college which fosters opportunities for hearkening to the call of that Voice." Yet in the preceding paragraph he cites the example of Boston College, "whose school of arts, together with its high school, numbers nearly 2,000 students, alert in all the excellences of academic performances, and in the forefront of athletics, *continually* (italics inserted) showing a round of social hours, brilliant and distinguished in every way. Yet Boston College, thank God, sends more candidates, in proportion to its size, to the Church, including both the secular and the religious priesthood, than any other college in the country, omitting, of course, the little seminaries." Perhaps M. E. can explain by what system of logic he can oppose "ample opportunities for getting acquainted" on the score of fostering vocations to the priesthood, and yet cite Boston College in a way that proves it is not hampered in attaining the very object that M. E. has rightly at heart.

But it is the supposition underlying his plea which will not stand exposure. That supposition is that Catholic colleges have as one of their primary ends to foster recruiting for the priesthood. M. E. will deny that such is his supposition. But will a logical mind that peruses his letter listen to any such protest? Now Catholic colleges are not instituted to foster recruiting to the priesthood, but to train men and women for the responsibilities of Catholic life. St. Ignatius Loyola, who first organized Catholic education under the direction of a Religious Order, was led to do so from the desire to train the Catholic mind from boyhood, so as to insure a sturdy Catholic laity. The idea of thus providing "recruiting stations" for the priesthood does not seem to have entered his mind. The matter of increasing the ranks of the priesthood is a work of Divine Providence, and will be safe so long as the words "I will be with you until the consummation of the world" will hold good. Long before colleges were established "which foster opportunities for hearkening to the call of that Voice," there were numerous priests to carry on the work of the Divine Master.

The best way to foster vocations to the priesthood is to promote genuine Catholic homes filled with Catholic atmosphere, and anything that tends to eliminate mixed marriages will promote the existence of such homes. Moreover, there are Catholic colleges in the country that have adhered far more closely to the old traditions, and in which one would have imagined that in them, if anywhere, "opportunities were fostered for hearkening to that Voice" of vocation, still the vocations from such colleges are in a remarkable small number. Again, it is a noteworthy fact that day-schools generally give more recruits to the Catholic priesthood than boarding-schools. But who will deny that day-scholars have far more opportunities for social activities than those in boarding-schools, where "opportunities for hearkening to that Voice" are so sedulously guarded? I dare say that even M. E.'s favorite Boston College, with all its "continual round of social hours," gives more to the priesthood than formerly, when it did not permit such "innovations."

It seems to me that all this goes to show that the efficient means of fostering vocations to the priesthood are genuine Catholic families in which the spirit of the Church holds sway. As for the statement that ninety-eight per cent of good mothers who silently hope that "a ward or child of theirs may hearken to the Voice . . . in a college which fosters opportunities for hearkening to its call," I dare say that ninety-eight per cent of Irish mothers, who still retain Ireland's old spirit, have such a noble hope; but I doubt that the same can be said for ninety-eight per cent of all the mothers of the country, to their shame be it said. I know that in certain parts of the country far removed from the good Catholic Irish of Boston, the inverse ratio is rather the truer average. I admit that this is due to a weak spirit of Catholicism; but it is just such a weak spirit of Catholicism that Frank H. Spearman hopes to improve in his plea for more ample opportunities for good Catholic young men and women in our colleges and academies to get acquainted. In a word, if colleges and academies do their part in facilitating unions between thoroughly trained Catholic youths and maidens, the Catholic priesthood will have ample recruits. Catholic Ireland is the most prolific of all the countries in vocations to the priesthood, despite the ample opportunities its young people have and have always had to get acquainted. "Getting acquainted" amid Catholic influences does not prevent vocations, but it does promote good Catholic unions. I am as anxious as M. E. to see vocations fostered; but I am also anxious to see something done that will remove the reproach which I have often heard made, "N. married a Protestant, although he (or she) was educated and even graduated from the Catholic college or academy."

The question arises, "Who is to settle just what opportunities for getting acquainted should be granted our young people while at school?" Certainly not individual parents, who have nothing but a few years of experience of their own to draw upon, an experience, moreover, which is often biased by ideas which they have unconsciously picked up in an un-Catholic atmosphere. It is the directors of our Catholic schools themselves, and notably the clergy in our Catholic colleges, who have had experience in dealing with souls, who have to decide the question. It would be interesting to have the faculty of Boston College, which has been so successful with "its continual round of social hours," give to Catholic America its ideas on this subject.

St. Louis. E. B. G.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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"Catholic Disaffection"

IN the goodly town of Ipswich in the State of Massachusetts, dwells a writer of letters to New York newspapers, one Mr. Erving Winslow. Twelve inches or so beneath a head somewhat befuddled by provincialism, a timorous heart beats wildly in the erstwhile placid Winslow bosom. "Trouble is ahead!" gasps the Sage of Ipswich, trouble aroused by mobs and draft riots.

> Alas! today among those who have the ear of Irish-Americans are many, including one great prelate of the Roman Catholic Church at least, who are responsible by their indiscreet speech for disaffection among its members.

Now not far from the goodly town of Ipswich lies the goodlier town of Boston, which by reason of Puritanic contempt of the natural law, is largely populated by Catholics. Even though habitually lulled into somnolence by large draughts of the justly celebrated soothing-syrup which bears, by accident, his name, it is just possible that in occasional waking moments, Mr. Winslow has heard of Cardinal O'Connell, the Archbishop of Boston. But such utterances of the Cardinal as these, he seems to have missed, or, possibly, he considers them "indiscreet":

> The one thing now that is necessary, and the only thing that will stand firmly through all the varying vicissitudes before us, will be this principle: *Our country is now at war, and we are bound before God to render it our fullest assistance.*

And is Ipswich, Massachusetts, so barred from communication from the outer world, that no news has come to it of the great letter of the American Archbishops to the President of the United States, or of the inspiring pastorals of his Eminence, Cardinal Farley, the Archbishop of New York? St. Paul is a western see, in the heart of a land of darkness, and doubtless is not recognized by this Massachusetts Brahmin. Nevertheless, the rest of the country has applauded the patriotic deeds and speeches of that soldier of the Civil War, the Most Rev. John Ireland, Archbishop of St. Paul. Baltimore is nearer home. Does Mr. Winslow batten in ignorance of the many speeches, letters and pastorals of a prelate whom the whole country delights to honor, his Eminence, Cardinal Gibbons? And, if it be permitted once more to turn our indiscreet and disaffected faces towards the West, is Mr. Erving Winslow so deeply buried in the solitudes of Ipswich, Massachusetts, that he has heard nothing at all of the letters of the Archbishops of Chicago, Cincinnati, and San Francisco?

"Disaffection among its members!" The sum of Mr. Winslow's ignorance grows apace and grows appalling. Holy Cross College is not on the other side of the moon, nor is that "little bit of Oxford," Boston College. When war came, hundreds of young students, Americans everyone of them, tarried not to write to the newspapers, but left the classrooms of Boston and Holy Cross, to serve their country. Their action was not singular; they had imbibed patriotism with their Catholic mothers' milk. Has Mr. Winslow heard nothing of the boys now in the field, once students of Georgetown, child of that Revolutionary patriot, Archbishop Carroll; of the Catholic University, of Fordham, Manhattan, Notre Dame, Loyola, Detroit, Marquette, St. Louis, New Orleans, St. Thomas, St. John's, Gonzaga, Creighton, Santa Clara, and a score of other Catholic colleges, beacons of liberty, burning from New England to the Pacific, from the Gulf of Mexico to the Canadian line? Does he know nothing at all of regiments in his own State, in New York, in Illinois, composed almost entirely of Catholics? Has he not heard that although Catholics form a bare one-seventh of the country's population, the War Department has ruled that, in order to minister to hundreds of thousands of Catholic soldiers, at least one-third of the army chaplains must be Catholic priests?

"Disaffection among its members!" If this be disaffection, may God fan the flame into a consuming conflagration, for in such disaffection alone is the safety of our beloved country to be sought.

An Agnostic Over Night

A LADY in the West became an agnostic over night and wrote to tell AMERICA all about it. Her reasons implied and stated are clear: She is an Austrian by blood, and the Church does not prevent wars.

In this instance, blood, no doubt, gave rise to emotions that swept the lady into sadness and perhaps into gentle despair. But why into agnosticism? Did it prevent the war? Lo, the battle is on, and men perish by the thousands.

Let that problem pass, it pales before the second reason set down in the letter. But does it? Is the second motive stronger than the first? Hardly. It is founded on a false supposition. The Church has no warrant to prevent war. On the contrary there are circumstances under which she would be bound by virtue of her office as teacher and defender of truth, to put the stamp of approval upon arms.

But this war is unjust! In the premises the objection is irrelevant. It leads away from the general principle that the Church must prevent war. War is not this war, there have been and will be other wars, quite distinct from this war. But granted that this war is unjust. Where does the injustice lie? With the Central Powers? What part has their leader, Lutheran Prussia, with the Catholic Church? Does the injustice rest with the Allies? How long is it since their chief, England, or their great purveyor of men, Russia, or even France, broke with Rome? It were better grace, but poor logic still, to hurl anathemas at Lutheranism, Anglicanism, the Orthodox Church or agnosticism than to renounce Catholicism.

The Church does not prevent war, hence a lady of Austrian blood became an agnostic.

Years ago the Son of Man warned and rewarned Jerusalem that if it did not hearken to His Word, the enemy would come upon the city and ravage it: the enemy came, and the destruction and carnage were great beyond measure. Where the blame? With Christ? With His Word? No, with perfidious Jerusalem only.

But then the lady did not become an agnostic because the Church does not prevent wars, nor yet because the Church did not prevent this war. The cause of her lapse is within her soul. May she find it!

Justice for Anarchists

LONG a menace to any community afflicted by their sordid presence, Emma Goldman and Alexander Berkman will no more disturb the peace and dignity of New York. A free and unrestricted trial made somewhat notable by the defendants' brazen insolence towards a long-suffering court and their studied contempt for American institutions, has ended with the imposition of the law's maximum penalty, a fine of $10,000, two years' imprisonment, and the prospect of deportation at the expiration of sentence. Loudly proclaiming that they asked for nothing but justice, they have obtained what they sought.

It need hardly be said that no constitutional guarantee was on trial in this celebrated case. The clear issue was the lawfulness of conspiracy to obstruct the law, and in no sense was rightful "free speech" involved. Yet for many years it has been plain to impartial observers, that in this country the easy limits of free speech have been stretched to a degree which sooner or later would provoke, and apparently justify, attacks on the very foundations of all government. On the screen and the stage, in the press and from the forum, in professors' chairs and on street corners we have tolerated under the alleged sanction of "free speech," open incitements to the violation of law, both human and Divine. With war at our gates, and with Federal convictions secured against notorious exploiters of anarchy, who have long found lawlessness an easy way of making a living, it is hoped that our too lax public opinion will swing back into the zone of sanity.

Under our form of government ample constitutional provision for the repeal of laws distasteful to the majority is at hand. Any citizen is free to advocate by petition and in peaceful gatherings the repeal of measures which in his judgment are inimical to the best interests of the community. This freedom to assemble and petition the Government for the redress of wrongs, is essential to the maintenance of our republican institutions, and evil the day which abrogates it. But no advocacy may lawfully include treason or sedition. As Judge Mayer well said in his charge to the jury:

> This is a republic founded on the principle of obedience to law. It can remain a republic only as long as the law is obeyed. For people who would destroy this Government by nullifying its laws, we have no place.

As a corollary, it may be added that with the departure of Goldman, Berkman, and others, convicted last month, the birth-control movement has lost some of its most ardent advocates. Treason to God and nature frequently works out in treason to country.

Entertaining the Congregation

THERE could scarcely be a more striking indication of the bankruptcy of popular Protestantism than the fact that a book called "Church Advertising, Why and How," has recently been published to meet what is presumably a "crying need." The twenty-one papers in the volume were read before the "Church Advertising Section of the Twelfth Annual Convention of the World's Associated Advertising Clubs," and a number of the speakers were ministers with D.D. after their names. Though one of those who addressed the gathering cautioned his hearers against giving "the impression that it is necessary to force members to go to church," and against making "people think that you must beg outsiders to come," most of the speakers insisted on the importance of systematic and aggressive advertising if the church's pews are to be kept filled. The preacher, moreover, must "deliver the goods," he advertises. "A crowd lured by a startling topic will expect to be stirred by the sermon, and will regard itself as 'buncoed' if it doesn't feel thrills." So the conscientious will of course take care to meet their hearers' expectations.

A Methodist minister of New York who, most fittingly, is "President of the Church Advertising and Publicity Departmental," then told his less practical and rather old-fashioned confreres just how to "put it over." One "Sunday night attraction" he used, for instance, was a lecture on the development of airships, "while the pastor followed with a message on 'Faith's Wings.'" Next Sunday there was a "remarkable motion-picture of a romance built round a submarine," and as the U-boat came to the surface the thoroughly up-to-date pastor preached on "Submarine Sins." On the first Sunday of July he would hold a "Snow Service"

with "movies" of the Arctic regions, and he took care that a "pile of snow, together with a block of ice" in which fruit and flowers were frozen, "were placed on the table before the pulpit." On a subsequent Sunday every worshiper received a duly advertised rosy apple. Here are some other methods by which this highly modern preacher made piety attractive to his congregation:

> Last spring Secretary Josephus Daniels came over from Washington and answered critics concerning the navy. Judge Ben Lindsey was highly popular to a great company as he related Juvenile Court incidents. Other speakers, such as the late Mayor Gaynor, Mayor Mitchel and various city commissioners, have also been invited in. Hans Kronold, the most noted 'cellist, and W. D. Hinshaw, a grand-opera basso, were other features. When the "Giants" were on the verge of capturing the pennant, a baseball service was arranged. Statements concerning their indebtedness to religion were secured from Herzog, Snodgrass, Fletcher, Chief Meyers, and other conspicuous players.

"Apt subjects will draw listeners," was one of the speaker's concluding remarks. No doubt. But it would be interesting to know how many of his listeners and spectators were worshipers. Matters have come to a sad pass when Christians can be lured to church only by a flamboyant advertisement that promises they will be amused and entertained there. If the object of preaching is to turn sinners into penitents, the "popular" services conducted by that New York minister must be somewhat unsatisfactory.

Praise and a Warning

ONE in whom the fine old phrase and finer reality, "gentleman and scholar," is amply verified, Mr. Ralph Adams Cram, has recently startled New England by advocating State aid for private secondary schools. Mr. Cram has in mind, particularly, the parochial schools of the Catholic Church; but he would not exclude any worthy educational institute. Their results, he recognizes, are of immense value to society; yet, under the present system, they must do this work, which the State confessedly cannot accomplish, under the grievous burden of a double tax. It is as if the State were to say, "I know that you are training boys and girls to be good fathers and mothers, assets to your communities, and that you are training them in a manner which I cannot parallel. Therefore will I make your work very difficult, and in some places, quite impossible. You must pay dearly for the privilege of aiding me." Mr. Cram has not weighed the product of the private schools in the balance of sentiment, but of fact.

> As a professor in a technical institution where I come in contact with upwards of 200 young men in my own department, in the course of a year, I can say that the products of the private schools, and specifically of the Roman Catholic parochial schools and colleges, compare at least favorably with their fellows of a different educational experience. This is true of character, as well as I can judge it in three years of personal acquaintance. When it comes to a question of clear constructive thinking and clean-cut incisive expression, the products of the parochial schools generally stand first.

Gratifying as is this recognition of the work of our schools, upon which some pseudo-Catholics who send their children to non-Catholic institutions look with ill-bred disdain, we shall do well to ponder upon this warning, spoken by a friendly critic:

> I am not giving a blanket-vote of confidence to the private schools and the parochial schools, for all of them fail in certain directions, and many of them are vitiated by their effort to follow the popular lines in vogue in the public schools.

Happily, the Catholic schools which ape the extremes of secular educationists are exceedingly few, and are growing fewer. Some forms of foolishness resist counsel, and can be cured only by the sharp remedy of failure.

"Patriotism Not Enough"

PATRIOTISM is a virtue, loved of God and man; in these days there is small danger that we forget it. Our peril lies another way. We may forget that hatred is a deadly sin. "Standing as I do in view of God and of eternity," wrote that brave woman, Edith Cavell, "I realize that patriotism is not enough. I must have no hatred or bitterness towards anyone."

Our virtues may become vices by excess, if they are not founded on principles sanctioned by the Divine Model and Law-Giver, Jesus Christ. The Son of God hated the deeds of the sinner, as only Infinite Goodness can hate malevolence, but He did not hate the sinner. He would not call down fire from heaven, as His hasty Apostles wished. It was not His will that the sinner die, but that he be converted and live; and what He preached, He practised to the end. On Calvary, the first words framed by His parched lips were a prayer, that the ingrates who had brought Him to this shameful death, might find mercy with His Eternal Father. The legions of Heaven at His disposal, did not beat to the earth the recreant priests and gibing Pharisees, but suffered them to look with impunity, upon Him whom they had pierced. The sublimity of Calvary passes all understanding, transcends all imitation, yet it gives us the principle to be translated, as far as human frailty will bear us, into our lives. We must hate injustice and abhor iniquity; but we must also remember, that those who persecute us without cause are to be forgiven, even as we hope to be forgiven, to be loved, because He bade us love even our enemies.

Every Catholic knows the measure of his obligations as a patriot. His country may ask him to give his life, that she may live. He does not doubt, nor does his country, what his answer will be. The bones of his fathers, whitening on every battlefield of the Republic, guarantee his complete devotion. With confidence may we invoke the protection of our Father in Heaven over our beloved land, for our cause is just. Yet "patriotism is not enough." Without charity, we are nothing. Let us press forward in our great task without bitterness, without recrimination, with malice towards none, with charity for all.

Literature

LITERATURE AND TWADDLE

THE sketches of the late Jack London published a few months ago emphasize the fact that it was after reading an account of a storm in one of Mr. Joseph Conrad's books that the American novelist, then a very young man, "found himself" and wrote a similar description in a successful competition for a newspaper prize. He then proceeded to take up writing as a vocation and succeeded admirably at it, provided that ability to make money by writing and to attract many readers represents success. However that may be, the story tempts one to make a comparison between the published work of Mr. London as we have it and Mr. Conrad's, that is, if in Virgil's phrase it is allowed to compare small things with great. For Mr. Conrad is perhaps the one man writing fiction in our day whose work has a serious claim to be literature. There was surely never so much fiction written as in our time, and it would seem that in the very quantity of it there must be considerable sterling quality. But not only literary critics, but the very writers of present-day fiction are agreed that almost no one in our time is writing anything worth while. Not long since a number of the most prominent writers of best-selling novels in this country and in England were asked to name their six favorite novels. The number of votes for each were taken and averaged in order to determine what group of novels was the most popular among our novel writers. To the surprise perhaps of youthful enthusiastic readers of the popular story-writers of our day, the average age of the "favorite novel" of these authors of "best-sellers" was not 1916 nor even 1910 nor 1900, but almost a century ago, 1819. Not a single novel written in the twentieth century was mentioned at all. The only story of our generation that was on the list was one of George Meredith's written some thirty years ago. I may say, moreover, that when George Meredith's book appeared it was not a best-seller, and it may be suggested with all due deference to youthful enthusiasm that whenever a novel is a best-seller, it does not rank high as literature. The very fact that it appeals without delay to a very large number of people, demonstrates almost to a certainty that the book is concerned with such trivial, superficial, ephemeral interests that it can have no serious significance.

Mr. Conrad is one of the few men now doing really serious work in fiction and, needless to say, he does not write best-sellers. I doubt if any of his books has ever been on that list. They have too much to do with the minds of his characters and with the thoughts that dominate them, to be popular. For most things that are popular in our day are not thought-provoking but sense-satisfying. We do not go to the theater to see plays any more, but to see "shows," as we frankly call them. Nor do we go to see great pictures, for the attendance at the Metropolitan Museum is shameful in its scantiness and a disgrace to the community. The attendance at the "movie shows," however, where people go to see cheap trivial pictures which tell them superficial stories that may arouse the imagination but never provoke thought, is so large as to be an unending source of surprise even to the managers of film-halls. Great pictures provoke thought just as a Shakespearean play does. But we do not want to be made to think, we only want to see and hear and feel.

Mr. Jack London was more read than Mr. Conrad, because you do not have to think to read London's books. You need only let the words flow in and they show you a series of pictures and provoke a set of feelings, but do not disturb the mental faculties so deeply as to arouse thought. They stir the imagination, the fantasy, but not the understanding. It is very probable that this organ of fantasy is largely physical in its basis. It has almost none of the qualities of the higher powers of the mind. It sees pictures, recalls pictures, even sometimes slightly modifies pictures, but never creates them, and hence it is a very easy faculty to use. Moreover people now think much more of their bodies than they do of their minds. They prefer very clean bodies to clean minds. Indeed they apparently waste very little time about the idea that the mind should be clean. They are much more intent on exercising their bodies, and getting into good condition than on exercising their minds. Reading of the Jack London order gives a certain amount of occupation to the senses and the fantasy, but Conrad's stories require thought and exercise of mind.

The incidents in the two sets of novels, those of Mr. London and Mr. Conrad revolve about the same sort of people situated in quite similar circumstances. The adventures are very much the same, but in Mr. London's novels the incidents are everything, while in Mr. Conrad's the characters are everything. In the one set of books the weaving of the plot is the most important quality of the stories. In the other set the development of the characters is the all important aim of the writer. The value of the books is just in proportion to the difference in value between these two interests. Human beings are infinitely more valuable than things, and are of inestimably more significance than the incidents which happen to them. Men mean much more than their environment. In direct ratio then to the value of their subjects is the value of the books. A quantity of talk about happenings is not much more than trifling. On the other hand the description of how human beings are affected by their surroundings is literature.

The distinction between Mr. London's work and that of Mr. Conrad is worth while emphasizing because it contains the gist of the whole problem of modern reading and what is called modern literature. The proper interest of mankind is man, not things. Things are ever prone to usurp the place, indeed they are always intruding themselves on men and sometimes bolstering up their claim for attention very speciously, but they do not represent anything like the same significance as human interests. One is reminded very much of a passage in one of Mr. Conrad's greatest books, "Nostromo," in which he shows how avarice may dominate a number of lives until it crushes the humanity out of them. One of the characters says to the new owner to whom the gold mine which is the center of the avarice in the book has been passed on: "There is no peace and no rest in the development of material interests. They have their law and their justice, but it is founded on expediency, and it is inhuman; it is without rectitude, without the continuity and the force that can be found only in a moral principle."

There are many people who ask what literature is. The answer to the question is perhaps contained in those sentences from Conrad. Literature concerns life, human life in its moral aspects, because that is the only thing worth calling human. Other things may get into literature, but only in as much as they touch life and influence its moral side in some way do they really belong there.

After they have read a book people want to know if it is literature. Well, the criterion for the answer to that question is: Have you been interested in what happened in the book or in the people to whom it happened? Has the deepest part of your interest regarded the way the story's characters reacted to the incidents or to the succession of the incidents? Have the characters remained quite unchanged, though the incidents varied greatly, and were the people the same at the end as they were at the beginning? In that case you have been reading twaddle and not literature.

JAMES J. WALSH, M.D.

ATTAINMENT

Let me go back again. There is the road,
O memory! the humble garden lane
So young with me. Let me rebuild again
The start of faith and hope by that abode:
Amend with morning freshness all the code
Of youth's desire; remap the charted main
With tuneful joy, and plan a far campaign
For prouder marches in ambition's mode.

Ah, no, my heart! more certain now the skies
With joy abide. The cage of tree and sod,
Horizons firm that faith and hope attain,
Far realms of innocence in children's eyes,
And hearts harmonious with the will of God,—
These might I miss if I were back again.

MICHAEL EARLS, S.J.

REVIEWS

The Adventure of Death. By ROBERT W. MACKENNA, M.A., M.D. New York: G. P. Putnam's Sons. $1.50.

This dainty volume of some 200 pages is a study of death, suggested indeed by the present dreadful conflict, but embodying the author's reflections of many years as physician and philosopher. In the opening chapters death, to rob it of its terrors, is represented as the great adventure of life, and there are agreeable anecdotes of those who met death fearlessly. The author's experience as a physician is then requisitioned to prove that whatever may be the preliminary state of the moribund, the actual moment of death is almost universally free from pain and terror, religion being the chief caster-out of fear.

It is refreshing to find the book so outspoken in its condemnation of euthanasia, which, so it says, springs from selfishness or cowardice, and is open to all manner of abuse. "Medicine is and ought to be the art of healing, not of dealing death." But it is the last three chapters of the book that will have the strongest appeal. "What life gains from death" opens up delightful vistas of thought, e.g.: If no one died, the world would be over-peopled; there would be no room for new lives; consequently no children; and a world without children would be a black inferno. Immortality then furnishes the theme for the finest portion of the book, for while from the point of view of logic or metaphysics it could be improved, from the literary and esthetic viewpoint it is excellent. The Catholic will miss the note of supernaturalism, to him of course so inseparable from such a topic as death. Though Dr. Mackenna does not strike this note, he is religious withal, having, though a scientist, a reverence, more than expressed, for the theologian. On the other hand, he has only scorn for the "pseudo-science of the barber's shop or the raucous orator of the street corner, . . . the truly great scientific investigator is usually a man of reverent mind. A Paine or a Strindberg will deny where a Kelvin or a Lister will keep silence in reverent expectancy." Specimens of his method are:

> Matter and energy are his [man's] servants . . . The servants are indestructible; shall the master be destroyed? Surely reason can make but one answer, which is that mind also is imperishable and must persist. . . . The loftier a man's ideals, the less opportunity is there of seeing their attainment in this life. "The man with the muckrake" can get out of life all that he seeks after; the pure soul of a Sir Galahad, with ideas of absolute truth and absolute goodness, cannot attain its goal this side of the grave. If there is any justice in the scheme of things, as we know there is, surely the high ideal will not be penalized.

The book seems called forth by the appalling death-roll in Europe. May the war give it a welcome to American readers. In a land where belief in immortality is apparently waning, it will do good.

J. F. X. M.

Papers from Picardy. By T. W. PYM and G. GORDON. Boston: Houghton, Mifflin Co. $1.50.

This is a thoughtful book by two Church of England army chaplains. It is made up of papers written during the summer and autumn of 1916, when the fighting was hot along the Somme. As men dedicated to the spiritual welfare of the soldiers the writers treat of topics that few war-books contain, for instance, the effect of war-conditions on morality and religion, the good and bad results of discipline, and the prospect of a new England after peace has come. Mr. Pym's reflections on self-discipline are good. He holds that it is the duty of the churchmen and clergy of England to build up in the English nation the quality of self-discipline which he finds sadly wanting at home, always, and at the front, when the men are not under orders. He well remarks:

> Where we affect to take discipline into our own hands, we must be like the Roman Church much stricter and more consistent. The Church like the army is a system. We have therefore in the Church those very features that appeal to the soldier. But we cannot expect him to recognize the discipline of the Church unless its own officers respect that discipline more than in the past we have given any appearance of doing.

While many will not agree with the deductions drawn from the experience of these chaplains, nearly all the book's readers will take pleasure in the frank manner in which these men who have been at the front deal with the bad, as well as the good results, that trench-life and war-conditions bring about. The authors say that it is their unshakeable conviction "That Christ alone holds the key to the social and individual problems which the war is forcing on our notice."

G. C. T.

BOOKS AND AUTHORS

The contents of the July 22 *Catholic Mind* are quite varied and interesting. The number opens with the address on "American Catholic History and Religion" which Father Richard H. Tierney delivered last March in New York at a meeting of the United States Catholic Historical Society. He urges that throughout the land tablets be set up to commemorate the early achievements of the Church in this country. Then follows the text of the protest that the American Archbishops made against the new anti-Catholic Constitution of Mexico. The secular press, it is said, could find no room for the document. The authoritative list of readings on "Luther and Lutheranism" which the "Catholic Encyclopedia" offers is also given and the number ends with Professor Max Drennan's observations on "The Dangers of 'Movies.'"

"Child's Life of Mary, Queen of Scots" and "Child's Life of Abraham Lincoln" (Catholic Book Co., Wheeling, W. Va., $0.25 each) are illustrated volumes of a new "young folks series." They were written by Mary Marget MacEachen for little boys and girls who do not like long sentences. The author succeeds in filling her young readers with love and admiration for the characters she describes——"The Village Shield" (Dutton, $1.50) by Ruth Gaines and Georgia Willis Read, is the latest addition to the "Little Schoolmate Series." It is a story of present-day life in Mexico with most of the political disturbances omitted. It is hard to believe that the idyllic conditions and gentle characters of this volume can exist along with the Mexico of which we have lately heard so much. Though the authors seem to be in sympathy with Padre Francisco and the work of the priests, their knowledge of a priest's duties and religion are somewhat vague and imperfect.

"What Luther Taught" (America Press, $0.15 a copy, $10.00 a hundred) is a clear and scholarly booklet containing seven

papers on the heresiarch's doctrine by Fathers Husslein and Reville, associate editors of AMERICA. Going for their material to the "reformers's" own writings and conversations, and to the works of Janssen, Denifle and Grisar, the authors give an irrefragable exposition of Luther's teachings under the captions: "Luther and Freedom of Thought," "Luther and the State," "Luther and Religion," "Luther and Social Life," "Luther and Education," "Luther, Slaves and Peasants" and "Luther and Woman." The pamphlet is also a brief and unanswerable refutation of the threadbare calumnies against the Church to which Luther and his followers have given currency. As the promoters of the Luther tercentenary celebration in this country, notwithstanding the fact that we are at war with Germany, still hope to convince the public that the heresiarch was a great benefactor of the human race, "What Luther Taught" will show how baseless is their claim.

BOOKS RECEIVED

Apostleship of Prayer, New York:
Manual of the Sodality of the Blessed Virgin Mary. Compiled from Authentic Sources. $0.25.

Benzinger Brothers, New York:
Life of St. Ignatius of Loyola. By Father Genelli; Life of Mademoiselle le Gras (Louise de Marillac) Foundress of the Sisters of Charity; Women of Catholicity. By Anna T. Sadlier. $0.50 each; The "Summa Theologica" of St. Thomas Aquinas. Part II. By Fathers of the English Dominican Province. $2.75; Leaves of Gold. Compiled by Fiona McKay. $0.50.

The Bobbs-Merrill Co., Indianapolis:
Someone and Somebody. By Porter Emerson Browne. Illustrated by Clarence F. Underwood. $1.35.

The Catholic Book Co., Wheeling:
Child's Life of Abraham Lincoln; Child's Life of Mary Queen of Scots. By Mary Marget MacEachen. $0.25 each.

The Century Co., New York:
Inside the British Isles, 1917. By Arthur Gleason. $2.00.

George H. Doran Co., New York:
One Young Man. The Experiences of a Young Clerk Who Enlisted in 1914, Fought for Nearly Two Years, Was Severely Wounded, and Is Now on His Way Back to His Desk. Edited By J. E. Hodder Williams. $0.75.

E. P. Dutton Co.. New York:
Helen of Four Gates. By an Ex-Mill-Girl. $1.50; Soldiers' Spoken French. By Helene Cross. $0.60.

B. Herder, St. Louis:
Breviarium Romanum, ex Decreto Sacrosancti Concilii Tridentini Restitutum, S. Pii V Pontificis Maximi Iussu Editum; Aliorumque Pontificum Cura Recognitum, Pii Papae X Auctoritate Reformatum. 4 vols. $8.00.

Alfred A. Knopf, New York:
The Book of Camping. By A. Hyatt Verrill. Illustrated. $1.00.

John Lane Co.. New York:
The Red Planet. By William J. Locke. $1.50.

Longmans, Green & Co., New York:
Letters of Arthur George Heath. With Memoir by Gilbert Murray. $1.25; In War Time. Poems. By May Wedderburn Cannan. $0.90; A Scallop Shell of Quiet. Introduced by Margaret L. Woods. $0.60; Sermon Notes. By the Late Mgr. Robert Hugh Benson. Edited by the Rev. C. C. Martindale. $1.25; The Upbringing of Daughters. By Catherine Durning Whetham. $1.75; The House Fly. A Slayer of Men. By F. W. Fitzsimons, F. Z. S., F. R. M. S., etc. $0.35.

The Macmillan Company; New York:
The Life of Algernon Charles Swinburne. By Edmund Gosse, C. B. $3.50; The English-Speaking Peoples. Their Future Relations and Joint International Obligations. By George Louis Beer. $1.50; Fairhope, the Annals of a Country Church. By Edgar Dewitt Jones. $1.25; Experiments in Educational Psychology. By Daniel Starch, Ph.D. $1.00; My Mother and I. By E. G. Stern. $1.00; The Empty House. $1.40.

Oxford University Press, New York:
Italy Mediaeval and Modern; a History. By E. M. Jamison, C. M. Ady, K. D. Vernon and C. Sanford Terry. $2.90.

The Poetry Review Co., Cambridge:
George Edward Woodberry. A Study of His Poetry. By Louis V. Ledoux. $1.00.

The Polish Book Importing Co., New York:
Political History of Poland. By Edward H. Lewinski-Corwin, Ph.D. $3.00.

G. P. Putnam's Sons, New York:
Over the Top. By an American Soldier Who Went. Arthur Guy Empey. $1.50; The Monks of Westminster. Being a Register of the Brethren of the Convent from the Time of the Confessor to the Dissolution. With Lists of the Obedientiaries and an Introduction. By E. H. Pearce, M. A. $3.00.

G. Schirmer. New York:
Vocal Art-Science. By Frank E. Miller, A. M., M. D. With a Foreword by Gustav Kobbe. $2.50.

Scott, Foresman & Co., New York:
Our Country in Story. By The Franciscan Sisters of the Perpetual Adoration, St. Rose Convent, La Crosse, Wisconsin.

The Torch Press, New York and Cedar Rapids, Iowa:
The Sublime Sacrifice. A Drama of the Great War. By Charles V. H. Roberts. $1.25.

University Museum, Philadelphia:
Sumerian Grammatical Texts. By Stephen Langdon; Lists of Akkadian Personal Names. By Edward Chiera; Sumerian Liturgical Texts. By Stephen Langdon.

The University of Chicago Press, Chicago:
Recreation and the Church. By Herbert Wright Gates. $1.00.

EDUCATION

In the Village Smithy

NOT since he left his village, more than a generation since, had he looked upon a smithy, and he came upon it on East Sixty-Eighth Street in the City of New York. Surely time and nature had been kindly thus to leave it, darkened with the smoke of the forge, among the tenements of the Middle East Side, a reminiscence of a former, simpler day. But there it was, and through the gloom of its dim recesses, like stars flashing across a dark sky, the sparks flew from the anvil to the tune of cheery music from the sledge.

> And the children coming home from school
> Look in at the open door. . . .

But not in Manhattan. There the parallel is broken. Flocks of children were coming home from school, but not one stopped to listen to the roar of the bellows, to regale his ears with the grateful hiss of the iron in the cooling tub, to feast his eyes on "the large and sinewy hands" of the smith. For they were twentieth-century children, and city-bred children to boot, intent upon other interests. So they hurried by; some to engage in the marts of small trade by peddling newspapers, others to keep an engagement at the Municipal Playground, or perchance, at the locally popular moving-picture theater.

CHANGING INFLUENCES

A TEAR for the lost visions of youth, and, by anticipation, a requiem for the smith, whose shop, no doubt, will soon make way for its natural successor, a most prosaic garage. Times have indeed changed, when the children coming home from school no longer pause to look in at the open door of the smithy! Perhaps this displacement, in the mind of city childhood, of old by new interests, is indicative of the changes that have come upon many influences affecting the growing generation. Are they learning elsewhere, if not in the school, these children who never knew a real childhood, that

> Thus at the flaming forge of life
> Our fortunes must be wrought;
> Thus on its sounding anvil shaped
> Each burning deed and thought?

Perhaps, but homes and schools are among the agencies that have changed. No longer is the simile of the forge and anvil in favor with our trusted pedagogues, our indulgent parents. Love is the power that moves all things today, they argue, and through love must the little one be led to find the work in harmony with his being, and induced to move along his self-chosen line of personal development. It is very beautiful, this theory, but its adoption is one reason, perhaps, why today there are so many juvenile delinquents and why, from time to time, outraged groups of business men arise to enquire in a pained tone, why reading, writing and arithmetic have been suffered to lapse into a desuetude, certain but not innocuous.

LIMITED ANARCHY

IN an address to the New York State Teachers' Association nearly two years ago, former President Taft, speaking in his dual capacity as pedagogue and authority on constitutional law, wisely suggested that a school should not be a republic. In theory, at least, this republic derives its just powers from the consent of the governed, and it does not seem safe to base school law on this dictum of political wisdom. Most children of school age are notoriously anarchistic. They may love their teacher, and they do occasionally, not as a teacher, but as one who, having wandered into the meshes of a tyrannical system, unexpectedly retains some few amiable and human qualities. Left to their sincerest and most native impulses, they would rend the whole fabric of education, with as little compunction as Mr. Leonard D. Abbot, exclusively on paper and by word of mouth, would put an end to the Government of the United States. Yet, on analysis, a "republic" connotes not a weak, but a strong government. It cannot be republican in anything but name,

unless its citizens have learned not only to submit to authority, but to regard that authority with a certain degree of reverence. Proceeding from this concept, it would seem that some of our schools would be greatly improved by the assumption of an out-and-out republican form of government. As now conducted, they certainly do not teach obedience, and they appear to look upon reverence as a kind of weakness, incompatible with true self-respect. Their present regime, an attempt to synthesize the maximum amount of personal liberty and initiative, with just enough restraint to bar the pupil, should he proceed to eject the teacher or fire the schoolhouse, is described with some difficulty. Perhaps it is best named by saying that it is a limited anarchy.

"Soft" Education

MR. TAFT was further pleased to suggest that too many American children do precisely what they wish. They have little discipline at home, and at school they are not compelled to apply themselves seriously to their books. Thus from both the natural fonts of knowledge and training, they imbibe a certain contempt, or at best, a real lack of appreciation for the necessity of submission, and of hard intellectual work. This is an old song, chanted, no doubt, in the ears of the first schoolmaster, yet it is no more possible to indict our whole educational system than it is to indict a whole people. There are so many exceptions that the critic will be slow to ascribe to our schools in general, faults that on closer examination may prove to be purely local. But with all due allowance made, it would seem that indictment of "softness" brought against American educational methods rests on facts of almost daily experience, noted by men and women of many professions. It may be true that under the new regime our pupils run to the schools with bright and happy faces, and that they enjoy themselves hugely from eight in the morning until four in the afternoon, in tasks largely self-chosen and of dubious educational value. If the school were synonymous with a play-house, the pleasure of the child would be a sufficient guarantee that a school of this kind was accomplishing all that could be reasonably expected. There is sound sense, however, in the assumption that the principal purpose of the school is not to amuse the pupil or simply to keep him occupied, but to train him. Judged by this criterion, the results of our public education are scarcely commensurate with the time and money spent upon it.

"Preparing for Life"

IF the school is to train for scholarship, the pupil must be brought to know the necessity of intellectual labor, and even of that unrelieved and apparently purposeless mental toil that seems mere drudgery. If the school is to make him a good citizen, it must impress upon him the necessity of subordinating his likes and dislikes to a common authority, legislating for the common good. Labor has always meant effort, and because we are mere men, still retaining the effects of original sin, effort usually calls for sacrifice. These are qualities not acquired in a moment, and acquired with extreme difficulty unless a beginning has been made in youth; but they are qualities imperatively demanded, if the boy is to become an asset to the State instead of a liability. The weakness of much of the "new education" in these precise points was admirably set forth in an editorial published in the Columbia *State* last September:

> If our lives never brought us face to face with duties other than "interesting," never imposed sheer drudgery upon us, never challenged us with knotty problems to be solved properly only by plain old-time hard thinking, then possibly the new theories would work. But the children of today are going to run against endless things to do that require disciplined will-power and a long ingrained habit of attacking and overcoming the dullest, most forbidding sort of every-day problems in life. What preparation for this is it, to ease them along in their young days, let them sidestep drudgery in studies, fill them full of the notion that it is the world's business to be "interesting" in all that it assigns them to do? . . . Keep some rough places in school life, require more or less hard work, and thus develop driving power.

This is not popular doctrine today, but by that very fact is its necessity made manifest. "Learn, nor account the pang," counsels Browning, "dare, never grudge the throe." In this spirit of "welcome each rebuff," Charles Francis Adams used to think that a boy's dislike for a study was a very good reason why he should be constrained to apply himself to it. "But," comments the editor of the Chicago *Tribune*, "our training nowadays leads us inevitably to the conclusion that we need not beat down obstacles or break through them. If we lie down before them without making an effort, and die in our tracks, that is all that is expected of us."

Johnny and Marianna

IT would be folly to expect much more from the boy who has been weakly allowed to reject studies which he finds difficult, and to choose such mental occupations only, as he may find congenial. This is not a caricature in these days when electivism is an accomplished fact in our academies and even in many grade schools. The school and the home are the boy's world during the most impressionable years of his life. It is nothing short of cruelty to give him a practical philosophy which must afterwards be essentially reconstructed to meet the demands of actual life, whether his ambition prompts him to become a coalheaver or a doctor of philosophy. Johnny has no taste for anything so low as vulgar fractions; he cannot even add. The conclusion drawn by the fond parent is not that Johnny shall be compelled to concentrate upon arithmetic, but that he shall be allowed to dabble with dry-batteries, since he has "a real gift for electricity." Johnny spells like Josh Billings; therefore he is allowed to throw his dictionary out of the window, and devote himself *ad lib.* to shop-work, for which he has "a perfect genius." The truth is that Johnny has a perfect genius for getting away from work, and his fond parents, with the aid of our present complacent school systems, are training Johnny to become a worthless shirker. Marianna-in-the-Eighth-Grade can concoct impossible brews and pottages in the school's model kitchen. She can, partly, trim feminine head-gear that is even more impossible. She can weave small rugs, the like of which were never seen on land or sea. She can mess up canvasses that would cause a futurist to curl up and die from envy. But her grammar is of a piece with her cooking, she adds up figures like Copperfield's Dora, and she punctuates on the bias. Her one small head cannot hold everything, and as Mr. Michael Friedsam, president of the New York mercantile house of Altman, has asked, "How can we expect our boys and girls to know the essentials when almost fifty per cent of their time in school is devoted to the recreational 'studies' which come under the head of 'fads and fancies?'"

Similar conclusions were reached by the Committee on Commercial Education of the New York State Chamber of Commerce, in a report dated April 26, 1917. To mention that this Committee has yielded somewhat to the magic spell woven by the highly-Rockefellerized Mr. Abram Flexner may not be amiss; however this may be, the conviction was recorded that "the charges of general inefficiency along the [New York public school] graduates were real and not imaginary."

> The mass of graduates did not have a working knowledge of the subjects taught, and had lost, or never acquired, those traits of personal habit and character that are essential to all business, and without which education must fail. The traits referred to are truthfulness, accuracy, thoroughness, promptness, cleanliness, politeness, and the like.
>
> These traits and habits should be concomitants of all education. . . . Their lack showed that some fundamental error existed.

How hopeless is the prospect for improvement may be gathered from the fact that this Committee finds the only remedy in the

adoption of the *mixtum-gatherum* which in New York is dignified by the name of the "duplicate school method."

And Now "Concentration"!

ADDRESSING the Association of Urban Universities last winter, the New York banker, Mr. Mortimer L. Schiff, remarked, "One of the greatest faults that has come under my observation is that our young people have not been taught to concentrate. It is a pity that more stress is not laid on this factor in our schools, as, in my opinion, there can be no real efficiency without it." No teacher argues that training must be dull before it can be effective, and concentration is taught more readily if the pupil can be led to take an interest in a subject of real educational worth. Yet if our boys and girls are allowed to choose their studies because they promise to be "interesting," and to drop them simply because they find them "hard," they will never learn the truth of the poet's words that our fortunes must be wrought at a flaming forge. You cannot make steel at a cold blast-furnace. No more can you form character by the soft and spineless methods called, by a grievous misuse of words, "education."

PAUL L. BLAKELY, S.J.

SOCIOLOGY

Who Is My Neighbor?

THERE was a time and an occasion when the framer of this question was merely half-hearted; he was partially poised for information and, to a certain extent, inclined to temporize. Now it is asked in a satirical sense with the intention of attracting to one phase of our lives the attention of the readers of AMERICA.

It is true that the question might have been more exactly put in this form: Where is my neighbor? Yes, where is he? Have I any in the good old-fashioned sense of the term? Am I not, surrounded though I may be by the 200,000 people of a thriving, throbbing, thrilling and thrilled Middle-West city, alone? Am I not more or less marooned in a sea of humanity, a stormy, shifting sea with whose moods I cannot successfully get acquainted because of their infinite variety?

Not Homes but Houses

THE American home is suffering from the operation of the inverse ratio. The more active, the more exacting our life becomes, the smaller the American home becomes. It has worked itself away from the ancestral home by degrees to the small city house, to the apartment, to the flat, to the suite, to the hotel room, to the "Murphyized" single room, where "Things are not what they seem." I venture to say that out of the 200,000 dwellers in the city of my nativity, 100,000 have no enshrined home-associations as their grandfathers had. I would venture further and say that less than that number would even wish for enshrined home-associations. They have no homes in the literal sense of possession. They have given years of their lives to the acquisition of that most easily exchangeable of assets, money. They have no house, they own no land, and mayhap have brought no children into the world. By means of a small monthly or weekly payment they have managed to get a place in which to stay the greater part of their time, but that place is not theirs. The fact of the matter is, to put it rather crudely, these thousands, by paying in dribs and drabs, provide places for themselves to stay a few hours at a time. We may have never thought about this. But an experimental trip with a shifter-from-place-to-place will be illuminating.

The Flat Dweller

HENRY Who-earns-five-dollars-a-day goes forth at 7:40 in the morning and catches the 7:41 at the corner. He pays the conductor five cents and is allowed the shelter of the car until he reaches his office at 7:55. Here he stays until the sun crosses the meridian. The inner man calls and his plaint is answered in terms of the restaurant bill of fare. Henry is allowed to tarry here a reasonable length of time because he is a purchaser. The meal fitly capped with a stogie, Henry goes forth into the streets of his city and my city for a stroll. It costs him nothing to indulge in this form of relaxation, for he does not stay. Were he to tarry, he would be urged to move on; and a disinclination to obey this urgent advice would lead to his arrest for loitering.

After all, this would be quite proper, for the city is *not* his and, after all has been said, it is *not* my city. Back to the office until 3:00, into the car, and out of it into the main lobby of that specific flat-building which bears his name in its row of mail-boxes. Henry is at home in this row of dwellings, and *row,* rhyming with *hoe,* by the oddity of the English language, may also be pronounced to rhyme with *now.* He ascends to his layer of the structure and there is greeted by his wife—merely by his wife and nobody else. Though this is what Henry is accustomed to call home, it is also—no paradox or epigram intended—an apartment. Henry may stay here without let or hindrance because he has paid his tariff thirty days in advance. His staying privilege is assured for that length of time.

Machine-Made Homes

IF Henry lives in one of those modern apartments which have been liveried and buttoned and servanted by efficiency, he becomes the temporary possessor of a mechanical contrivance, the like of which the world never saw until the dawning of the twentieth century. Tables, chairs, and similar furniture, are not his; neither are they what they seem to be. When the gloom of night comes on, transformation after transformation changes the uses and appearances of entire rooms. Morning light witnesses a precise reversal of the evening process.

Now, there is not the slightest objection to the advantages of modern appliances. Their day has come never to depart. It is useless to bemoan the comforting travel of the ox-cart when the automobile whisks the dust onto our doorsteps, and sends its perfume into our street windows. The gist of the matter lies in the fact that all that Henry sees about him, all that he uses, everything that enters into his daily life, save his clothes and his wife, is not his. His departure from this apartment and his return to it daily, mean nothing in association, save that his appearance is natty, and he says hail or farewell to his wife with a husbandly kiss. All other things are passing; they are temporary; in fine, they do not belong to him. He could leave them at any time, and no regret would fill his heart, for he could get others, perhaps even more efficient, for an equivalent payment. His life is a mechanical thing; it depends on machinery, and the machinery depends on others who own or operate it. He is not interested in the mechanism of the living process unless the dumb-waiter fails to respond, or the elevator boy loses himself in a book, or the plumbing persists in responding after demands have been satisfied. Henry, to sum up, is simply not concerned with those things which are not his.

Interest and Association

ASSOCIATION is not a cumulative and humanizing process, unless it is backed by ownership. To claim my heart's-core interest, a thing must be mine. To mean something to me, a home must be my home, or it is likely to be a house, a dwelling, or a place-to-live-in. I am enlivened to the very depths when something that my father, or my grandfather owned, comes into my possession. It carries a world of value which would mean nothing to the auctioneer on the block, but I am satisfied with it because it has meant something to others, and it is now mine and means something to me. I admit and regret that this is not a common sentiment. If it were I would know where my neighbors were.

EDWARD F. MOHLER, M.A.

NOTE AND COMMENT

The Federation of Labor and the Switzerland Conference

PRESIDENT GOMPERS, of the American Federation of Labor, declined to send delegates to the labor conference to be held in Switzerland in September. This conference was favored by delegates from trade unions of Holland, Denmark, Norway, Sweden, Finland, Germany, Austria, Hungary and Bulgaria. Mr. Gompers sent the following cablegram in answer to the invitation that came to America from President Lindquist of the Stockholm conference:

> The executive council of the American Federation of Labor, in session, after due deliberation upon invitation received from you and from Oudegeest of Amsterdam, Holland, to send delegates to a conference proposed to be held at Stockholm September 17, decided that we regard all such conferences as premature and untimely and as leading to no good purpose. We apprehend that a conference such as is contemplated would rather place obstacles in the way of democratizing the institutions of the world, and hazard the liberties and opportunities for freedom of all peoples. Therefore, the American Federation of Labor with its 2,500,000 members cannot accept invitations to participate in such a conference. If an international trade union conference is to be held it should be at a more opportune time than the present or the immediate future, and in any event the proposals of the American Federation of Labor for international conference should receive further and more sympathetic consideration.

This cablegram was transmitted to the labor federations of France, England and Holland.

Red, White and Blue Book

THE Red, White and Blue Book, "How the War Came to America," has been issued by the Committee on Public Information at Washington. It contains twenty-three pages of historical matter with the addresses of the President to the Senate and to the Houses of Congress. The position of the United States in 1914 is summarized as follows:

> (1) The Monroe Doctrine. We had pledged ourselves to defend the New World from European aggression, and we had by word and deed made it clear that we would not intervene in any European dispute. (2) The Freedom of the Seas. In every naval conference our influence had been given in support of the principle that sea law to be just and worthy of general respect must be based on the consent of the governed. (3) Arbitration. As we had secured peace at home by referring inter-State disputes to a Federal tribunal, we urged a similar settlement of international controversies. Our ideal was a permanent world court. We had already signed arbitration treaties not only with great Powers which might conceivably attack us, but even more freely with weaker neighbors in order to show our good faith in recognizing the equality of all nations both great and small.

The pamphlet outlines the events leading up to the entrance of the United States into the war. The state of affairs at the time of the delivery of the President's war message is explained and the course of the President and the nation justified by the recital of facts now known to all.

Tuberculosis as Deadly as War

AT the last session of the New York State legislature an important statute on tuberculosis was enacted. The attention of county Boards of Supervisors was called to this law by Governor Whitman, in his capacity as Chairman of the State Council of Defense:

> The experience of all European countries since the beginning of the present war has shown that the increased prevalence of tuberculosis constitutes one of the most serious problems of the war. The French authorities estimate that 150,000 men have been returned from the trenches with active tuberculous disease. The conditions in Austria-Hungary and Russia, and to a somewhat less extent in Germany, have been similar. In view of this situation and of the certainty of our being required to provide for our own tuberculous soldiers returning to their homes, the legislature has felt that every locality in the State should undertake to do its part and should provide accommodations for the care of its own tuberculous soldiers as well as its own tuberculous citizens. It may be noted in this connection that all of the institutions for tuberculosis existing in France before the war have been taken over solely for the care of tuberculous soldiers.

It is reported that as many Canadians have been killed by tuberculosis since the beginning of the war as have been killed in battle. Yet tuberculosis is a preventable disease.

Children's Play

THE report of the Children's Bureau of the United States Department of Labor contains a plea for the continuance of public provision for recreation for the young people of our cities. The Chief of the Children's Bureau, Miss Julia C. Lathrop, made her appeal on patriotic grounds:

> An English authority has lately pointed out the demoralization to boys and girls caused by the breaking down of clubs and the withdrawal to the army of recreation leaders, and he has traced much of the increase in juvenile delinquency in England to the chaos in recreation activities which has prevailed since the war. This is a good time to remind ourselves that the continuance and development of all types of innocent and healthful recreation in every community offer a call to patriotic service for many who cannot go to the front. The strain and anxiety which are certain to grow in this country for an indefinite period ahead of us need to be counterbalanced by greater community effort to provide opportunity for wholesome play.

The need of safeguarding our children from well-meaning patriots who would burden them with farm labor or industrial work during war-time can be seen from the hysteria that seized upon some of our legislators at the beginning of the war. Before the war was five weeks old, four States gave officials or commissions power to suspend the labor laws during the war-period and only the Governor's veto saved the labor laws of New York State. To weaken the children of today is to harm the nation for the years to come.

Large Families and Longevity

THE *Journal of Heredity* in its July issue gives a report from Dr. Alexander Bell that will be disheartening to the preachers of birth-control:

> Those who preach birth-control are responsible for the idea that large families are an evil. This idea is false and dangerous. For the sake of eugenics it is important that it be not spread. . . . In Dr. Bell's table 2,964 individuals are dealt with. In 41 "only child" cases, a majority died young. The bigger the family the better off are its members, if survival beyond the age of twenty be the measurement. Small families make the poorest showing under all conditions; their members are handicapped at all ages. The larger families, those around ten children, make the best showing at all ages, few of their members dying young and many living to old age. If superior parents want a large family they ought not to be discouraged by the widespread but false idea that every child beyond the second or third is likely to be progressively handicapped. The really important factor in determining a child's vitality is not the number of brothers and sisters who have preceded him, but the kind of stock he comes from.

While the viewpoint adopted applies equally well to the stock-farm, here is crushing proof against the blatant birth-control advocates who constantly appeal to nature, while ignoring nature's God.

AMERICA

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JULY 28, 1917 PRICE 10 CENTS

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The "Via Media" Repaved

William H. McClellan

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The Brave Sons of France

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The Red Cross and Its Antecedents

Thomas F. Meehan

THE AMERICA PRESS NEW YORK CITY

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The Catholic Mind

Issue for July 22, 1917

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LUTHER AND LUTHERANISM
THE DANGERS OF "MOVIES"

THE value of the study and knowledge of American Catholic History for the exaltation and preservation of the Faith is shown in the paper by Father Tierney, the first, in this issue of the CATHOLIC MIND. The other articles, the protest of the American Hierarchy against the new anti-Catholic Constitution of Mexico; an authoritative list of readings on Luther, and a warning about the dangers of "movies" make up a selection judiciously combining interest and variety.

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VOL. XVII. No. 16
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JULY 28, 1917

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Chronicle

The War.—On the British front in France there has been practically no activity. Further south, however, the Germans have made a number of vigorous assaults on the French lines from St. Quentin to Verdun; in none of these did the Germans gain any permanent advantage. In the Verdun sector the French advanced about three-quarters of a mile on a front of about two miles between the Avocourt Wood and Hill 304.

Bulletin, July 16, p.m.-July 23, a.m.

During the week the Russians in Galicia south of the Dniester have come to an abrupt standstill, and their efforts, for the most part unsuccessful, have been mainly concerned with holding the Lomnica River against strong counter-attacks by the Austro-German armies, which have been heavily reinforced. The Russians succeeded in taking several towns near Halicz, but were subsequently obliged to retire from them. Later they were forced to evacuate the town of Kalusz and to withdraw from it to the east bank of the Lomnica; they also lost Novica. The Russians have also been in serious difficulties north of the Dniester, where the Austro-Germans were at first partially successful in a battle fought east of Brzezany. Later, however, they attacked the Russians on a twenty-five-mile front in the same sector and drove them back west of the city of Tarnapol. It is said that the ineffectiveness of the Russian defense at all these places was due in large measure to the disorder prevailing among their troops, and in some instances to their actual refusal to fight at crucial moments.

The Administration Food bill, already passed by the House, was finally passed by the Senate on July 21 by a vote of 81 to 6 in the very much altered form given it by the bipartisan conference. The bill will now go to conference of the two houses in which the differences between the Senate and House drafts of the measure will be settled. It is expected that the House conferees will accept the Senate form of the bill without serious difficulty. The prohibition clause, which constitutes the thirteenth section, in that part which is admitted to be unconstitutional, will probably be amended so as to read "reasonable compensation" instead of the present wording, which fixes the price to be paid by the President for the distilled liquors which he is empowered and directed to commandeer.

The Administration Food Bill

An important addition to the first section was made by directing the President to appoint a board of Food Administration, consisting of three members, each of whom is to receive a salary of $7,500 a year, and one of whom is to be a farmer, actually engaged in the cultivation of the soil. The President's appointments are subject to confirmation by the Senate. Another important amendment, incorporated into the bill as the twenty-third section, provides for the appointment by the respective houses of a joint committee of the Senate and the House, consisting of ten members, three Democratic and two Republican Senators, and three Democratic and two Republican Representatives. The work of the Committee is as follows:

> It shall be the duty of said Committee to keep itself advised with regard to the expenditure of all appropriations bearing on the conduct of the war made by Congress and the contracts relating thereto made by officers of the executive departments, on request, to keep said Committee fully advised as to such expenditures and contracts.
>
> Such Committee shall confer and advise with the President of the United States and the heads of the various executive departments, commissions, voluntary boards or other organizations connected with the conduct of the war with a view to safeguarding expenditures and shall report to Congress from time to time in its own discretion or when requested to do so by either branch of Congress.

The bill confers on the President the power to control food, feeds and fuel, including gasoline and kerosene, and in particular to regulate, when necessary for effective prosecution of the war, production, transportation, distribution, apportionment and storage of coal and coke, to fix prices and establish wage rates for operators of such industries. It authorizes him to direct the Board of Food Administration to determine a fair price for wheat with a minimum price of two dollars a bushel, from the date of the passage of the bill up to July 1, 1919. It prohibits the use of a food, food materials or feeds in the production of distilled liquors, except for Governmental, industrial, manufacturing, scientific and medicinal purposes, and directs the President to take over for the Government all distilled liquors in bonded warehouses and to forbid the importation of distilled liquors during the war. It appropriates $2,500,000 for the rent and salaries of

minor officials employed in the proposed food control and $150,000,000 for its general operation.

The Aviation Bill

The aviation bill, which carries with it an appropriation of $640,000,000 for the creation of an air fleet, passed the Senate on July 21 without a roll call. The two amendments which had been offered were rejected and the bill goes to the President in the form given to it by the House. Senator Hardwick's amendment, which proposed striking out the clause authorizing the President to make use of the selective draft to bring the aviation corps up to its full strength, was defeated by a vote of 66 to 12. The other amendment which was offered by Senator Owens and provided for the establishment of a Government commission to supervise the expenditure of the appropriation was also defeated. Details of the plans for the building of the airships and its personnel are not known, but it is stated that about 22,000 aeroplanes and 100,000 men will compose it. During the first year it is hoped that about 3,500 airships will be built and manned.

The Selective Draft

The second step towards raising the armies of conscription began last week in Washington when Secretary Baker blindfolded, took from the urn containing 10,500 capsules, each containing a number, the number 258. Seven other high officials also drew numbers, and then the clerks settled down to the work of drawing the remaining numbers. General Crowder drew the last, which was 3,217. The drawing has prepared the way for determining the order in which the 9,650,000 men who registered on June 5 shall be called to the colors. As a preliminary to this drawing, 4,557 local exemption boards had arranged alphabetically the names of the registrants in their districts, and assigned to each a number. The drawing at Washington determined the order in which men holding these numbers are to be summoned to military service, supposing they are found to be physically qualified and have not been granted exemption.

Most of the remaining work of selecting the first army of conscription devolves upon the State authorities. After the Governors have assigned to each exemption district within their States the number of men it must furnish to take its share in making up the quota that must be furnished by the entire State, a list will be made up for each exemption district containing twice as many names as will be actually required to make up the quota of that district. All those on that list must report for medical examination to test their physical fitness for military service, and they will be rated as accepted or rejected. Those who are accepted, if they claim exemption, must submit their case to the exemption boards. The final list for each district will be made up in the order in which the numbers were drawn at Washington. Thus all those holding the number 258, not declared physically unfit and not exempted, will be the first on the list.

Dr. George Michaelis, the new German Chancellor, called Field Marshal von Hindenburg and General Ludendorff into his first conference with the Reichstag leaders on July 16, the Crown Prince having left Berlin the day before. On July 20 the Reichstag voted without discussion the third reading of the bill providing for a war credit of 15,000,000,000 marks (before the war equivalent to $3,750,000,000), the minority against the measure being independent Socialists. The Reichstag also voted the majority peace resolution by a vote of 214 to 116, with seventeen not voting. The resolution reads:

The Reichstag and Peace

> As on August 4, 1914, so on the threshold of the fourth year of the war, the German people stands upon the assurance of the speech from the throne: "We are driven by no lust of conquest." Germany took up arms in defense of its liberty and independence and for the integrity of its territories. The Reichstag labors for peace and a mutual understanding and lasting reconciliation among the nations. Forced acquisitions of territory and political, economic and financial violations are incompatible with such a peace. The Reichstag rejects all plans aiming at an economic blockade and the stirring up of enmity among the peoples after the war. The freedom of the seas must be assured. Only an economic peace can prepare the ground for the friendly association of the peoples.
>
> The Reichstag will energetically promote the creation of international juridical organizations. So long, however, as the enemy governments do not accept such a peace; so long as they threaten Germany and her allies with conquest and violation, the German people will stand together as one man, hold out unshaken and fight until the rights of itself and its allies to life and development are secured. The German nation united is unconquerable. The Reichstag knows that in this announcement it is at one with the men who are defending the Fatherland; in the heroic struggles, they are sure of the undying thanks of the whole people.

Chancellor Michaelis in his first Reichstag speech declared that no parley was possible as long as the Entente Allies demanded the cession of any German territory. He defended the U-boat war on the plea that England by her illegal blockade had forced the undersea boat into Germany's hand, and amid the cheering of the members he declared that the Empire would use the submarine for the purpose of shortening the war. Peace only that guaranteed the inviolability of German territory could be acceptable. The German press was divided in its opinion of the Chancellor's speech, while the London and Paris press were unanimous in declaring that an early peace is now out of the question.

Ireland.—The Cork *Weekly Examiner* editorially analyzes the statement made recently by the Rt. Reverend Dr. Cohalan, Bishop of Cork, with regard to the coming Convention. The Bishop, says the Cork journal does not exaggerate the meaning or the importance of the assembly. Dr. Cohalan simply states that a convention has been offered by the Government, and is being formed to frame a constitution for Ireland, which would be accepted by North and South. He deals with the allegation that the delegates are not representative of the

The Bishop of Cork and the Convention.

present feeling of the Irish people by pointing out that even if a new election took place, a minority nearly equal in number to the majority would assert that their views were not represented. He admits that the constitution of the convention may not be perfect, but thinks that it is better to give it a fair chance and reserve criticism until its recommendations have been made. Dr. Cohalan also indicates that the Convention will be engaged in highly technical work, not ordinary administrative work, and while its opponents are assailing its representative character, the men from the North are studying constitutional questions, so as to drive a better bargain.

In speaking of the policy of the Sinn Fein, the Bishop classifies under these four heads, the various positions possible under it: (1) Physical force, (2) abstention from Parliament, (3) attendance at Parliament, and, (4) representation at the Peace Conference on behalf of an Irish republic. The first, he rules out. Abstention from Parliament, the prelate affirms, would mean that Ireland would be governed without being represented. This would entail taxation without check and the passing of measures detrimental to Irish interests. The third possible policy, Sinn Feiners going to Parliament, would mean only a change of representation and would require a United Ireland behind Sinn Fein, a condition not yet reached in the country. The fourth possible Sinn Fein formula, an appeal to the Peace Conference, to secure an Irish republic, would mean, according to the Bishop, discarding the substance and attempting to grasp at the shadow.

By an order in Council the Government has prohibited either by publication or by speech the giving of any report of the proceedings of the Convention. Only reports officially authorized will be allowed to pass. Offenders are liable to punishment under the Defense of the Realm Act. On the day preceding the order, the *Factionist,* the Sinn Fein organ, was suppressed by the Government and its plant seized by the police. This seizure followed that of the *Kilkenny People,* a weekly Sinn Fein paper conducted by Edward T. Keane. It is felt that the suppression of the journal on the eve of the parliamentary election to replace Patrick O'Brien, Nationalist, is likely to assist the Sinn Feiners and prejudice any Constitutionalist candidate.

Mexico.—On July 20 our State Department announced that it had released for shipment into Mexico 2,700,000 rounds of ammunition bought some time ago by the Carranzistas and held in Texas. The request for the release was made by the Mexican Ambassador, Bonillas, and was supported by our Ambassador to Mexico, Henry P. Fletcher, who had come from Mexico to confer with President Wilson and Secretary of State Lansing. The reasons for lifting the embargo were set forth by the State Department in these words:

Embargo Lifted

> The Mexican Government represented to the Department of State that it was in urgent need of the ammunition and that it was absolutely necessary for safeguarding important lines of communication and to afford protection in the outlying districts to American and other foreign interests engaged in the production of war material essential to the United States at this time. Therefore, in response to a request from the Mexican Government, the Department of State has informed the Mexican Government that it will release for shipment into Mexico 2,700,000 rounds of ammunition belonging to the Mexican Government. This ammunition was ordered and paid for by the Mexican Government prior to the embargo on the shipment of arms and ammunition into Mexico, and has been held in storage on the border for more than a year and a half.

The Carranzista papers were enthusiastic in their praise of this act of the United States. The editorials, together with the statement of our Government, show that Carranza has little or no power in Mexico. The bandits are both numerous and active, especially in the vicinity of large cities. Villa is reported to be near Monterey and other chiefs are also in the field. Dispatches of July 20 reported an engagement between Mexicans and a small American border-patrol. Some 500 shots were exchanged across the Rio Grande, at Ojo de Agua, eight miles southwest of Mission. No blame is attached to Carranza on account of this skirmish. In fact, report has it that the First Chief is anxious to placate American opinion in order to get a loan of $100,000,000 from the United States. On July 14 there was a significant article on this subject in the Washington *Post,* to the effect that a group of Americans and Mexicans, residing in Washington, in the pay of Carranza, are striving to bring about the loan. Shortly after this statement appeared our Department of State denied, for the second time, that the United States intended to lend money to Mexico.

Since the beginning of his Pontificate, his Holiness Benedict XV has been keenly interested in Mexican affairs. He has followed events closely and has a remarkable grasp of the great problem, especially as it affects the interests of morality and religion. He has recently given new evidence of his zeal in the cause of righteousness by this letter to the Mexican Hierarchy:

The Pope and the Mexican Hierarchy

> To the Archbishops and Bishops of Mexico
> Benedict XV Pope
> *To Our Venerable Brethren, Health and Apostolic Blessing.*
>
> By many a testimony you are well aware of the deep solicitude with which Our mind, from the beginning, has regarded the trials to which the Catholic Church has been subjected in your country on account of the political convulsions and disturbances; and you know that, despite the great distance which separates Us from you, We are sharing your distresses and sufferings. The motive for addressing you on this occasion is your recently published protest against the new political Constitution of Mexico, promulgated at Querétaro on the fifth of February of this year. Indeed, we have read over and over, and as carefully as the gravity of the subject demands, the document published by your common consent. We see shining forth in it, just as We fully expected, your earnest endeavor to defend the Divine rights of the Church, your effort to safeguard the faith of your peoples, an effort so much the greater as the waves that tossed

you about grew the more violent, and your deep-seated love of your country, whose prosperity, as you rightly assert, cannot be separated from the reverence due to the ancient religion. While your remonstrance abounds with sentiment which every fair-minded person must approve, every one must admit that it is based on many solid reasons, for some of the prescriptions of the new law utterly ignore the sacred rights of the Church, and others directly oppose these rights. Therefore, in protesting against the injury inflicted on the Church and the wrongs committed against Catholic interests, under the firm conviction of your duty, you have done a work, perfectly consonant with your pastoral office, and most worthy of Our commendation. Moreover, let it afford you consolation to learn that, in the midst of your trials and sufferings We abide with you with special tokens of Our fatherly affection, and that We shall leave nothing undone to encourage and assist you. In the meantime, Venerable Brethren, We exhort you, though you need no exhortation, to put on the meek spirit of Jesus Christ, the Prince of Pastors, so that, overcoming evil with good, you may show forth that magnanimity, that constancy, and that patience, which, now more than ever before, must abound in you. And since you desire above all things, after the restoration of the Catholic religion to its former splendor, that peace and order may again flourish in the nation, offer to God, as a propitiatory offering, the trials and sorrows which you daily suffer, that He may mercifully bring your desires to their earliest fruition. The Most Blessed Mother of God, who watches over the Mexican people from her shrine of Guadalupe, will not fail you. You may rest assured that, as at other times she often showed herself the solicitous Patroness of the nation, so, in this bitter extremity, she will soon lend her powerful assistance. In union with you, We shall offer Our continual prayers before the throne of the same Blessed Virgin. In fact, that there may be evident token of this union, We take pleasure in announcing to you, Venerable Brethren, that on the twelfth day of December, on which day the solemnity of Our Lady of Guadalupe is observed among you, We shall offer the Holy Sacrifice in honor of her whom you venerate with singular devotion under this title, and for the welfare of Our dearly beloved Mexican people. Make known to the Faithful of your dioceses what We have resolved that, by their petitions on that day, united with Ours, they may more readily obtain for their sorely tried country the gifts of peace and tranquillity. In testimony whereof, and as a pledge of Our fatherly benevolence, We lovingly impart Our apostolic blessing to you, Venerable Brethren, and to all your clergy and people.

Given at Rome, at Saint Peter's, on the fifteenth day of June, the feast of the Most Sacred Heart of Jesus, in the year 1917, and the third of Our Pontificate. BENEDICT XV, POPE.

The Mexican Hierarchy has reason to rejoice over the Holy Father's approbation of their conduct.

Russia.—The outstanding events of last week were the serious rioting in Petrograd, the progress of the movement for Finnish and Ukranian independence, and the resulting changes in Russia's Cabinet.

Riots in Petrograd

At midnight on July 15 the so-called Bolsheviki, who compose the majority faction of the Social-Democratic party, started two demonstrations against the Provisional Government, during which a number of persons were killed or wounded, but quiet was soon restored. Two days later, however, more serious disturbances began, in which armed soldiers and sailors from Kronstadt, other disaffected troops, and working men and women took part. While the people were gathered in groups along the Nevsky Prospekt about 2 p. m. rifle shots were suddenly fired against upper windows and house-tops, machine-guns began to rattle, and soon a general fusilade was going on, armed soldiers who had left their barracks being driven by the rioters to the side streets for shelter. For thirty-six hours the disorder continued, and before the riot was quelled by the loyal troops 56 people had been killed and 650 wounded. In a message sent to the Russian sailors M. Kerensky said: "It has been established without doubt that the disturbances in Petrograd were organized by agents of the German Government." Two attempts have been made to assassinate M. Kerensky.

On July 19 the bill establishing the complete independence of Finland from Russia was enthusiastically adopted by the Diet in session at Helsingfors, the capital. Before the bill became a law a two-thirds majority vote urged the immediate passage of the measure, and the Diet then rejected by a vote of 104 to 87 a proposal that the new law be submitted to Russia for approval. After the vote on the bill the Senate prepared a statement announcing its resignation. As that body had been appointed by the Russian Provisional Government, which is the inheritor of the Grand Duke of Finland's prerogatives, the Senate had now lost all local standing.

Independent Finland

On July 15 Ministers Tereschtenko and Tseretelli returned from Kiev in the Ukraine, whither they had been sent by the Provisional Government to investigate the movement for autonomy that has been going on in southern Russia. They came back with a declaration of Ukrainian autonomy, which Minister Kerensky had indorsed, and which the Provisional Government was asked to sign at once. A special meeting of the Cadet Central Committee was then called to consider the question, but the Ministers decided that, without breaking their oaths, they could not usurp the powers of the Constituent Assembly by giving self-government to the Ukrainians. It was argued that a grant of these concessions to the districts of southern Russia would encourage a score of other nationalities in the Republic to make like demands, which for consistency's sake would have to be granted. Then the Constituent Assembly would be faced by a dismembered Russia.

Ukrainian Autonomy

The Ukrainian question and the Petrograd riots brought about a shake-up of the Russian Cabinet. Cadet Ministers Shingareff, Finance; Manuiloff, Education; Dekrasoff, Ways and Communications; Prince Shakhovskoy, Social Welfare, and Steganoff, Acting Minister of Trade and Industry, all resigned on July 15, and on July 20 Premier Lvoff gave up his portfolio, and Alexander F. Kerensky took his place, also retaining the office of Minister of War and Marine. M. Tseretelli has been appointed to the post of Minister of the Interior, which was held by M. Lvoff, but will also retain his portfolio of Minister of Posts and Telegraphs.

Cabinet Changes

Conscription in Canada

GEORGE E. ROE

THE newspaper treatment of the Canadian political crisis that has been brought on by Sir Robert Borden's call for conscription is typical of war journalism. That is to say, there has been little serious effort made to deal with the various developments, which are interesting enough for all that, but every now and again something appears in a wholly detached way in a newspaper, reflecting somebody's idea of an incident to be emphasized. In such circumstances it was to be expected that as the most rigid resistance to the new policy is found in the French and Catholic Province of Quebec, sooner or later some one would find that the Church is the author of the resistance. And sure enough there have been articles bearing that message.

Of course it is not true that the Church has taken a stand, or that Catholics are in any sense united on the issue. Whatever English and Scotch Catholics there are in Canada will be found ardent in their support of conscription as they have been of all other war measures. The shorter the time since they left "home" the stronger their devotion. Amongst Irish Catholics there is a good deal of complication. A great many Irish Catholics went to the war, and their parents are disposed to play up to the war spirit, although the events of a year in Ireland and some happenings in Canada have exercised a disturbing influence. On the other hand, an anti-conscriptionist meeting has been held in the heart of the oldest Irish settlement in Montreal. Mr. Doherty, the Minister of Justice, who will have to apply the law, is an Irish Catholic. One of the most active supporters of Sir Wilfred Laurier in his opposition to the bill is another Irish Catholic, Mr. Murphy. Some of the Catholic Bishops have identified themselves, at one time or another during the last three years, with some phase of the war movement. But no Catholic Bishop has taken a stand in public against the war movement, and this is as true of Quebec as of the rest of the Dominion. Neither in Quebec nor elsewhere have the Bishops acceded to every request made, but they have complied with many, and have used their influence in what was then considered a perfectly proper way by men who, it is more than likely, before many weeks will be cheering on those of their partisans who proclaim that the Church is the enemy.

Some months ago a national service registration was ordered. In Quebec, as elsewhere, it was believed that this registration was a preliminary to conscription, and people declined to fill and return the cards. The Government then asked the Bishops for help. The Archbishop of Montreal brought up the question whether what was being done was meant as a preparation for conscription. He was assured, in writing, on the authority of the Prime Minister, that it was not, and on that assurance he and other prelates counseled the people to fill in and return the blanks. It is not clear that the advice was generally followed, for, as to this or some kindred matters, an Archbishop said: "My people do not adopt my views; they adopt Mr. Bourassa's." And Mr. Bourassa was insisting that, whatever might be the vigor of the denials, conscription was on the way. Among those who agreed with Mr. Bourassa rather than with their Bishop on this matter of political concern were a great many priests, especially the younger ones. But there was no sign of a disagreement between priests and bishop over religion. It was a political question then and it is not less so now, for although the statement is made in Parliament that the cards received last fall will not be used for the purposes of the draft, people outside of Parliament flatly refuse to believe it.

Another allegation is that Catholic Quebec holds back because France has opposed the Church. Undoubtedly it is true that the sympathy of New France for Old France was notably impaired during the years when the French Government was seizing church property, closing church schools and expelling Religious Orders, when M. Viviani was banishing God from education and eliminating the future life as a topic of general or particular discussion. In Quebec they felt badly about all that, felt hurt and ashamed that men of their race and language should be at such work. Quebec opened her arms to the banished priests and nuns. And, as a hint of the extent to which this conscription issue is a religious issue, let it first be said that the priests and nuns who were thus sheltered have shown themselves to be moved by exactly the same impulses as those they left behind in France. They are French, out and out. And the beautiful and touching thing about it is that the Quebec Canadians wish them to be so, like them to be so, and withdraw no jot of their welcome for those who, through unfitness for service in France, remain in Quebec. The preacher for the Lenten exercises last spring came to Montreal direct from the trenches, and his career as a warrior served only to increase the size of the throngs that went to hear him as a preacher. That is how much religion has to do with the opposition to conscription.

In short, French Canada, which is against conscription, does not and will not base its politics upon its religion. Those in the other Provinces of the Dominion who are of different race and different religion may ascribe to these differences the difference in political views, and this all the more readily because for some years past there have been local controversies in which race, religion, language and politics were inextricably

mingled. Their saying so does not make it so, nor is the position any stronger because the *Saturday Review,* of London, England, falling back upon the method long familiar in the case of Ireland, affirms that the Catholics of Quebec have given way to an access of bigotry and threatens them with chastisement by returned soldiers as well as with suppression of their disloyalty at the hands of the Government.

The simple truth is that in Canada, as in every other part of the world, there are fundamentally conflicting political concepts; that for twenty years events have been compelling a choice between Imperialism and Nationalism; that those who are reluctant to face that choice, with all its implications, have temporized, made concessions to the requirements of the hour, and lived in hope that the vital issue might be avoided; that the Imperialists were in control of the Government when the war broke out and carried the country with them; that the Nationalists, taking shelter behind the voluntary principle, withdrew from the controversy for, as they supposed, the period of the war; and that this conscription measure raises the issue in so vital a way that the Nationalists must either assert their opinions or wholly abandon them. Just as Imperialist determination was strongest in the half-million or more British-born who had been in Canada only a few years or a few months before the war call came, so Nationalist sentiment is strongest amongst the French Canadians, who have been rooted to the soil of Canada for two and a half centuries. Between these extremes there are in Canada many varieties of opinion, and so little is it a question of Catholic and Protestant that several of those who advocate the enforcement of the new policy by the present moribund Parliament do so because, they say, if the people were allowed to vote on it there would be a majority against conscription. They may be right, or they may be wrong, but what is certain is that the Catholics in Canada are in a minority and could not defeat conscription if they all voted against it, as not all of them would.

The "Via Media" Repaved

WILLIAM H. MCCLELLAN, S.J.

WHEN the single force of unbound truth had borne the great soul of Newman straight on its tangent-path out of the circle of the *via media,* those of his followers whose progress was still half-centripetal found a new center for their orbit in the person of Pusey. The Oxford movement, true to the national trait proverbial of its components, did not know when it was beaten. It began to supply by physical activity what it lacked in logical cogency, and to assume proportions which thoroughly alarmed the Anglican Bishops. These worthy gentlemen, confronted with so new a phenomenon in the unsettled days of the sixties and seventies, did not know in this novel relation the benumbing and leveling powers of their own system. Hence they resorted to extreme measures, and supplied the infant "Anglo-Catholic Church" with a whole litany of glorious confessors, by their proceedings against Bennett, Lowder, Mackonochie and others. Later on—and first, it would seem, in practical America—the lesson was better learned, and the advanced rector was quietly left to discover that in the clerical meeting and the missionary society he could not insist on the same things as "essential" which were so presented from his individual pulpit, and that either his habits or his habitat must be somewhat reconsidered. But at the first it was not so; persecution was the order of the day.

It was the noontide of the combatant period that enlisted in the cause of Tractarianism in this country the powers of Ferdinand C. Ewer, undoubtedly one of the most sincere and forceful exponents of the new theory. The necessity of justifying his position to thinking men and women was apparent to him from the start, and his first effort to meet it was a series of sermons which he preached as rector of Christ Episcopal Church, New York City, and which were published in 1868 under the title "The Failure of Protestantism." A new edition of this work was recently issued from the publishing house of Mr. Edwin S. Gorham. The publisher's preliminary note informs its readers that "By a very general request it is now republished as it was originally written," and that "The value of the book lies in the fact that it has a living message for our own day."

The reader, finding within the same cover a memoir of the author by the late Dr. Morgan Dix, naturally begins at this source in order to view Dr. Ewer's work in its historical setting. Here he learns that "The sermons on the Failure of Protestantism . . . cost him a large measure of his popularity, and prepared the way for the more serious loss of his rectorship," and this because the said sermons were a "dauntless expression of unpopular sentiments." First-hand acquaintance with the text itself will probably prepare the reader to accept the fact more readily than the explanation. Such an unintelligible maze of contradictions ought to cost any man his influence as an intellectual leader. It would require a volume of double the size of the original to contain the briefest possible refutation of the latter's innumerable errors in plain logic and history. One grows weary of merely noting them in the margin. Even were space at hand, it is probable that the citation of some of them in an article like the present would cost any reviewer his reputation for veracity. The book itself must be read

in order to believe it possible that any sane man ever seriously uttered such patent nonsense.

The main theme of Dr. Ewer's sermons, though really a popular apology for Tractarianism, is almost evident in their title. The failure of Protestantism as a religious force is depicted only to show by contrast that High Church Anglicanism is the true remedy. The third of the sermons is the key to the whole: it bears the title "The Anglican Church Fundamentally Different from the Protestant Sects." In proving this important thesis the writer plays his trump card. "Why is it," he asks, "that, as the Protestant denominations are mutually drawing together, and seeking coalescence in union meetings and the interchange of pulpits, our Church stands aloof from the movement?" Had Dr. Ewer lived to propound this question at any time since October, 1907, any of his hearers might have replied in the words of the German professor, "Why is it?—It isn't!" The famous amendment to Canon 19, commonly known as the "Open Pulpit" legislation, has put Dr. Ewer's strongest argument out of the field forever. The unanimous passage of that amendment by the entire Protestant Episcopal House of Bishops displayed these chief pastors in this interesting situation, denying the value of their own commission to any would-be teacher of their flock, thus removing from the Protestant Episcopal Church not only her *raison d'être* but even the essential characteristic expressed by her distinctive name. Surely, if Dr. Ewer could now return to his former field of labor, he would scarce recognize its aloofness from other Protestant bodies or its claim to any fundamental difference from them.

The reappearence of these sermons at the present time arouses curiosity. The mere fact of the recrudescence of this bit of middle Tractarianism, based thus largely on an argument which is unblushingly reproduced in spite of its now patent falsehood, leads one to inquire what can be that "living message for our own day" which can call up such a ghost at the risk of making any Episcopalian who is conversant with his own times feel that his intelligence is gratuitously affronted. Of course, a reprint offered to the public under such circumstances requires an introduction. This need is met by a "Foreword" from the Rev. Dr. Van Allen, Rector of the Church of the Advent, Boston. In a tone of dignified yet sincere charity Dr. Van Allen announces the work as being, in his opinion, a useful contribution to the recently inaugurated movement for the reunion of Christendom, which has gradually become reduced to an effort for the federation of Protestantism. At first, it is difficult to see the appropriateness of Dr. Ewer's sermons in such a cause. One naturally wonders, after the Protestant Episcopal Church herself, in 1910, made the first advance toward the rest of the Protestant world in the interests of "a better understanding," how other Protestants will now relish being informed that the Protestant Episcopal Church alone has failed to fail. However, at the very end of the "Foreword" Dr. Van Allen gives us the key to his anticipations of the usefulness of the message. Speaking of the projected reunion, he says:

> We Catholic Churchmen approach the problem, not considering what we must give up, but rejoicing in what we have to impart to our brethren who have equal rights to our own in the common heritage. From these we may receive much: inspiration from their zeal, their generosity, their piety, their missionary enthusiasm, their consecrated scholarship; new light, perhaps, on old truths, though no new truth, since the Catholic Faith is kept whole and undefiled in the Church's Liturgy. But we have to impart to them the Sacramental Life from the Altar of God, where the Apostolic Priesthood ministers the Pure Oblation daily, serving Christ, not in our way, but in His. (Page 15.)

Here, then, is the "living message" of Dr. Ewer's sermons; surely a consoling and inspiring one to Protestants of other denominations. We fancy it has its interest for Dr. Van Allen's school as well. More than three years ago the present writer, in the columns of AMERICA, ventured a modest prediction that the High Church Anglican would not find himself much at home in the ranks of the Protestant Federation movement. Evidently that prediction was not unfounded. Matters are not pursuing just the course that "we Catholic Churchmen" desire. To convert the vast body of Episcopalians to Tractarianism has long since proved hopeless; but it would be indeed a pity if Protestants of other denominations should also be incredulous. Therefore let Dr. Ewer speak again, and say to them:

> Lest you forget,—we have something to give you. Do not make the fatal mistake of neglecting to ask for it. It is true you have all failed; but never mind, we can repair all. We may indeed condescend to imitate your natural virtues, but remember that you are absolutely in need of our supernatural powers. We Catholic Churchmen hold in our hands the only hope of a reunited Christendom. Be sure to avail yourselves of it.

It is much to be feared, however, that the average Presbyterian, Methodist or Baptist will prove as unimpressible as the average Episcopalian has shown himself to be. The latter has listened for nearly ninety years to these assumptions of Sacramental grace, Apostolic tradition and ecclesiastical authority; but it has not taken him ninety years to observe that no evidence of their truth is forthcoming, and hence to decide to continue on his way and let the High Churchmen do all the talking. Even "persecution" has been relinquished, not as unavailing but as superfluous. The elasticity of the Anglican organization, born in the brains of Elizabeth's political advisers, has admirably stood the stress even of this new distortion.

But Dr. Ewer's antiquated volume has in very deed "a living message for our own day." Only the pity is that the promoters of the new edition have overlooked that message. Had they read it aright, and did they now proclaim it plainly, it would prove a far more valuable asset to Anglicanism. For it would prove a real attrac-

tion to Protestants of other denominations, and might end by making the Anglican system the very standard to which the Protestant Federation would rally. We would respectfully suggest that Dr. Van Allen and his associates approach their "separated brethren" with some such line of argument as the following: We Catholic Churchmen of the Anglican body have indeed something to give you. You must come to us to find Protestantism in its purest form. All of you—Presbyterians, Baptists, Methodists and others—have made the vital mistake of holding to some positive doctrines which could be actually identified with your respective organizations as such. But we Anglicans threw off the last shackles of authoritative doctrine when private judgment spoke its final word in the Oxford movement. It was left to us to show that a member of our communion might believe even Catholic doctrine, provided he accepted it on his own authority; nay, that he might even profess ecclesiastical authority, if he first erected his authority to suit himself. A Presbyterian, Baptist or Methodist can always point to some positive proposition which his church as such can be said to teach. But we Anglicans labor under no such disability. No mortal man can now accuse the Anglican church as a body of teaching anything positive. One thing only is, and always has been, hers by corporate consent, and that one thing is a pure negation. All Anglicans are opposed to the authority of Peter's Chair.

Look, then, Brethren, to the rock from which ye were hewn. Remember that your mutual differences have only been superadded to your Protestant origin; that the name Protestant designates your only common note—opposition to Rome. And then behold, in wonder and awe, a Christian organization in actual existence which has nothing left of her own but this. Our system is the type-species of the genus; our private judgment is refined to chemical purity. Once within our fold, you may believe anything whatever except that Peter is the Devinely appointed shepherd of souls. Then will you be Protestants indeed. Look unto us, then, and be saved.

The Tradition of Holiness

BLANCHE M. KELLY

UNQUESTIONABLY there were saints in Israel. When God constituted it His "peculiar possession above all peoples," committing to it no uncertain revelation of Himself, to be carried like a flame through almost palpable darkness, it was made a condition of the covenant that Israel should become "a priestly kingdom and a holy nation." And within the confines of this nation He raised up His torch-bearers. He separated to Himself His priests and sealed His prophets. He called Moses from Pharaoh's court and David from his sin, and He sanctified Jeremias in his mother's womb, so that side by side with the belief in the unity and supremacy of God there persisted the idea of moral integrity as characteristic of the exponents of this belief.

"Holiness to the Lord," however, was peculiar to the Jewish religion. For even though here and there amid the gloom of heathendom there stood out men for whom Tertullian was to find the phrase *anima naturaliter Christiana,* Socrates, for instance, "terribly at his ease in Zion," Plato, "*Santo Virgilio,*" Epictetus, or his disciple, Marcus Aurelius, their light, if it was not darkness, was at best but the twilight of the gods. The pagan *pietas* found no incentive in the pantheon, which was neither more nor less than the apotheosis of sin. Still, unmistakable as was the Mosaic revelation, it was not the fulness of light, and preeminent as was the righteousness of the Hebrew Saints, it was but a figure and a foretype. Men of God they were inasmuch as they were men of desires. They were holy as the temple of Solomon was holy, but the glory of the second temple was greater than that of the first.

But there came a day of fruition, a day of fulfilled prophecies, when the pen laid down by Isaias was taken up by St. Matthew, a day when supernal sanctity in the Person of Jesus Christ taught the world by what signs it should know His Church, and the chief of these was the holiness of its members. This holiness has been an unbroken tradition in the Church since the day Christ preached the Sermon on the Mount, and the continuity of this tradition is emphasized in a startling manner, even to us who know from our catechisms the notes of the Kingdom of God, by Father Kempf's work on the "Holiness of the Church in the Nineteenth Century," which has been translated into English by his fellow-Jesuit, Father Breymann. The author defines a saint as a person who, with the help of special graces, practises heroic virtue, the heroicity of which having been confirmed by miracles, is officially acknowledged by the Church. He reminds us that to prove her holiness the Church must produce saints in every age of her existence. And so she has done.

The unity of the Church of Christ has frequently been attacked, her apostolicity contested, her catholicity denied, but her incontrovertible sanctity confronts the sects like a bulwark. Every man, whether Protestant or freethinker, has a perfectly clear and definite idea of what he means by the word *saint.* Secondarily he may mean a madman or a fool, but primarily he means a member of the Catholic Church. He may regard the Church as "the scarlet woman" and her head as "the dragon of hell," but he is none the less aware that she and no other is the source and fountain-head of that strange, mad, incomprehensible, Divinely attractive thing called sanctity. A few years since a Methodist divine created a stir of amusement, an achievement which we need not begrudge him, by claiming St. Patrick for his particular persuasion; it is hard to decide whether this discovery would have brought the greater surprise to St. Patrick or to Charles Wesley. The Anglican plea of succession through St. Augustine was never meant as a denial of his membership in the Catholic Church, but rather as

evidence in support of the Anglican claim to that membership. Without going into Luther's unspeakable ethics or denying that many non-Catholics lead lives of unblemished uprightness it must be said that Protestantism has produced no saints. Bunyan does very well as a literary curiosity, but his righteousness is hardly of the type we should expect to see confirmed by miracles, and while we need have no hesitancy in agreeing with Matthew Arnold that Wesley had "a genius for godliness," we are not thereby precluded from speculating as to what a warm and glowing thing this ultimately "methodical" genius would have become had it been nurtured upon the means of grace at the disposal of the Catholic Church. This barrenness would be pathetic, if it did not verge so close upon the ludicrous, an aspect which appealed to the clever author of "The Prig," when he wrote his ineffable description of an Anglican canonization, the commission being reduced to examining the "causes" of Charles I and Hannah More! All things considered, of course, there is nothing to be wondered at in this. I believe it was Mgr. Benson who used to thank God for the delightful inconsistency of so many Protestants who reject the doctrines of the Catholic Church, including the necessity of good works, and conform their lives to her standard of morality.

But there is a vast difference between this natural virtue and that described in Father Kempf's book. While not all those whose virtues are recorded here have received the official recognition of the Church, she is at least examining their reputed sanctity, and that, humanly speaking, is unmistakable. Beginning with the record of the "great sufferer," Pius IX, this wonderful book, a book to be read on one's knees, takes us through all the categories of sainthood. Here, for instance, is the child-saint, Teresa the Little, the Flower of Jesus, at once sister and daughter of the great Teresa, "the Colbert of the cloister." She smiles across the ages into the face of that indomitable child, Agnes, to meet the eyes of the *Poverello* of Assisi resting approvingly on her "little way." Here is that glory of the priesthood, the Curé of Ars, like St. Philip, an apostle of the confessional. Here the inexhaustible charity of Ven. Joseph Cottolengo merges like river with river with that of St. Vincent de Paul. Religious founders, like the Venerable Julien Eymard, Don Bosco, Blessed Madeline Sophie Barat and Blessed Julie Billiart, lead their battalions to the firing-line as did Benedict, Dominic, Ignatius, in other hours of need. As it was in the first ages when sanctity hid in the catacombs, dwelt in the quiet of Cecilia's house, and penetrated the precincts of Cæsar's palace, so it is now; it is crowned in the person of Maria Christina, queen of the two Sicilies; hidden and despised in Nunzio Sulprizio, the blacksmith's apprentice of the Abruzzi, little brother of St. Alexis; performs in an extraordinary way the ordinary duties of wife and mother. That the gates of mysticism are still in the keeping of the Bride of Christ is evident from the supernatural favors bestowed upon Anna Catherine Emmerich and Marie Lataste. In fulfillment of her teaching office the Church sent her saints, *conquistadores* of Christ, to every clime and to every heathen people, and Damien de Veuster left his Belgian home with much the same regret that Columba felt for his dear Derry and its "groves of white angels," to die in desolate Molokai like St. Francis Xavier on the island of Sancian. And then the martyrs, whether they fall by the thousands as at Damascus in 1860 or in groups or singly as in various parts of China and Africa, it is the same tradition that they take up and hand on, the tradition of the Roman arena, the tradition of Tyburn tree, the tradition of the Holy Catholic Church with which the Spirit of Holiness has promised to abide forever. Once more she is justified by her children.

The Brave Sons of France

BARBARA DE COURSON

THE influence of M. Maurice Barrès on patriotic and intellectual Frenchmen has been considerably increased since the beginning of the war. From the first he resolutely set himself to sustain and encourage his countrymen under an ordeal that was to tax their patience to its utmost limits. He has always preached perseverance, endurance and confidence. Even in August, 1914, when the future seemed so dark he, like the late Count de Mun, never wavered in his patriotic endeavor to ward off depression and discouragement.

M. Barrès is a native of Lorraine, a fact that intensifies his patriotism. Before the war, although not ranking as a typical Catholic writer, he earned the lasting gratitude of Catholics, by his vigorous appeal in favor of the churches of France, condemned by the separation of Church and State, to slow decay and inevitable destruction.

His last book, "*Les Familles Spirituelles de La France*," is, in many respects, a striking contribution to the literature of the war, already numbering many thousand volumes in the allied countries. Its indirect purpose is to emphasize that "sacred union" which is supposed to bind together French soldiers, whose political and religious opinions differ. M. Barrès carries out his program by quoting largely from letters written by Catholics, Protestants, Jews and Socialists. These letters all breathe a spirit of sacrifice, differently expressed, but deeply rooted and thoroughly sincere.

This spirit was born before the war, but it has been fanned into a flame by the magnitude of a conflict

unprecedented in history, and is daily made deeper and stronger by the length of the ordeal and the tragedy of the sacrifices required.

It would be childish to conclude from the letters quoted by M. Barrès that *all* our fighting men are saints. We are even justified in saying that in some cases a prolonged war rather dims the notions of right and wrong and breaks down moral barriers. But while making due allowance for abuses that are inevitable, we may safely conclude from M. Barrès' book, backed by the personal experience of those who live in France, that there exists an *élite*, a chosen group of generous people whom the war has ennobled, purified and spiritualized in a marvelous manner. These men may be widely different in their politics and their social condition, but they are linked together by a golden bond of devotion to duty and of belief in spiritual forces.

It is a well-known fact that the world is governed by minorities. Christianity was founded by twelve fishermen; France may be remodeled on other lines by the *élite* to whom M. Barrès introduces us. Many of these have fallen, after sowing seeds which their comrades will develop and bring to full maturity and fruition.

Among the typical heroes to whom M. Barrès introduces us there are first, the priests, of whom 25,000 are now "militarized." Of these, some 300 are military chaplains, duly approved by the Government; the others are either stretcher-bearers, infirmarians or soldier-priests, who exercise their ministry as pastors of souls, while performing their military duties.

M. Barrès names a few of these heroes. A Vincentian who was stretcher-bearer in an infantry regiment, realized that the men whose chiefs had fallen were hesitating. He resolutely put himself at their head and led by their priest-corporal, the soldiers successfully mastered the enemy. The Abbé Remy, professor before the war in a provincial seminary, is mentioned for his "superb attitude on the battlefield." He started at the head of the first *vague d'assaut* and, by his encouragements, electrified the men. An Oblate was officially honored for having "taught his men to despise death." He was killed while rescuing a wounded soldier. Several Jesuits are also mentioned as having given examples of magnificent courage and absolute self-sacrifice. "I have," adds M. Barrès, "before me 156 official mentions of priests and religious gloriously killed in Champagne, September, 1915; 206, of priests and religious, killed at or near Verdun in 1916. I also possess the official texts of 3,754 *citations* of priests and religious, some of whom have been mentioned for distinguished services six or seven times." Most of them wear the badge of the Legion of Honor, the military medal, and the *Croix de Guerre*. M. Barrès, not a typical Catholic writer, freely acknowledges that these priest-heroes have learnt the secret of heroism from the example of Christ. Gilbert de Gironde, a young Jesuit, expressed the thoughts of all when he wrote:

> To die as a priest and a soldier, in an attack, while giving absolution, to shed my blood for the Church, for France, for my friends, for those who have the same ideal and for the others too, that they may be given faith . . . . *Ah, que c'est beau!*

A seminarist of Chavagne mortally wounded lay on the battlefield alone and unassisted for hours. He could still use his hands and he thus wrote to his family: "My crucifix is beside me; I am waiting for God's holy will. . . . I renew the sacrifice of my life; death is not so dreadful; it brings happiness. . . . Let your grief for me be silent, resigned, almost joyous." These soldier-priests all express the same thoughts. The sacrifice of their vocation evidently paved the way for other sacrifices. In their habits of detachment, fostered in the cloistered atmosphere, where they were trained, lies the secret of their "superb attitude" on the field of battle.

Among the Protestant chaplains and soldiers M. Barrès meets fine types of men, whose somewhat austere spirituality is vivified by a sincere faith. There are sixty-eight Protestant chaplains in the French army and over 300 Protestant clergymen, officers and soldiers, who occasionally officiate in the absence of the regular chaplains. M. Barrès quotes letters, written by Protestant soldiers, men of culture and education. These prove that the supreme trial which they had to face, found them brave and self-denying. More touching still is the prayer of a young Protestant soldier, who died at Amberieu. "Lord, Thy will be done, not mine . . . Lord, I fought to do Thy will. I offer my life for peace. Lord I pray Thee for my family; Thou knowest how much I love them. . . . Reward my nurses for all they have done for me, I am poor, but Thou are the Source of riches." One of these nurses, a Catholic Sister, wrote down the boy's prayer and sent it to his people.

Another Protestant soldier, Alfred Cazalès, was only eighteen. He had been carefully trained and, judging from his letters, was of a thoughtful and mystical turn of mind. Only three days before he fell at Boelincourt, the lad wrote to his parents that the war had brought him three valuable experiences: it had made him know men; it had made him understand the Communion of Saints, and the "unique and marvelous value of prayer."

Among the Jewish soldiers, whose letters lie before him, M. Barrès finds some, whose patriotic feeling is combined with a deep love for their race. Thus a certain Amédée Rothstein, who fought magnificently, and was made an officer on the field of battle, wrote to the Jewish chaplain: "If my life, which I look upon as sacrificed, is spared, after the war, having fulfilled my duty towards France, I shall devote myself to the unfortunate people of Israel to which I belong." Many Jewish soldiers are Alsatians, among them Captain Bloch, whose passionate love for his native province breaks out in his letter. His dream was to be among the fighting men to whom the captive provinces owe their deliverance from the German yoke. A dying Catholic soldier mistaking Rabbi Abraham Bloch for a priest, asked him for a crucifix. Hav-

ing found one the Rabbi knelt by his side and held it before his eyes till they closed in death. A few minutes later, the charitable Rabbi was killed by a shell, breathing his last in the arms of a Jesuit, Father Jamin.

The attitude of the French Socialists in Parliament has often been offensively anti-patriotic, party spirit dominating patriotism. Among them were many anti-militarists, who however made excellent soldiers, when they joined the ranks. Those who were sincere in their objections to war, satisfied their conscience by the conviction that this war is just, Germany being the aggressor; others considered that it must lead to a lasting and definite peace. Pierre Genin, who, before the war, was a free-thinker and an anti-militarist, writes that he is sustained by the belief that his sacrifice will be of use to his children. Another Socialist, Edmond Lapierre, died the death of a hero at Crouy. He wrote some days before that he was still and would remain "a Socialist with a humane heart and generous feelings" but he recognized the sacred duty to be performed. Even the vain theories of "universal brotherhood," in which they still believe, do not hamper these dreamers in the stern fulfilment of their military duty. Captain Robert Gauthiot was a cultivated man and a Socialist. He managed his men by trusting them and often asserted that even those who were inclined to grumble became zealous soldiers if their officer appealed to their intelligence and generosity.

Among those whom M. Barrès calls *les traditionalistes,* we breathe a saner atmosphere. The Socialists, even when they fight like heroes, profess ideas that to Catholics are impracticable and dangerous; the *traditionalistes* represent the very flower of France. They are men, to whom generations of honorable, industrious and God-fearing ancestors have bequeathed a sacred heritage of belief and duties, which in no way exclude a clear appreciation of modern claims and necessities.

Among the letters quoted, are many that reveal a passionate love, not only for France, but for *la petite patrie,* the particular region to which the writer's family belongs. This is a distinctly French characteristic, with its roots in the distant past. Francois Baudry, a young soldier, writes that he will do honor to *la Vendée* by an exemplary performance of his duty. Pierre de Rozierès, a native of Lorraine, was in spite of his youth a thinker whose dominant idea was that "the war is a terrible thing, but a great grace." At Ablain St. Nazaire, he succeeded in "gaining three times more ground than he had been ordered to gain." He was then and there made a member of the Legion of Honor. "Before congratulating you, Lieutenant," said the General in command, "I must say, thank you." The lad bore his honors meekly, attributing them to circumstances and, still more, to the training he had received at home.

In August, 1915, he went home on furlough. Two months later he was killed in Artois. On him was found a paper that ran thus: "My God, I accept now with an obedient heart, the kind of death that it shall please Thee to send me, with its anguish, its sorrow and its pain." Before the war, Pierre de Rozierès devoted himself to literature. With the thoroughness and modesty that marked his character, he was learning his lesson, in order to enlighten others after he had mastered it. His views on the duty of landed proprietors are those of thousands of French traditionalists, whose lives in the provinces are little known to the passing stranger. He considered the presence of a château in a village almost as necessary as that of a church, that social order is the expression of God's will and that the château or manor house of a village, ought to be a source of good example and good advice; a refuge and a help. It is in doctrines such as these, not in empty theories impossible to realize, that the real soul of France speaks.

The Red Cross and Its Antecedents

THOMAS F. MEEHAN

CLARA BARTON is the patron saint of American Red Cross work as Florence Nightingale is the patron of similar British effort. In popular American estimation Miss Barton is regarded even as the founder of all Red Cross humanitarian organization for the mitigation of suffering from the effects of pestilence, famine and war. The fact is she had nothing whatever to do with the origin of the Red Cross Society. Her special personal connection with it is based on the fact that, in 1882, after much effort, she was able to start in the United States, a branch of the Red Cross Association that had been originated by the delegates of sixteen European nations, at an International Congress, held in Geneva, Switzerland, in August, 1863.

There was no Red Cross during our Civil War. Hospital and relief work then was done by what was known as the "Sanitary Commission." Among the helpers in this organization was Clara Barton, who, because of the experience she had gained there, and her enthusiasm for such work, was invited by the officers of the International Red Cross of Europe, after the outbreak of the Franco-Prussian war, to cross the Atlantic and assist them in their operations. When Miss Barton returned to the United States she labored for over a decade before she was able, because of official discouragement and popular indifference, to get a recognition for the organization here.

Mention of the Sanitary Commission as the relief organization of the Civil War does not derogate from the credit due the heroic work of the Catholic Sisterhoods during the same era of suffering. The names of Mother Angela Gillespie, Sister Anthony O'Connell, Mother Angela Hughes, Mother Augustine McKenna, Mother Monica Pue, Mother De Chantal Keating and their many associates from Emmitsburg, Nazareth, Chestnut Hill and Pittsburg are as much a part of the imperishable record as those of Lucretia Mott, Julia Ward Howe, Clara Barton or the others made more widely known by popular acclaim.

The inspiration of the Red Cross Association came from a philanthropic Swiss, Jean Henri Dunant. Horrified at the sufferings of the wounded at the battle of Solferino, in June, 1859, he wrote a book, "*Un Souvenir de Solferino,*" describing the dreadful scenes he had witnessed after the battle, and urging a world-wide organization of civil societies to care for the wounded and to supplement the surgeons' work. The idea was well received by the Geneva Society of Public Utilities, and the agitation resulting from the translation of the book into many languages brought about the assembling of the delegates of sixteen nations at Geneva, for the International Congress of October, 1863. In the following August these delegates signed the

Geneva Convention, a series of rules for warfare binding their nations to a humanitarian alleviation of the horrors of war. They did not make a direct provision for the organization of the Red Cross Society, as we now know it, but they made such a society possible by providing that each nation ratifying the Convention should have a national civil organization in charge of hospital aid and relief, and with privileges of neutrality, during a war. Fourteen nations at once accepted the Convention. This number has since been increased to forty-three, thus giving the rules the authority almost of international law. Since 1864 these rules have been revised several times at international conferences. The older generation will recall that at the outset no one ever spoke of the "Red Cross" when referring to the movement. The "Geneva Cross" was the term used. The Swiss national flag is a white cross on a red field. Out of compliment to their civic hosts the Geneva delegates adopted as the badge and standard of the new organization the white flag of peace with a red cross in the center.

The Geneva Convention was an international civic recognition of the old Catholic practices of the corporal works of mercy, and a long delayed protest against the destruction during the three preceding centuries of the fundamentals of Christian benevolence. The Red Cross badge itself can be likened to that which was the distinguishing mark on the habits and cloaks of the "Clerks Regular, Ministers of the Sick," also called the "Fathers of Good Death," founded in Italy by St. Camillus de Lellis. They were confirmed by Pope Sixtus V in 1586, and had for their special mission attendance on the sick and the care of hospitals. They were unquestionably the first real Red Cross nurses. St. Camillus died in 1614, twenty-eight years after founding his Order of Red Cross nurses. He established, during his life, sixteen houses of his Order in Italy and lost 220 of his nurses during the numerous plagues and wars of that time. Philip IV introduced the Ministers of the Sick into Spain. Father Andrea Sicli, of Palermo, traveled to Mexico, Peru, Brazil, to introduce them into South America. Father Perez, of Castile, after being superior of the Order in Spain brought the Order to Lima where he died August 15, 1770.

Nor are Catholic tradition and impetus lacking in the more modern agitation for army sanitary reforms and improvements in army hospitals. Nursing for fifteen centuries, from the days of St. Paul, was in the hands of Catholic religious and was regarded by them as an act of devotion both for personal sanctification and for the benefit of the afflicted. The popular name for the hospital was *Hôtel Dieu,* God's Hospice. The Reformation substituted Sairy Gamp for this in England until 1840, when a Quakeress, Elizabeth Fry, organized an "Institution of Nursing Sisters," but the impetus there for the rehabilitation among non-Catholics of nursing as an occupation for respectable women came with Florence Nightingale and the Crimean War.

Miss Nightingale was an educated woman of fortune who had shown from childhood an intense desire to take up nursing. When she visited the Continent, as we learn from her latest Life, by Sir Edward Cook, the chief attraction that Paris offered to her "lay principally in its hospitals and nursing Sisterhoods." It was the same in Rome. Finally she determined to devote herself to hospital work and for a training went to Kaiserwerth, an old town on the Rhine, where there was a hospital conducted by Lutheran deaconesses. She stayed among them several months. "The nursing there was nil," she wrote. "The hygiene was horrible. . . . I took all the training there was to be had; Kaiserwerth was far from having trained me."

Her friend, the future Cardinal, the then Dr. Manning, secured permission for her next to live among the Sisters of Charity, in Paris, and to study their hospitals and institutions. Of her experience there she says:

> The Catholic Orders offered me work, training for that work, sympathy and help in it, such as I had in vain sought in the Church of England. The Church of England has for men, bishoprics, arch-bishoprics and a little work. For women she has—what? . . . She gave me neither work to do for her, nor education for it.

Further on, Sir Edward Cook, in this same "Life of Florence Nightingale," relates how the special correspondent of the London *Times,* in the Crimea, wrote to that paper about the bad nursing facilities arranged for the British soldiers and the good fortune of the French who had the nursing Sisters:

> Here the French are greatly our superiors. Their medical arrangements are extremely good, their surgeons more numerous and they have also the help of the Sisters of Charity who have accompanied the expedition in incredible numbers. These devoted women are excellent nurses.

Immediately letters piled up in the *Times* office asking, "Why have *we* no Sisters of Charity?" Florence Nightingale volunteered to organize a corps of nurses, "including in the list of qualifications," as her sister tells us, "her sympathy with the Roman Catholic system of work." There were ten nurses in the first band she took out to the Crimea, and of these ten, five were Catholic Sisters of Mercy, under the direction of an Irishwoman, Mother M. Clare Moore. After this came the inception of the whole modern idea of non-Catholic war-nursing among English-speaking people.

In spite of these historical facts, we have Clara Barton, in her "Story of the Red Cross," telling the public that "Only, however, when Florence Nightingale went to the Crimea was a nurse for the sick or wounded soldiers ever heard of." Equally misleading in the face of the records of the Knights Hospitalers, during the Crusades, and of the medieval monastic hospitals, is the declaration in the "official publication of the Red Cross," the *Red Cross Magazine* for April, 1917:

> No one has ever told the frightful story of the wounded and sick in the wars of history. The plain facts are that the tale is horrible beyond all imagination. For there was no one that could or ever did care for them!

St. Paul appointed deaconesses to visit the sick and distressed. The Roman matron, St. Paula, of the fourth century, with her band of trained women nurses in Judea, laid the foundation of the nursing Sisterhoods of succeeding centuries. St. Vincent de Paul's activities come a little nearer our own time. The Reformation destroyed the great hospitals of the Middle Ages and disorganized their scientific care of the sick and distressed. The Red Cross program is a synthesis of some of the many Catholic ideals of charity, that were in practice for centuries, with a substitution of humanitarianism for the old Christian charity.

This is what Alvan F. Sanborn, writing recently from Paris to the Boston *Transcript,* says of the "White Swallows of Allah," as the Turks of the Crimea called them:

> The Red Cross Society, while more venerable than the feminist organizations, is a mere parvenue by the side of the Religious Orders. The humble Sisters by the admission of the very intolerant anti-clericals who erstwhile were bent on harrying them, have rendered services in this war that entitle them to the everlasting gratitude of the entire nation. They have adapted their nursing methods of late years much more completely than is generally supposed, to the exigencies of modern surgery and medicine, and, even where their training still leaves something to be desired, they more than atone for the lack by their incomparable fidelity and application. The white *cornette* of the Sister is probably the most comforting sight that ever blesses the eyes of the sick or wounded soldier. More than any other livery it inspires even the aggressive unbeliever with instant confidence. The soldiers wounded during the earliest stages of the war would have fared hard, indeed, in many of the frontier towns, had it not been for the nursing of the Sisters.

Blessed be the name of the Sisters and of the Red Cross too!

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

"South America's Catholicism"

To the Editor of AMERICA:

In AMERICA for June 30, P. R. D. commented upon the religious life in Brazil, but in my estimation he is a little severe. The statistics of the population of the State of Sao Paolo as given for the year 1912 are incomplete and imperfect by reason of certain inevitable conditions and circumstances; for the population really exceeds 2,000,000, the majority of whom are Catholics, although they are not so practical and well-organized as American Catholics are. In the larger cities the churches are filled on Sundays, but in the cities of the interior there are not enough churches to hold the Faithful. This does not prove, however, that all Brazilian Catholics are faithful observers of the Commandments, for many who attend Mass on one Sunday, neglect it for two or three.

With regard to frequenting of the Sacraments, many Brazilians do not seem to realize the importance of the practice, and even neglect their Easter duty, but the people of today understand their Catholic duties better and there are well-founded hopes that Brazil will soon be a thoroughly Catholic country.

Regarding the wedding ceremony, people that are rich or that live comfortably are accustomed to marry in their own house and in the afternoon, because that is a long-established custom. Less well-to-do Catholics, however, are married in the parish church, but nearly always in the afternoon. I know many parishes where Confession is made and Holy Communion received, not on the day of the marriage, but the day before.

As for our clergy, about fifteen years ago in the State of Sao Paolo, there was only one bishop, whereas now there are five or six, though they are still too few to direct properly so numerous a flock. The Bishops are learned and saintly men, models of virtue, full of apostolic zeal and are working hard to better conditions. The people, generally speaking, are widely scattered, can be visited only once a month and have not many opportunities to hear the Gospel. Indeed there are parishes which should have ten priests instead of one or two.

The Brazilian people do not produce many sacerdotal vocations; and very few of the priests are the sons of the rich. On account of the similarity of language and the facility with which they adopt Brazilian customs, Portuguese priests are welcome, and they can get better results than do the Italian priests, who constitute the great majority of the clergy.

The parochial school, one of the elements which could most contribute to the development and preservation of the Faith, is sadly lacking in Brazil, because it is a young, unformed and unorganized country. The Bishops visit the parishes as frequently as possible, but some dioceses are so large that it takes four years to visit them thoroughly. My Bishop used to spend three months continuously in visiting one part, and after a week's rest would start out again. It is during these pastoral visits that people approach the Sacraments.

I once accompanied my superiors in this work, and I saw what it would take volumes to describe. In my yearly reports I insisted on two things: First, the dreadful indifferentism and strange religious ignorance that prevail in some districts; second, that the old are beyond reform, but the young can be saved. I knew some parishes that were entirely indifferent to religion, but, owing to the efforts of the pastors, all the children learned their catechism and the majority of the people became associated to the League of the Sacred Heart.

Brazilian people have excellent dispositions for practical Catholicism; the responsibility of so many wrongs cannot be ascribed to them or to the priests, but only to the circumstances that led up to this condition. The most religious States are Minas Geraes and Bahia and not Sao Paolo, but the need for reform and organization is almost the same in all.

The seed sown by the Jesuits long years ago still remains, even in the families who have the happiness of seeing a priest but once in two years. All the religious practices bequeathed by the Jesuits are still observed, but owing to the dearth of clergy some superstitions have gained ground.

As to Brazil's moral condition, in the larger cities, the immorality is dreadful, but is practised chiefly by certain foreign elements of the population. In the interior there are many lapses, as is natural, the majority of them, however, being among colored people.

Troy, N. Y. ERNESTO CANGUEIRO.

To the Editor of AMERICA:

In the issue of the *Catholic Mind,* for March 22, 1916, in an article on "The Church in Chile," it is asserted that "Catholics" have 863 priests in Chile." According to the "Catholic Encyclopedia," there were in 1905, 863 priests in the archdiocese of Santiago alone, and approximately 1,400 priests in the entire country. Statistics of Religious Orders for the archdiocese of Santiago are likewise quoted for the entire country. Here are the "Catholic Enclycopedia's" statistics for Chile according to the census of 1905:

	Clergy		
	Secular	*Regular*	
Santiago, Archdiocese of	451	412	
Concepcion, Diocese of	99	91	
San Carlos, "	86	69	
Serena, "	35	64	
Tarpaco, Vicariate Apostolic	14	30	
Antofogasta "	—	—	Approximately 1,400

	Religious Orders					
	Men			*Women*		
	Orders	Houses	Members	Orders	Houses	Members
Santiago, Archdiocese of	76	20	905	120	29	1727
Concepcion, Diocese of	10	—	—	7	—	394
San Carlos, Diocese of	—	30	141	—	18	95
Serena, Diocese of	—	—	—	—	—	—
Tarpaco, Vicariate Apostolic	—	4	24	—	5	50
Antofogasta, Vicariate Apostolic	—	—	—	—	—	—

	Catholic Population
Santiago, Archdiocese of	1,600.000
Concepcion, Diocese of	835,790
San Carlos, "	371,856
Serena, "	250,000
Tarpaco, Vicariate Apostolic	106,215
Antofogasta "	44,805
Total	3,208,666

As the foregoing figures are twelve years old, no doubt Chile's Catholic statistics are now more encouraging still.

Balboa, C. Z. F. L. MANEY.

Chaplains for the New Army

To the Editor of AMERICA:

Chaplains in the new American army are of three kinds. First, there are chaplains for the hospital-units, many of whom have gone to France. Of thirty-eight hospital-unit chaplains, only one is a Catholic priest. This disproportion is due, not to discrimination on the part of the Government; but to lack of initiative on the part of individual priests. The second class is composed of regular and conscript army chaplains. Owing to the fact that the Bishops have placed this matter, so far as Catholics are concerned, under the efficient management of Father O'Hern, C.S.P., thirty-eight per cent of these chaplaincies will be under Catholic jurisdiction. The third class is made up of those in the National Guard, that is, in the State regiments, federalized, and now to all intents and pur-

poses part of the Regular Army. These regiments, or rather their commanders, pick out their own chaplain. The Governor of the State makes the appointment, but he selects the man whose name is sent him by the commander as representing the men. These chaplains become Regular Army chaplains just as the troops become regular soldiers at the moment of federalization.

I am certain that a number of these regiments could secure Catholic chaplains very easily, but unless some effort is made by individual priests these places will go to ministers of other denominations who are seeking them earnestly. The preponderating number of Catholic boys in so many of these regiments makes it an easy thing for a priest to be chosen. In not a few cases the commanders are Catholics, which makes the matter still easier of accomplishment. Our boys should be told to ask for Catholic chaplains, and our priests must not let any false modesty withhold them from pushing themselves near to the souls of the boys going forth to die for all of us.

St. Louis. L. J. KENNY.

"No Priests in the Trenches!"

To the Editor of AMERICA:

In two recent numbers of AMERICA I noticed articles in regard to priests in the trenches in France. I have in mind particularly the first letter, signed by George Brennan and published in AMERICA for June 30, 1917. I quite agree with Mr. Brennan in his statement that "If our Catholic young men are to fight shoulder to shoulder with the Allies, then we must insist that the French priest be taken from the ranks and the trenches and put where he belongs."

Viviani, who recently shed tears over the tomb of Washington, but who, a few years ago in the Chamber of Deputies of France, in connection with the outrageous persecution of the Catholic Church by the atheistic French Government, proclaimed: "We have extinguished the lights of Heaven and legislated God out of existence," is a factor in the present French Government which must be reckoned with. The soldiers in the United States army are approximately forty per cent Catholic. It is stated that we are at war, among other reasons, to fight for liberty. This being so, it means that we are fighting for true liberty and true democracy, a liberty in the enjoyment of which every man in every country which may be affected by this war shall be free to worship God according to the dictates of his conscience, and that governments shall not be permitted to persecute any church nor the members of any church. For instance, we are not in this fight for the sort of liberty from which the poor Mexicans now suffer under Carranza. True liberty is only consistent with the ministers of religion following their duties as ministers and not as laymen. If reports be true, many of our soldiers are already in France and many of them will soon be in the trenches. Of this many, at least forty per cent are Catholics. These men are going to fight for the sort of liberty which we understand and which is represented by the Stars and Stripes; they are concerned, therefore, not merely in having as many priests as possible to administer the Sacraments of the Church to them, but they are also concerned that the French Catholics, the Irish Catholics, the Canadian Catholics, the English Catholics, the Australian Catholics, and all Catholics who are fighting with them and on their side, shall, to the greatest extent possible, have the services of Catholic priests, not as soldiers but as priests. They are also concerned that the French people at home shall not be deprived of the services of the Catholic priests, and that Catholic priests shall not be dragged from their churches to serve, as soldiers, at the front.

Now I have the following practical suggestion to make: Let the Cardinals, Archbishops and Bishops of the United States (the Hierarchy of the United States) unite in a brief statement as to what the present Government of France has done against the Catholic Church, and how it has taken and is taking, from their vocation as priests, the French priests to put them in battle as laymen. Let them record their objection to this course and let them appeal, as a body, to the President and Congress of the United States and to the Secretary of State of the United States, urging them to use their good offices to request that this course on the part of the French Government cease, and that French Catholic priests, except to the extent that they may act as chaplains, be relegated to their proper offices and to their churches in France, as Catholic priests, to the end that there they may render their best and proper services to God and to their country.

St. Louis. PAUL BAKEWELL.

"Let Them Get Acquainted"

To the Editor of AMERICA:

The latest communication on the subject of "Let Them Get Acquainted," appearing in the issue of July 14, is to my mind highly irreverent, causing me to wonder that it was allowed in print. If the colleges and convents of this country are going to be guided by such Catholics as S. E. from Baltimore, it may be safe to predict that there will be as many mixed marriages as ever before. Girls and boys in their teens are scarcely able to choose their life partners and their impulsive affections may lead to even worse blunders than unhappy alliances. What may be the result of these early associations may be gathered from the experiences of a principal in one of our high schools "somewhere in America," where the number of clandestine marriages became the talk of the town. Respectable Protestants would no longer risk their daughters' reputation at that school, and, sad to say, in a nearby Catholic college one young man was suspended for a worse offense. In the name of public and private experience please let this loose and undignified discussion cease.

If Mr. Spearman and those who applaud his utterances have done any good, may we not also fear for the chain of wrongdoing they may have to answer for? Let us hear no more wailing about lost vocations and unhappy marriages when the casting of our young people upon the altar of the world and sensuality long before they have the moral strength to combat its evil, is advocated by those who ought to know better. Those who have suffered from unreasoning parents and the rigor of the Old-World traditions could have gone their own way after they were of age had they had sense enough to plan a life for themselves. Besides had they prayed, God would have directed them to a sphere of happiness in spite of their parents' ideas.

Neither European traditions nor the narrow-mindedness of certain religious teachers need be the absolute guide for young people. Our Blessed Mother, the one great model put by God Himself before Catholic womanhood, should be studied more carefully and devoutly; there is nothing in her life which every good woman cannot safely and advantageously imitate.

I know one young girl who was satisfied with a friendship for her religious teacher during her boarding-school days at a prominent convent. After she left school she met an unbaptized man who fell desperately in love with her because of her innocence and purity. She told him frankly that all his hopes were vain, for no non-Catholic would ever dare to ask her widowed mother's consent to a mixed marriage. Courage is singularly magnetic, and he loved her all the more for her stand. Finding her inflexible, he determined to look into the teachings of the Catholic Church, and before the end of a year was a member of the fold. The Jesuit Father who instructed him was convinced that he required only the noble attitude of this unsophisticated convent-girl to bring him to the Faith. Another daughter of the family began very early to "get acquainted" and has blundered wofully. Her choice is a failure.

God loves innocence and never fails to provide for those who keep it. "I have been young and now I am old: yet have I not seen the righteous forsaken nor his seed begging bread" (Ps. xxvi:25). "The law of his God is in his heart: none of his steps shall slide" (Ps. xxvi:31). "Keep innocency and look to the thing that is right."

Clayton, Mo. O. L. S.

What Ireland Wants

To the Editor of AMERICA:

I am a little disappointed by Mr. O'Kelly's article in AMERICA on "What Ireland Wants." I think a better title would have been "What Ireland Should Want." I had hoped after reading the bill of contents on AMERICA's cover to find a statement of present conditions in Ireland, such that from it one could gather what the majority view is, whether for absolute independence with separation, a colonial status with autonomy, or what not. It seems to me that, for us Americans of Irish birth or ancestry, the real question is: What does the Irish people want? Is the Irish people—a majority that is—Sinn Fein? Is it Nationalist? All are agreed that the Irish people should have a free national life. All are seemingly *not* agreed as to what is necessary for this. What is the majority view?

Cannot somebody tell us what the Ireland of today *does* want, not what she should or might want? We know the arguments for Sinn Fein and the arguments for Nationalist Home Rule, and we *don't* know which represents the view of most Irishmen.

When we know *that,* we are getting somewhere toward a basis of union among ourselves in America, so far as our sympathies with Ireland are concerned. I came here twenty-five years ago with the views of a Home Ruler of Parnell's day. Now some of my Sinn Fein friends as good as hold me traitor because I still lean to those views. Do they or I represent Irish opinion today—that is what I want to know? Cannot somebody tell me?

Mr. Vernon, N. Y. THOMAS F. WOODLOCK.

To the Editor of AMERICA:

As an Irishman, who, when in the land of his birth, did "his bit," as the popular phrase has it, for the land of his birth, and who as a consequence later found himself on American soil, I should like to voice Ireland's claim, distinctive and inalienable, for a complete severance from England, and for a government of her own, republican in form and fact.

Mr. Shane Leslie has recently set forth his views in AMERICA on the proposed convention, which has for its ostensible purpose to settle the Irish difficulty, but in reality is doomed to fail and to discredit Ireland in the eyes of the world. Among other things he says: "America has not allowed a referendum on peace or war. I do not believe it to be any wiser to give Ireland a referendum as to whether she wishes to be a republic or not." No sane individual would expect England to accede to this, with her monarchical government and institutions. As Mr. Gladstone said during Sir Charles Dilke's republican agitation, "The English people dearly love a lord."

To understand the "Irish question," the fact must be borne in upon the minds of those who address themselves to it, that Ireland is not England, and that the "United Kingdom of Great Britain and Ireland" exists only on paper. Lord Chancellor Lyndhurst put it well, though contemptuously, when he said: "The Irish are aliens in blood, language and religion." National sentiment is indestructible, and England's policy has been to recognize it in Poland and, recently, in Belgium. In the past she recognized it for sinister purposes, in Italy, when she fostered and sheltered Mazzini in all his conspiracies in London; and deified Garibaldi when he landed on her shores; but in India it is ignored, as in Ireland. Further on Mr. Leslie writes to the point in the following: "I believe it would be a master-stroke on England's part to accept an Irish republic; for the first business of an Irish republic would be to effect a defensive alliance with England against the occupation of Ireland by a foreign foe."

The avowed purpose of this country in declaring war against Germany has four objects set forth: the end of autocracy; freedom for small nations; advancement of democracy; and a permanent peace. Assuredly, permanent peace would be an idle dream if, after terms of peace are reached, the independence of oppressed nations is ignored, for a recrudescence of conflicts will follow, ending in other appeals to the arbitrament of war. No lapse of time, however long, can legitimize or condone a moral wrong. England's grip on Ireland is one of conquest, of brute force. At the present moment she has a garrison of 150,000 soldiers in the Island to overawe the populace, though she needs them at the front, badly. She dares not attempt conscription, fearing another rebellion. Since the first landing of the English on Irish soil twenty-one generations of the Irish race have come and gone; and each, to its last breath, has protested against foreign usurpation; the present generation in no uncertain terms proclaims the same uncompromising doctrine. In all history no record of so consummate a failure in government is seen. Is it to go on indefinitely, or is this war for democracy to end it? Cardinal Newman's views on the subject are well worth noting. Writing to Mr. J. H. Mozley, October 20, 1882, he says:

> I am anything but a politician, whether in grasp of principles or knowledge of facts. As to Ireland, judging by what I saw in Ireland twenty years ago, the question between the countries was not one of land or of property, but of *union.*
>
> Cromwell and others have, by their conduct to the Irish, burned into the national heart a deep hatred of England, and if the population perseveres, the sentiment of patriotism and the latent sense of historical wrongs will hinder even the more rational, and calm judging, the most friendly to England, from separating themselves from their countrymen. They are abundantly warm-hearted and friendly to individual Englishmen, of that I have a clear experience in my own case, but what I believe, though with no large experience to appeal to, is, that there is not one Anglophilist in the nation.
>
> Observe, Gladstone the other day, at Leeds, complained of the little support given by the middle classes and gentry in Ireland. I think it was at the time of the Fenian rising that the *Times* had an article to the same effect. Gladstone seemed to think them cowards; no, they are patriots!
>
> I knew, when in Ireland, one of the leaders of the Smith O'Brien movement in 1848; his boast was that from Henry II's time the people had *never* condoned the English occupation. They had by succession of risings, from then to now, protested against it.
>
> Our rule has been marked by a persistent forcing on them of English ways. Such, I suppose, was our law of property, founded on the feudal system, instead of their own communism.
>
> About this I know very little. What I do know is the stupid forcing on their Catholicism our godless education. Since 1845 all English parties have been resolved that primary education in Ireland should be without religion except that . . . the Bible without comment should be allowed in the primary. . . . But to conclude, I can but say, we are suffering partly from *delicta majorum,* partly from our own. (Ward, "Life of John Henry Cardinal Newman," Vol. II, p. 517.)

On another occasion replying to a letter of the English Jesuit, Father Hopkins, he wrote:

> Your letter is an appalling one, but not on that account untrustworthy. There is one consideration, however, which you omit. The Irish Patriots hold that they never have yielded themselves to the sway of England, and therefore have never been under her laws, and never have been rebels.
>
> This does not diminish the force of your picture, but it suggests that there is no help, no remedy. If I were an Irishman, I should be (in heart) a rebel. Moreover, to clinch the difficulty, the Irish character and tastes [are] very different from the English (Ibid. p. 527).

In estimating the above extracts, it should be remembered that the Cardinal was considered in politics to be a Tory. No man was prouder than he of being an Englishman.

Oakland, Cal. THOMAS F. MARSHALL.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JULY 28, 1917

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"Rum, Romanism and Rebellion"

AT the close of the presidential campaign of 1884, Mr. James G. Blaine received a delegation of Protestant clergymen in New York. One of these clerical gentlemen was unhappy enough to instance the ruin wrought in civic life by the combined influence of "Rum, Romanism and Rebellion." What happened to Mr. Blaine in that election is now a matter of history.

The modern New York representative of the Rev. Samuel Burchard of triple *R* fame, is the New York *Times*. Arrayed against the powers that hold sway over this fair city, says the *Times*, in the issue for July 15, are the Catholics, the Germans and the saloon-keepers. Inferior to Dr. Burchard in alliterative ability, the New York *Times*' President, Adolf Ochs, in other respects is his worthy fellow. Any discussion of Germans and saloon-keepers is foreign to this examination. As to "the Catholics," says the *Times*, referring to them as though they were an alien people, or a rare species of bug, they are wrought up because of the Charities "Investigation," which grew out of the City's "insistence on the right to examine the books of the Catholic institutions subsidized by the City."

This statement may be simple and unadulterated ignorance. It is more closely connected, however, with those Arabian utterances which when offered seriously, are usually characterized by the short and ugly word. In at least three respects, is it contrary to the truth. First, it insinuates that the "investigation" was confined to the "Catholic institutions" when, in point of fact, the majority of the homes criticised were not Catholic but non-Catholic institutions. Second, there are no "subsidized" institutions in New York. The City commits certain charges to a variety of New York homes, hospitals and asylums. In return for services rendered, it pays, not the whole, but part of the cost. There is no "subsidy" here, unless we admit that Mr. Ochs is "subsidized" when he rakes in a penny for a copy of his paper, or Mr. Prendergast when he draws his salary from the City, or the Ritz-Carlton when it collects a hotel bill. Finally, the City's "insistence on the right to examine the books of the Catholic institutions," was not the occasion of the Strong "Investigation," nor did that right fall under the scrutiny of the remarkable Commission, for it is a right continually exercised by the City and freely acknowledged by the institutions, Catholic and non-Catholic.

Is the *Times* anxious further to emulate the example of Dr. Burchard? If so, it should retain the slogan Rum, Romanism and Rebellion. Pleasant memories cluster around those three words.

Doing Our Bit

THE story is told of a young physician who, after a few years in a factory town, had worked up an excellent practice among penniless patients. "I'm not getting along at all," he wrote his father, "I'm not doing a thing"; and in some alarm, the father left the plow in the furrow, and hastened to the discouraged disciple of Esculapius. It so happened that he came upon the young man as he was "taking his morning" at a free dispensary, and he sat by, a silent but intensely-interested spectator, while twenty-five poor unfortunates received help for their sick bodies, and a kindly word for their depressed souls. The physician forgot his visitor, as he bent his skilled energies to his work of mercy, but hardly had the door closed upon the last patient, when the old man burst forth "Son, what do you mean! You wrote me that you weren't doing anything. Why, if I had helped twenty-five people in a whole year, as much as you have in a single morning, I would thank God that my life counted for something."

"But father," countered the young man, somewhat abashed. "There isn't a cent of money in it. I do this work free, and most of my other work too, if it comes to that."

"Money!" shouted the old man scornfully. "What is money in comparison with being of use to your fellowman? You keep at this work, and I'll go back to the farm, and gladly labor to support you as long as you live; yes, and I'll sleep sound every night, because I have helped you to help others."

Perhaps the story is trite, and no credit can be given here, because it is told on an old unmarked newspaper clipping, yellowing with age. The moral is plain enough. Rightly do the ascetics counsel us to work and pray for a small opinion of ourselves. On the other hand, it is well to reflect from time to time on the good we do and on the greater good, possible to us, but left undone, simply because we "don't think of it." Perhaps we can't do much to lighten our brother's burden, but few of us are so poor that we can do nothing at all. "Give what you have," says Longfellow, "it may be better than you dare to think," and give it *now*. A kind word in the living present will be more appreciated by your neighbor than a wreath of flowers on the mound above his grave.

How Shakespeare Puts It

THAT amiable predisposition to interpret kindly the words and deeds of others, which should be conspicuous in the better portion of the human race, Shakespeare beautifully calls "The merciful construction of good women." Whatever their social position may be, the poet's "good women" are the true ladies of the land, for they are skilled in passing kind judgments on the actions of their fellow-pilgrims, because they are feelingly aware how much they themselves stand in need of others' "merciful construction." "Good women" realize that most of their neighbors' deeds are open to at least two interpretations, so they exercise their ingenuity in finding the kinder one. They have learned by experience that the lenient judgment is likely to be the more correct. They are fond of likening the doings of others to quadratic equations of the second degree, which bear, as is well known, both plus and minus signs, and they are content with a solution of the problem that gives the value of plus only. "Good women" moreover in their eagerness to place a "merciful construction" on whatever happens, always keep in mind Burns's excellent counsel:

> Then gently scan your brother man,
> Still gentler sister woman;
> Though they may gang a kennin wrang,
> To step aside is human:
> One point must still be greatly dark
> The moving why they do it;
> And just as lamely can ye mark
> How far, perhaps, they rue it.

Finally, "good women" realize that by neglecting to cultivate the habit of putting a "merciful construction" on others' words and actions, they do themselves even more harm than they do the neighbor. Constant, unkind thoughts sour and embitter the heart, ruin a winning and attractive disposition, and thus seriously lessen the beneficent influence that "good women" can exert.

Political Parties and Plutocrats

WITHIN recent years, the term "politics" has assumed a malign meaning, and to call a man a "politician" is to furnish grounds well-nigh sufficient for a libel suit. It was not always so. Washington was a politician, if one ever existed, and so were Jefferson, Madison, Hamilton, Adams and Lincoln. That evil has arisen from partisanship in national and local campaigns, as well as from unworthy aims fostered by party leaders, is clear enough. The "muck-rakers" of the last ten years have never allowed us to forget it. Yet in the system of political parties, as it exists in the United States, there is far more good than evil. Without vigorous political parties, constitutional government, as we understand it, would be impossible.

Where legislators, executives, and so many judges are chosen directly or indirectly by popular vote, the will of the majority must inevitably be reflected in our laws, their application and interpretation. But American government operates under a series of checks and balances, not the least useful of which, although not clearly foreseen from the beginning, are strong political parties. Without an unsparing opposition to keep close watch on the party in power, to expose its errors, and place the responsibility where it belongs, an elective government would soon degenerate into something like an autocracy. Responsible only to self-perpetuating leaders, it would become the apotheosis of what has been aptly styled "invisible government."

Of late, the once clearly-defined party lines have become somewhat blurred. The change is good, if it means that there is a growing independence of hand-picked party leaders and of political "platforms" built to sustain illegal private interests. If it means that influences are at work, powerful enough to disregard all party differences, because through patronage or by direct financial methods they can control all parties, the outlook for representative government is discouraging. Better far to trust a well-defined political party which can be held responsible for any malfeasance, than to surrender to Foundations, steely or oleaginous, responsible to no group except their plutocratic patrons. "Fusion" is a consummation devoutly to be desired when it is a union of men and parties who can be trusted to guard the best interests of the community. When "Fusion" is only another name for an insolent and rapacious plutocracy which thinks that all things have their price, it is high time for the community to adopt such measures as will effectively dismember this enemy of representative government. A Bowery politician is bad enough, but an oleaginous government is infinitely worse.

The Chaplains' Aid Association

THE war has called into being many useful associations, but none more useful and important than the Chaplains' Aid Association. Its aim is to provide for the needs of our priests who are serving as chaplains with the forces that are behind the flag on land and sea.

The scope of its work is extensive, and so the demands made upon the Association are great indeed. Prayer books, pamphlets, catechisms, tracts of special interest to soldier and sailor are to be published by the Association which plans also to issue a series of pamphlets entitled "Lives of Soldier Saints," and another series called "American Catholic Heroes." That these valuable little tracts may have the widest circulation possible they are to be distributed free to the troops. That means that the cost must fall upon the Chaplains' Aid Association. The demands do not stop here. Devotional articles of every kind, books, magazines, papers are needed in the soldiers' and sailors' recreation halls. In fine everything that makes for the welfare of body and soul must be

supplied to make the soldier a better soldier by making him a better man.

It was General Pershing who said: "Our boys like to think that while they are fighting far away the folks back home are thinking of them." Yes, and a great deal more than merely thinking of them; doing something for the good not only of their bodies but their souls. That's what the Catholic soldier and sailor like. So the work of the Association is a spiritual work.

Many are doing their bit for the bodily welfare of the fighting men, and their work is laudable and deserving of the emulation of Catholics. Yet Catholics cannot stop there. They must see to it that the thousands of our young men who will be in camp or trench do not starve spiritually, deprived as they must be of the ordinary helps of religion. The spiritual welfare of the men who are giving their all for God and country must be the concern of every Catholic American worthy of the name.

In the Red Cross $100,000,000 drive a month ago, the cry was raised: "If you can't go across with a gun, come across with your bit for the Red Cross." The answer was far beyond the $100,000,000 mark. Will the plea for Catholic soldiers and sailors receive merely a weak response? Not likely in view of the tale of Catholic generosity written large and firm in the stone of church and school scattered up and down the land.

Any offering will be welcome. Associate membership in the Chaplains' Aid is but a dollar a year. Less than two cents a week! A supporting member pays five dollars, and a contributing member, ten dollars yearly. But membership means prayer also, for souls are at stake as well as bodies. An Our Father and a Hail Mary daily with the aspiration, "Mary, Conceived without Sin, pray for us who have recourse to thee," is promised by every member, for the welfare of our soldiers and sailors. And the Association asks every member, without assuming it as an obligation, to go to Holy Communion once a week for the same intention. Here surely is a holy work "for those who remain at home."

The office of the Chaplains' Aid Association is at 580 Fifth Avenue, New York. Its honorary president is his Eminence the Cardinal Archbishop of New York, its president, the Rev. John J. Burke, C.S.P.

Imitating the I. W. W.

A WESTERN journal remarks that it is "difficult to speak with any moderation of the recent outrageous eruptions of the I. W. W." Bellowing its unalterable hostility to war, this unspeakable organization seeks to make converts by burning grain-elevators, destroying orchards, and blowing up freight-trains. It is noticeable, however, that when deported by the citizens of Bisbee, the I. W. W. offered no violence to the relief-train sent them by the Government. The guiding spirits of this association for the promotion of lawlessness are men who for years have made more than a comfortable living by inciting disorder; their followers, many if not the majority, are misguided dupes whom these leaders will betray without compunction on payment of a sufficient price. Considered in its effects upon its members, the I. W. W. is a standing menace to any community which harbors it. But its power for evil is vastly increased, if through repeated disorderly conduct, it stings a long-outraged and peace-loving body of citizens to take the law into their own hands, thereby adopting the principles of the very organization which they are seeking, and rightly, to put down.

To a city placed at the mercy of these bandits, the "direct action," preached and practised by the I. W. W., may seem the righteous, as well as the easy, road to safety. In reality, however, it is only another step in disorder, and a step that may be disasterous. If private citizens may arrest, judge, and condemn law-breakers, why have a government at all? In his message to the Governor of Arizona, the President calls attention to the grave nature of this public disorder, for which much palliation, but no valid excuse, can be offered:

> May I not respectfully urge the great danger of citizens taking the law into their own hands, as your report indicates their having done? I look upon such action with grave apprehensions. A very serious responsibility is assumed when such precedents are set.

Two wrongs never did make a right. It will be well to keep this simple principle clearly in mind, in these days when many seem sorely tempted to act upon the execrable principle that the end justifies the means. Rather, let us with Lincoln, "have faith that right makes right, and in that faith dare do our duty."

A Dinner of "Yarbs"

THE Rev. Francis Higginson, writing from Salem about 1630, relates how the Puritan colonists, urged no doubt by necessity, and instructed perhaps by friendly Indians, had learned to use as food a wide variety of common weeds. Our veracious chronicler records that besides the sand parsley, chirvel and marigold that used to grace the Pilgrims' frugal board, "Also divers excellent pot herbs grow abundantly among the grasse, as strawberrie leaves, in all places of the countre, and plenty of strawberries in their time, and pennyroyal, winter saverie, sorrell, brooklime, liverwort, carvell, and water-cress, also leeks, and onions ordinarie, and divers physicall herbs."

What the men of Massachusetts found palatable and nourishing 287 years ago, Professor George E. Stone of the Amherst Agricultural College thinks we should try to eat in these stirring days, so he has prepared a list of "Edible Weeds and Pot Herbs" which the Massachusetts State Board of Agriculture is distributing. From the array of esculent "yarbs" the Professor offers, thrifty housewives will doubtless be able to prepare war-menus that are no less novel than inexpensive, though

the diners will probably have to be educated up to a correct appreciation of the toothsome and nutritive qualities of familiar garden-weeds which they now ignorantly despise.

For instance, the tender shoots of the common milk-weed, which farmers' boys used to think a deadly poison, are recommended as a savory pot herb; purslane is praised as little inferior to asparagus; boiled poke-weed, we are credibly informed, is "hardly to be distinguished from spinach"; scurvy-grass is said to make an excellent salad; curled dock, golden dock, patience dock and burdock can be mingled in a mess of greens that would tempt an anchorite and even the hostile nettle is disarmed and converted into an appetizing entree.

To take the place of what were once considered the substantial dishes of a dinner, perhaps a *pièce de résistance* of stewed cow-slips, besides being delicately reminiscent of ante-bellum menus, will be in high favor with the fastidious, particularly if it is preceded by a pigweed entree and followed by a horseradish salad. As for the dessert, the frugal hostess who knows where ferns, bell-wort, false Solomon's seal and samphire grow, and who remembers Parson Higginson's list of pot-herbs will be well able to bring her dinner to a fitting conclusion.

If the suggestions offered in Professor Stone's pamphlet are widely adopted, however, let the Consuls see that the State take no harm therefrom. For it is much to be feared that men who subsist for the most part on the diet of ruminants will be rather deficient in those martial qualities that are so necessary for the successful prosecution of this war. Intrepid men of action are needed now, not meek dreamers. But if these alluring yarb-dinners become too popular shall we be brave and warlike enough to force an early peace from the Kaiser?

Literature

FIRST AID TO THE "LITER'Y"

THOSE who, without finishing a wide and judicious course of reading, are eager to enjoy the reputation of being "liter'y," should feel deeply beholden to Miss Mary Eleanor Kramer, a Chicago schoolma'am. For she has recently compiled a sort of first-aid manual called "One Thousand Literary Questions and Answers" (Sully and Kleinteich, New York), which can be so readily mastered that the volume's reader should have little difficulty in keeping, for at least ten days, the population of a moderate-sized summer-resort in a state of inarticulate astonishment at his marvelous learning. For after studying the book, he should be able to display such familiarity with the homes, the haunts, the habits and even with the titles of the works of divers authors, renowned and obscure, living and dead, that his fellow-vacationists will unanimously vote him the most amiable and entertaining "high-brow" they ever met.

To use the book to the best advantage, he who would be reputed liter'y, should commit to memory each morning bebore breakfast a hundred of the manual's questions and answers. Thus equipped, let him descend with a thoughtful look to the hotel piazza and await his opportunity of elevating the frivolous conversation that is doubtless going on there. Perhaps some one's flippant reference to Wall Street's "war babies" will give him the chance he seeks, and he can adroitly put the thousandth question in Miss Kramer's book, which runs: "For what is Trinity Churchyard, New York City, famed?" When all have "given it up," he can triumphantly answer, as the manual directs, "For the number of illustrious dead resting there." Perhaps he can then convince some of the guests how important it is that they should know just "Who wrote 'Following the Star,'" or "What writer resides in a double cottage, the parts of which are known respectively as 'the bungalow' and 'the barracks,'" or "Who wrote 'My Ragpicker,'" or "Who was termed the 'Tenth Muse.'" Or suppose some imperfectly educated young person is eager to learn "the names of two American bachelor poets," or "What English poet was pronounced 'one of the finest-looking men in the world,'" the liter'y vacationist can easily give her the desired information.

As our handbook gives highly satisfactory answers to all the foregoing questions, it is clear that any one who has early and exclusive access to Miss Kramer's informing volume can solve the submitted problems long before all the other guests on the piazza can do so. Then while amazement at our literary lion's marvelous stock of book-lore is still intense, he might languidly ask the assembled company Question 104: "Where is Pigeon Cove?" or Question 999: "Who resided at Copse Hill?" or Question 176: "Who was called the last of the Boston Tea Party?" Then while the guests are groping helplessly for answers, he can deliver the *coup de grâce*—guided, of course, by the indispensable handbook—by asking them in rapid succession Questions 754, 755 and 756, which are worded as follows: "For what is Cockermouth notable?" "For what is Bassenthwaite notable?" "For what is Fulham famed?"

The entire piazza, thus reduced to silence by our literary expert's brilliant questionnaire, can only look appealingly at him for the answers. Then with the impressive air of one who has at his finger-tips the entire contents of the Chicago schoolma'am's book, he will say:

"Pigeon Cove is near Andrew's Point, at the extreme end of Cape Ann, Massachusetts. Ralph Waldo Emerson immortalized the spot by once spending a week's vacation there. Copse Hill was the southern home of Paul Hamilton Hayne, and is located at Forest Station, Georgia. The last of the Boston Tea Party, incredible as it may seem, was actually none other than old Major Melville. As for Cockermouth, that was Wordsworth's birthplace; Bassenthwaite was where the translator of the 'Rubáiyát' lived, and we should never forget that Fulham was once the home, not only of Hook, Richardson and Bulwer Lytton, but even of the melodious and noisome Swinburne,"

After ending up with such a dazzling display of learning as that, our liter'y vacationist can securely rest on his laurels for the remainder of his stay and can accept with winning modesty the homage paid by the unlettered to the erudite.

The pretentious volume described in the foregoing paragraphs is an extreme type of the sort of book in high favor nowadays with superficial people who are eager to have at their command, for social exigencies, an impressive quantity of personal gossip about authors, little and great, particularly if they are still liv-

ing, but who have scant inclination to read their works, and are quite incapable of distinguishing what is admirable in their writings from what is worthless. The names of Walter Scott's dogs, the color of Shakespeare's eyes, the cut of Browning's coat, the music in Newman's voice, or the size of Hawthorne's house are not matters of vital moment. But it is of high importance to know what works of these authors the judgment of the ages has found to be imperishable masterpieces, so that the youths and maidens of our day may learn to read them with appreciation and pleasure.

Most Catholic boys and girls in the land who really wish to be able some day thoroughly to enjoy reading the best things that Scott, Shakespeare, Browning, Newman and Hawthorne have written, have it in their power, as a rule, to do so. For it is the pleasant duty of these young people's parents, teachers and advisers to cultivate in their charges an intelligent appreciation of what is best in literature, so that they will grow up men and women of refinement and culture.

What the Church most needs in this country today is a clear-headed, well-read, thoroughly educated laity. But those who learn early in life to like the best books are doing a great deal to make themselves laity of the character desired. For constant intercourse, so to speak, with the choicest spirits and keenest minds the world has seen, and an enduring acquaintance with the high thoughts and noble aspirations which the authors of the ages have left us, will unquestionably be of tremendous influence in training the mind, forming the taste and molding the character of the ideal Catholic layman. But, of course, it is not by burdening the memory with the contents of silly "first-aid" books like "One Thousand Literary Questions and Answers" that this end will be successfully achieved, but by continually reading with discernment and delight the immortal masterpieces themselves.

WALTER DWIGHT, S.J.

REVIEWS

Euripides, and the Spirit of His Dramas. By PAUL DECHARME. Translated by JAMES LOEB. New York: G. P. Putnam's Sons. $3.75.

In the list of indictments drawn up by Aristophanes against the art of Euripides, not the least is the charge of what we should call realism, or, more exactly, depraved realism. As an instance of this, the critic in "The Frogs" cites a rather unsavory episode in one of the plays. "Well, is the story not true?" Euripides rejoins as if this were a sufficient defense of his theme. And then the opponent makes the significant reply, "Certainly it is true,—but what is the use of displaying this ignominy?" Now this certainly is a bit of dialogue that proves that the history of the world, as well as the globe of the world, revolves. One need not draw out the parallel between ancient Athens and modern New York. It is exact and astonishing, and Mr. Decharme, the author of the above work, adds a remark that is equally pertinent. "The youth," he says, "to whom all boldness is alluring found pleasure in such stories, but the old men and all who cared for the integrity of the nation's education were not wrong in deploring it."

Euripides has other points of contact with the modern mind. His skepticism, both in religion and philosophy, was Modernism three centuries before Christ as it is Modernism twenty centuries after. So too was his slight regard for the existing conventionalities of art, and not only of the conventionalities, but even of the fundamentals, if by their sacrifice he could startle popular approval by producing strong emotional effects. Euripides did not disdain to beguile his audience by a beautiful lyric even when the beautiful lyric was perfectly inappropriate. This gives him kinship with some of our latter-day methods, and seems to imply an audience as unscrupulous artistically as those of today. It is no wonder, then, that Euripides is held in higher esteem by our own critics than he was by Aristotle.

The author of the present volume brings out these qualities of Euripides but in no spirit of censure. He joins the chorus of admirers, extenuating the shortcomings and emphasizing the merits of the poet until one almost forgets that there was a Sophocles at all. In the first part of the work he examines the critical spirit of the man himself, his religious, philosophical, social and political views; in the second part, his dramatic genius is described; his choice of subjects, his dramatic action, his prologues and choral odes, and in the concluding chapter one finds an admirable summary of his whole subject. In general, the book is a complete and compact discussion of the work of the dramatist, convenient and entertaining for the student, but too detailed for the general reader, and, in the reviewer's opinion, too partisan for one who seeks a perfectly just estimate of Euripides' position in the history of Greek literature.

F. M. C.

"Over the Top." By an American Soldier Who Went, ARTHUR GUY EMPEY, Machine Gunner, Serving in France. Together with Tommy's Dictionary of the Trenches. Sixteen Illustrations and Diagrams. New York: G. P. Putnam's Sons. $1.50.

War's Dark Frame. By WADSWORTH CAMP. New York: Dodd, Mead and Co. $1.35.

The author of the first of these war-books is a native of Ogden, Utah, who enlisted in the British army after the Lusitania went down, and when he had had every experience, apparently, that a trench-soldier could well have, was severely wounded and invalided home. For instance, he belonged to the "suicide club" of machine-gunners and bomb-throwers; he has been a member of a firing squad detailed to execute a deserter; he "lived, ate and slept in the trenches with the unburied dead for six days" and he has "gone over the top" of the trench to charge the Germans. In a rather crude, cynical way, he gives a vivid account of his adventures, using the usual devices of the American humorist to make the horrors of war seem amusing. The "Dictionary of the Trenches" contains "most of the pet terms and slangy definitions which Tommy Atkins uses a thousand times a day, as he is serving in France." From a perusal of it the reader can learn that "V. C.," for example, really means "Very Careless" of your life, that one of the advantages of being a "R. C." (Roman Catholic) is freedom from compulsory "church parade," and that "trenchitis" is a combination of "fedupness and homesickness, experienced by Tommy in the trenches, especially when he receives a letter from a friend in Blighty, who is making a fortune working in a munition plant."

Among the correspondents who are recording every phase of the great war, Wadsworth Camp has been enrolled by his new book, "War's Dark Frame." The volume has been well named, for it does not purport to enter the theater of war, or to treat of the battles or diplomacy, but only of the accompaniments and side-issues as they affect the individual. Mr. Camp has had the privilege of visiting the front lines of both the French and English armies, and vividly describes the duties and life of the soldier. Incidental to the personal view which he presents, he gives definite explanations of the various methods of death-dealing, from the machine-gun and the gases to the huge field-artillery. It is a readable and instructive book and furnishes a valuable key for interpreting the laconic official reports.

T. D.

BOOKS AND AUTHORS

The July *Month* opens with a good paper by Father Sidney Smith on "The Popes as Peacemakers." He adduces strong arguments for constituting Benedict XV chief guardian of the

Hague Resolutions. In an excellent essay called "Hidden Gardens," Dora Johnson has this telling paragraph:

> If I had my way and the necessary means, I'd overthrow the whole of the present educational system and have the children taught what they really need to learn; that is, how to save their souls, cultivate the earth, and keep comfortable homes. I'm so sorry for these poor mites, stuffed with shreds of mathematics and wisps of 'ologies, and not knowing, half of them, how to cook a dinner or wash the baby or which way a potato is planted. Their mothers won't risk spoiling food to teach them. The present mode of teaching is producing, especially in cities, an atrocious type of person, with a mind like a shiny button, reflecting everything that passes but producing no light from within. Such people will argue that they must be able to write poetry because they have learned the rules of prosody and have been dragged round in a wretched "nature class" to look at trees and things, which the Board of Education has scheduled in the Admiration column. I see, at times, the appalling vision of a crop of gleaming, black boot-buttons, bred in the rotten deposits of our civilization, spreading over and blotting out what beauty there is in art with their cheap, merely-clever claptrap. It is a nightmare, of course, but if allowed to develop unchecked, these abnormal-minded people would, in time, become the normal people of their day. It is their cursed eugenics that will keep their numbers down, by which time we may have institutions for their quiet suppression and new educational laws.

John Ayscough contributes to the number a war-story that his countless admirers are sure to like.

The late Samuel Milbank Cauldwell in the introduction to "Chocolate Cake and Black Sand and Two Other Plays" (Putnam, $1.50) explains that they are "distinctly a domestic product intended for home consumption," requiring no more stage scenery than "can be found in the cellar or garret of any well-regulated family" and no larger cast than "three children from four to fourteen of assorted sexes and one male adult." The "two other plays" are "The Undoing of Giant Hotstuff" and "The Invention of the Rat-Trap," and all three are so amusing and absurd that the children will enjoy putting them on. The sixteen illustrations in the book help to show how the plays should be presented.——Most readers of the seven stories in Wallace Irwin's "Pilgrims into Folly" (Doran, $1.35) will no doubt agree that the tales are hardly worthy of being preserved in book-form. "Wings" is the best of the collection.

"If I Went Out A-Walking" is the title of the following poem by Enid Dennis in "A Scallop Shell of Quiet," a recent volume of the "Adventurers All," a series published by Longmans:

If I went out a-walking with the Mother of my King,
We'd hie not to the mystic grove to hear the night-bird sing.
She'd take me to a village scorned where nothing good can dwell
And bid me (if she loved me) bear the water from the well.

If I went out a-walking with the Mother of my King,
When swift into His presence I would fain be hastening,
She'd lead me through the city's streets, and up its crooked ways,
Nor would she find her Son for me until we'd sought three days.

If I went out a-walking with the Mother of my King,
The King whom in His beauty the Saints stand worshiping,
She'd guide me to a crowded place, and midst the throng she'd press
And leave me with Veronica to lave unloveliness.

If I went out a-walking with the Mother of my King,
She'd lure me from the solitudes where Cedron's waters spring
And set me there on Calvary's height to watch the nails in-driven,
If I dared to go a-walking with the valiant Queen of Heaven!

If I go out a-walking with the Mother for my guide,
Through many a strange and dreary land I'll wander at her side,
But if in Earth's death places still to her hand I cling
I'll walk one day with Mary in the garden of the King.

EDUCATION

The Gary School in Politics

"IT is a pity," writes Mr. William G. Willcox, President of the New York Board of Education, "that the people of this city do not know more about the Gary schools." And forthwith the worthy President intones the opening notes of a pæan. "It is a pity," say in effect many principals and teachers in Manhattan, "that the people of this city do not know more about the Gary schools"; whereupon, not to be outdone by any mere president, their united voices are raised to proclaim that the sum of all educational wickedness and inefficiency is Garyism. Both sides agree on this, that the Gary Plan needs only to be seen to be embraced, or, as the case may be, to be led out and shot at daybreak.

When doctors are at odds, the case of the populace is sad. It is hardly fair to assume that New Yorkers are slower to assimilate a proposition of this kind, than the majority of free-born American flat-dwellers. But if they are still in ignorance of what the Gary Plan really is, whose is the fault?

The Subsidized Campaign

TWO years ago, or more, the benevolent City Fathers lured the great prophet of the new school, Mr. William Wirt, from his peaceful home amid the sand dunes and the roaring blast-furnaces of Northern Indiana. For two years the City has "subsidized" this gentleman, to employ a word from which the "Charity Trust" has extracted the last trace of opprobrium, by applying it to the private institutions of charity. True, the Corporation Counsel has rendered an opinion that the Board of Education has no power to retain Mr. Wirt in his present capacity, but what are ordinances, charters and opinions among friends? Touching the merits of the Gary Plan, Mr. Wirt has not been wholly silent since his arrival in New York, but in comparison with his vociferous followers, he has outdone the Sphinx in taciturnity. For two years "a campaign of enlightenment" has been carried on by pamphlets, by subsidized lecturers who, when speech failed, invoked the aid of magic lanterns and moving-pictures, and by newspapers with an expectant and pleading eye fixed upon the City Hall. Nor has the opposition emulated the clam. On July 15, it was announced that "Twenty-five hundred meetings will be held this week in Harlem and the Bronx to denounce the Gary Plan." This may seem an intolerable deal of sack for one poor loaf, but despite all this publicity, the President of the Board of Education, who considers the coming of the Gary school to New York as the dawn of the milennium, still complains that the people of New York know very little about the new gospel. Perhaps they know more than he suspects. There is much significance in the fact that the City Superintendent, with thirty-three out of the thirty-five Associate Superintendents, bitterly opposes the Garyized school. Is it reasonable to suppose that this opposition, shared by hundreds of teachers and parents, is wholly based on ignorance or prejudice? By talking not wisely but too much, the patrons of the Gary Plan have given their case away.

The "Enriched Curriculum"

THE Plan was introduced to New York in the pleasing guise of a magician, who by the wave of a wand, so it was said, could reduce the tax-rate, and cause 2,000 children to luxuriate in a school building, previously made to resemble a snugly-packed tin of sardines, by the presence of only 1,000 young hopefuls. The first claim has long since been abandoned, and the second is urged but feebly. It is hard to argue convincingly against the fact that new expenditures call for real money, and the proposition that two bodies cannot occupy the same space at the same time. Accordingly, a new record has been placed on the municipal grafonola. "It is not a matter of dollars and

cents," writes the President of the Board of Education, as one pained to the very soul by the mention of vulgar pelf, "but a question of giving the children the kind of education that will fit them for life." This serene announcement sounds well, but it begs the question. There was never an educational system that did not make the same claim. Its fitness to attain that end, however, is evidenced, not by the *a priori* praise of subsidized "experts" and press-agents, but by practical results. The Gary schools have *not* reduced the tax-rate, they are *not* being applied in New York to relieve congestion, and, as the Buckingham tests clearly proved, in intellectual training they are decidedly inferior to the old-type schools. Yet, despite the Buckingham tests and the earnest protests of many principals and teachers, the adherents of the Gary schools are now basing their claims on a pure assumption, namely, that the Gary Plan offers the pupil "an enriched curriculum."

The Plan at Any Cost

WHAT the City Superintendent of Schools, Dr. Maxwell, thinks of this assumption, is stated in his letter of June 29, to the President of the Board of Education:

> At various times, various reasons have been urged in support of the duplicate-school plan. At first it was the solution of the problem of congestion. Again it was the solution of the academic problem. Now its advocates urge its educational advantages through "the enrichment of the curriculum."
>
> The introduction of the duplicate-school plan in schools and districts where there is no present congestion seems to indicate that the purpose is not to relieve congestion. On the other hand, the introduction of the duplicate-school plan into many schools that have previously had such facilities . . . seems to indicate that the purpose is not solely to "enrich the curriculum." *The plan seems to be the thing, whether the advantages claimed for it can accrue or not.* Any school or system of schools, or any method of teaching, is to be judged not by the criterion you lay down, namely, the amount of time devoted to a given subject, or the application of any specific method, but *by the results* in cultivating concentration, accurate observation, just reasoning, and luminous expression.

In concluding this letter, an incisive criticism of the Gary Plan, Dr. Maxwell seriously objects to "the rapid extension of the Plan to all the schools, before the merits of the Plan have been thoroughly tested," and to the assumption

> That in the duplicate schools more time is spent on academic work. . . . I characterize this as an assumption because it is a matter in dispute, involving the question of whether the periods spent in the auditorium, and some other periods, are to be regarded as time "spent in academic work."

To many observers, including several diocesan superintendents of schools, the periods in the auditorium seem more akin to an intensive course in disorder, than "academic work." The adherents of the Plan, however, always count it as an "enrichment," on the same principle, probably, as Mark Twain's flatboater considered Cincinnati river water "richer" than Mississippi water at St. Louis. It had more nice nutritious mud in it.

Sordid Politics

IF one thing is clear in the whole history of the Gary Plan in New York, it is that this experiment has been foisted upon the City by interested persons, with small reference to the genuine needs of public education. The members appointed to the Board of Education last winter, were stalwarts who could be depended upon to stand pat on the Administration's determination to force the Plan in New York. Scarcely ever has the Plan won a point except by a strict party vote. One year ago, it seemed that a fair trial of Mr. Wirt's engaging theories in a community like New York, would be an experiment, costly perhaps, but coupled with possibilities of valuable results in secondary education. But today to hope for anything like a "scientific evaluation" from the subsidized experts in charge of the Plan, is to hope for the impossible. In voting the extension of the Plan on June 27, the Board of Education consulted neither the principals of the schools in question, nor the local boards and superintendents, and openly disregarded the vehement protest of the Board of Superintendents, as well as the warning of Dr. Maxwell, who on the previous day had stated that it "was working incalculable harm to the children, and arousing more opposition from parents than any other educational experiment during my long experience." A hand-picked board of education measured its experience with the experience of men actively engaged for years in the schools, and awarded itself the palm. In crude fact, just at the present moment, this huge educational experiment, involving thousands of school children and millions of dollars, is nothing but a grimy pawn in a very sordid game of politics.

New York's Goldbrick

ON July 15, the Board of Education announced the steps which will be taken to establish the Plan firmly in New York. Out of a financial expenditure of $12,400,000, $6,000,000 will be devoted to fourteen new sites and buildings. These new schools will care for 27,800 children. To enlarge buildings now in use, will cost $3,000,000, while $1,400,000 will be used to arrange new playgrounds, and about $2,000,000 for the equipment of existing buildings with playgrounds, workshops, auditoriums and gymnasiums. "True education," concludes the President of the Board, "should put character first, efficiency second, and the acquisition of knowledge third." Thus does the President, while speaking words as true as any ever uttered by Polonius, provide himself with a safe retreat, and hedge his ears against such remarks as were uttered last week by the Vice-President of the Federation of Neighborhood Associations:

> This diabolical system not only makes the children below par mentally, but puts them out of the reach of discipline, and will be the means of making hundreds of future delinquents. The Administration is itching to spend millions on an experiment that will deprive thousands of children of a proper education, and make criminals of many.

From all of which it would appear that since to some, the Gary Plan is as honey, sweet in the mouth, and to others, more like red pepper on a burn, good men and true may honestly arrive at varying conclusions on what purports to be the same thing. It also appears that O. Henry was right in his conclusion that it is easier to sell a goldbrick in New York than in any other city in the world, not excepting Odobolt, Iowa.

PAUL L. BLAKELY, S.J.

SOCIOLOGY

The Rural Apostolate: Catechism

IN the rural apostolate, too, the slogan should be sounded, "Your country needs you." It is hard to realize how this broad field has been so neglected. Where parish schools are established, there is not the same need, but catechism classes are called for in the numberless holes and corners, and indeed in vast deserts in our country districts, where no such advantages as those afforded by schools are at hand. Start a few, and you will find the children come up out of the ground. There is a place, not far from the writer's habitat, where the saying is current: "Hit a gum-tree and out pops a Norris," this being a prevailing clan in the vicinity. Once when a catechism class was begun there, the number of meek little Norrises that responded was amazing.

Two Difficulties

THE religious instruction of country children, in the absence of parish schools, must always struggle against two difficulties. One is the absence of competent teachers. Even

good-will cannot make up for the incompetence of the teacher who cannot add to the say-by-rote recitation of the catechism. Again, rural attendance is always precarious, and even the best-equipped church Sunday-school leaves many a remote locality unreached.

Our Catholic young men and young women are well fitted to meet this crying need. Indeed, in view of the needs, both of city and country, all educated young Catholics ought to feel themselves wanting if they do not undertake occasionally some catechetical work, or its equivalent in such social work as is best suited to their powers. Look at the many young men and women, even business and professional men, who teach regularly in the Protestant Sunday-schools! How many of our young Catholic lawyers and business men teach catechism in their leisure hours? Yet, in the case of those who do, how valuable is their training; how credible their counsels on moral matters appear to our growing children!

A Sublime Work

FOR rural work in particular, facilities without number are opened up by the all-penetrating automobile. Your machine, as a gift of God, brings you responsibility as well as pleasure. Your Guardian Angel may have kept you from skidding in February, because he wished to give you a chance to teach catechism in August a dozen miles out of town.

I need not dwell on the merits of this sublime and most meritorious work. Your simple teaching is in most cases an eternity saved, in place of an eternity lost, for the child. Some difficulties, of course, may be urged, yet these are largely imaginary. Poor attendance often discourages a beginner. But even one child is worth laboring over; and, if well instructed for a few weeks, will usually bring others in its train. Trifling premiums work wonders. With country children the simplest means are effective: little pictures, a calendar of gummed paper-stars, an occasional treat. Moreover, by selecting apt periods of the year, and teaching intensively, more can be done than by dragging on a class too continuously.

So much assistance is given in books, devoted to teaching catechism, that none need be at a loss for a method. The "Teacher's Manual of Christian Doctrine," published by the Dolphin Press, Philadelphia, is a gold mine of catechetical lore for all ages and conditions. Yet a few suggestions may be helpful.

Practical Suggestions

IT is best to conform to local usage regarding the much-debated choice of a catechism. "The Baltimore Catechism" usually causes to a conscientious teacher a certain amount of worry; but by going slowly, and omitting harder questions for beginners, as in the "graded series," it can be made easier. In teaching little children do not try to explain every word as it comes along. In each chapter, pick out a few topics here and there for explanation: three or four topics are sufficient for an afternoon's lesson. The "No. 3 Baltimore," or Kinkead's "Explanation," will give you a practical explanation.

Always draw a practical conclusion. Instil some virtue, recommend some Catholic practice conjointly with your doctrinal teaching. Eventually you will form a habit of doing this. Don't try to teach very little or backward children in too systematic a manner. Instruct them "concentrically." In *each* lesson go over the circle of a few fundamental truths, gradually enlarging on one, or emphasizing another until the children are familiar with most of the essentials, *e.g.,* for First Communion. Large pictures greatly help toward this. Bible history can be splendidly used to illustrate the catechism, and hymns are a great addition. Add a short game or two occasionally, as a treat, after class, and you have your children won.

The Gospel in the Fields

THE attraction of teaching catechism in the country is sure to grow, even though it may appear discouraging in the beginning. "Yon's a mule, I reckon; and yon's a styar (steer)!" saide a naïve youngster, pointing to a picture of the crib of Bethlehem, and the instructor felt a little puzzled as to how to get the spirit of devotion into this child of the woods. But the age-old narratives of the Scriptures atoned for the discouraging beginning. They were real to these country children, as they are rarely to city dwellers. It was as if they themselves had helped drive the oxcart that brought Jacob down to Egypt, or had climbed the oak tree from which Absalom was hanged. And the Gospel was still more real. They realized what that walk must have been from Nazareth to Bethlehem. They knew how Mary and Joseph felt, alone without Jesus in the great city. They understood why it was a sacrifice for the Apostles to leave their nets: they themselves had to go down to the shore and help mend nets on Saturdays. They kept in close touch with their Guardian Angels as they traveled the forest road homeward, watching out at every darkening turn for "the skeery things."

The Teacher's Influence

THE truth has not so facile an entrance for the country child; but once it has entered, it is enshrined in associations which are not incongruous. The city child must make his shrine a thing apart from his daily surroundings. The country child hears even Christ Himself teaching him through the objects and processes most familiar to him; sowing and reaping, fishing, threshing, the birds, the fields, crops and cattle.

The role of a good catechism-teacher in the life of a country child is remarkable. His sayings and his doings are handed down for generations. His teaching is woven into the life of the community. He has interpreted for his charges the root-mystery of the world. The seed once planted will not easily die; and the planting will be especially firm, if he gives some simple directions to the parents for teaching at home. In the case of those who leave the country for the city, the effect of such rural catechism work on city life is very marked. Let us hope that our Catholic societies will do more to further this splendid work.

JOHN LAFARGE, S.J.

NOTE AND COMMENT

Federal Law and Child Labor

THE preliminary regulations for the Federal Child-Labor law were presented for the consideration of those interested in the new legislation, on July 24, at the office of the Assistant Secretary of Labor at Washington. The Child-Labor law goes into effect on September 1, and places the following restrictions on those establishments whose products are shipped in inter-State commerce:

> No child under 16 can legally be employed in any mine or quarry at any time; no child under 14 can legally be employed at any time and no child under 16 more than 8 hours in any workday, more than 6 days in any week, or before 6 a.m. or after 7 p.m. in any mill, cannery, workshop, factory, or manufacturing establishment.

The law aims at remedying economic conditions that are disastrous to real national development. No foreign foe can harm a country more surely than the unpatriotic citizen engaged in the exploitation of the child.

Music in Education

THE College of the Sacred Heart, Manhattanville, New York City, will offer a two weeks' normal course in primary methods of music teaching during August. The method to be followed is the one in use at the Catholic University and has

been prepared under the direction of its professors by Justine Ward for the schools of the country. A few of the advantages of the method are: (1) It enables the child to read music at sight. (2) It puts music within reach not merely of the few, but of every child. (3) It prepares the child to become a member of a church choir. Back of this movement inaugurated at Manhattanville is the splendid purpose of making music a basic part of education, in accordance with the custom of medieval days, when all the people shared in the liturgical service of the Church. The success of true church music really depends on the children, as few churches can afford paid choirs. The training of the child, however, must begin early. If at the age of six the child is taught to read music, just as it is taught to read a language, by the age of nine or ten it has the equipment requisite for membership in a liturgical choir. The method particularly stresses two things, the natural beauty of the child's voice, and the concentration of mind necessary to make a child musically literate.

Law and Political Economy at Marymount

MARYMOUNT, Tarrytown-on-Hudson, announces the addition of a law and a political economy course to its collegiate curriculum. The political economy lectures will be given by Professor John Ryan, A.M., Ph.D., and the law lectures by Mr. A. Judge, a well-known New York lawyer. The official statement issued from Marymount explains the purpose of the courses:

> It is not expected to make women lawyers, or that those who take this course should be able to dispense with professional attorneys. But at least a broad view of certain problems can be given which will better enable woman to fill the place which is being recognized as hers in public life, and will especially be a guide to her in the administration of her property.
>
> If she is a wage-earner it is absolutely necessary that she should understand the laws which govern economic production, and the laws which may retard or advance her business interests. If she is in her natural environment, the home, and rearing a family, she should know enough to protect their interests and her own, if she is left, as often happens, the executor of a business or of an estate.

The world never needed womanly intelligence and sympathy more than it does today. The education that will equip women to meet modern conditions most effectively will not neglect a medium by which true American womanhood may find its expression.

The Marquette League

ON May 1 the Marquette League closed its thirteenth year. Its receipts for the past twelve months were $19,188, and all office expenses were covered by $1,953:

> Ten chapels have been provided for since May 1, 1916. These bring the number of Marquette League chapels up to forty-two: forty-two fresh, clean, suitable buildings, where formerly Mass had to be said and the Sacraments administered in log huts, often held together by mud, or in an Indian tepee. During the past year we have added one hundred and four new members to our list, which makes the number of those having joined the League since its establishment in 1904, a little over 1,600. By direction of the Board of Directors the Executive Secretary of the League, during the month of August, will visit the several States throughout which the League operates, to make an extended personal survey of Indian conditions in relation to missionary activities. The Directors believe that this will enable them to give a much more intimate attention to the needs of the individual missions and extend the knowledge of their necessities to those generous friends and members of the League who have never failed to enable it successfully to provide for any emergency. It is expected that most satisfactory results in extending the usefulness of the League will follow.

The office of the Marquette League is at 423 United Charities Building, New York City. Its object is the welfare of the Catholic Indian. In these days of concern for small nations and scattered, afflicted people the League deserves hearty support. For practical purposes the Indians fall under both categories, and no people are nearer to Americans. It costs $10 a month to support a catechist in the Indian field, $70 a year to maintain a child at any mission school. A chapel can be built for $1,000 and in some places for $500.

Creating a Monopoly in Whale Meat

THE rosy hope that the consumption of whale meat might help to solve the problem of the high cost of living has led to a new disillusionment. According to the editor of the Seattle *Union Record*, "The spongy steaks from the big sea monsters are now demanding rapidly ascending prices, first because of the novelty, and secondly because of an existing monopoly." No sooner was there a demand for this latest delicacy than the inevitable monopoly sprang into being and the entire product of the whaling concern which had supplied the local market was henceforth disposed of to a single firm. As a consequence the retail price at present is about thirteen cents a pound, and restaurants, we are told, are charging forty-five cents for an order that costs them five cents. There is a very simple moral attached to the soaring prices of whale meat. It is useless to hope for any solution of the problem of high prices until we have solved the problem of "corners" and monopolies. The former must be absolutely abolished in so far as they are keeping from the people the necessaries of life, and the latter must at least be regulated for the common good. Even whale meat becomes subject to monopolistic interference so soon as the demand for it arises.

Educational Program for the War

AN educational program for the war has recently been issued by Dr. P. P. Claxton, United States Commissioner of Education. After urging "attendance as usual," Dr. Claxton says:

> The attendance in the high schools should be increased, and more boys and girls should be induced to remain until their course is completed. All laboratories and manual-training shops in high schools should be run at their full capacity. In many of the shops work should be done which will have immediate value for the national defense. In all high schools in which domestic science, sewing, cooking, sanitation, etc., are taught, large units of time should be given in the summer and fall to sewing for the Red Cross and for local charities. Classes for grown-up women should be formed in which practical instruction can be given largely by lecture and demonstration in the conservation and economic use of food.
>
> For all boys and girls who cannot attend the day sessions of the high schools, continuation classes should be formed, to meet at such times as may be arranged during working hours or in the evening. All cities should maintain evening schools for adult men and women. In cities having considerable numbers of immigrants, evening schools should be maintained for them with classes in English, in civics, and such other subjects as will be helpful to these foreigners in understanding our industrial, social, civic, and political life. All students should be made to understand that it is their duty to give to their country and to the world the best and fullest possible measure of service, and that both will need more than they will get of that high type of service which only men and women of the best education and training can give. Patriotism and the desire to serve humanity may require of these young men and women the exercise of that very high type of self-restraint that will keep them to their tasks of preparation until the time comes when they can render service which cannot be rendered by others.

The faculties of colleges and universities are bidden redouble their energies and concentrate them on those things that will be of most service during the progress of the war, and best prepare students for the most effective service to their country and to the world when the war is over.

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Chronicle

The War.—In France fighting on the Belgian and British fronts has been confined to intense artillery duels and numerous raids and counter-raids, without tangible results on either side. On the French front the offensive has been mainly with the Germans who made their fortieth ineffectual attempt to regain the Craonne Plateau. Beginning with a violent and sustained artillery bombardment from Cerny to Berry-au-Bac the attack gradually concentrated between Hurtebise and the Casemates Plateau, and between the Casemates Plateau to the Californie Plateau. The Germans were able to take some trenches on the ridge, but later were not only driven out of them by French counter-attacks but lost some additional ground. Other sectors also in the French line were subjected to severe German attacks but in no case was any substantial gain made and maintained. Fighting on other fronts, the Galician front excepted, has been sporadic and unimportant.

Bulletin, July 23, p.m.-July 30, a.m.

The collapse of the Russian armies in Eastern Galicia has become very serious, due for the most part to the disaffection of the troops, and has resulted in great loss of territory, guns and men. The Austro-German offensive which began last week west of Tarnapol has developed rapidly and has spread from that place in a southwesterly direction for a distance of 150 miles to the Carpathians. North of the Dniester the Russians have retreated to the Gniesner, east of Tarnopol, and they have evacuated Koniuchy, Podajce, and Buczacz; south of the Dniester they have abandoned Nisniov, Tlunacz, Ottynia, Nadworna, Delatyn, Kolomea and the Tartar Pass. In Vilna and Rumania the Russian armies have fought with great spirit, have made some progress, and indirectly have somewhat retarded the retreat in Galicia, but in the latter place there appears to be almost complete disorganization.

The Galician Campaign

On July 25, the House voted to send the Administration food bill to conference with instructions to the conferees to disagree on the amendments added by the Senate. The vote was by division and stood 169 to 101. An effort was made to secure a separate vote on amendment 23, which provides for the creation of a Congressional committee on war expenditures. The opposition of Mr. Wilson to this amendment and to the one proposing that a board of three members should administer the food control have stirred up considerable controversy, which was precipitated by the letter of the President addressed to Representative Lever, which is, in part, as follows:

The Administration Food Bill

> Section 23 is not only entirely foreign to the subject matter of the food administration bill in which it is incorporated but would, if enacted into law, render my task of conducting the war practically impossible. I cannot believe that those who proposed this section scrutinized it with care or analyzed the effects which its operation would necessarily have. The constant supervision of executive action which it contemplates would amount to nothing less than an assumption on the part of the legislative body of the executive work of the Administration.

The President said that he did not question what might be the motives or the purpose of the committee, but that cooperation such as that contemplated was "not practicable in the circumstances." He expressed the hope that both houses would see that his objections rested on indisputable grounds and that he "could only interpret the final adoption of Section 23 as arising from a lack of confidence in myself." Those who support the amendment declare that it would in no way hamper the action of the President and would merely provide a means of salutary publicity.

On July 28 the Senate and House conferees came to an agreement on a prohibition provision. This provides that thirty days after the bill becomes law no person shall use any fruits, foods, food-materials, or feeds in the production of any distilled spirits for beverage purpose, with the separate stipulation that the prohibition shall not apply to the fortification of sweet wines. Importation of distilled spirits is prohibited in a new section. The House conferees withdrew their opposition to the liquor commandeering amendment, which is adopted substantially as written by the Senate except to include whisky in stock as well as in bond. It is generally understood that the President does not intend to resort to the commandeering authority. As approved by the conferees the prohibition section declares that no more whiskey or other spirituous drinks can be manufactured during the war, which means

that the annual production of 253,283,273 gallons of distilled spirits can no longer be looked for. But until exhausted there will in all likelihood be available for consumption the 230,000,000 gallons of spirits which have been in bond. The President has received the discretionary power to bar beer and light wines.

The conference of the Allies, which has been holding sessions at Paris, adjourned on July 27, after issuing the following statement:

The Conference of the Allies

> The allied Powers, more closely united than ever for the defence of the people's rights, particularly in the Balkan peninsula, are resolved not to lay down arms until they have attained the end which in their eyes dominates all others, to render impossible a return of the criminal aggression such as that wherefor the Central Empires bear the responsibility.
>
> France, Great Britain and Italy, simultaneously and as soon as possible, will end the occupations they have been obliged to make in ancient Greece, Thessaly and Epirus. Military occupation of the triangle formed by the Santi Quaranta road and the Epirus frontier will be maintained provisionally as a measure of security, Italy and Greece to agree as regards reestablishment of the civil administration under a commissioner appointed by Greece. France, Great Britain and Italy will preserve during the war a naval and military base on the island of Corfu, the island remaining under the sovereignty of Greece.

The statement is taken to be a virtual recognition of Greece as a loyal member of the coalition against Germany, and it is believed that Gen. Serrail will now be free to undertake a more active prosecution of the campaign in Greek Macedonia. Greece is expected to take an active part in the campaign, with its navy and merchant marine in close cooperation with the Entente.

In Athens the Chamber of Deputies convened on July 25, and at its meeting acclaimed Premier Venizelos by a large majority. The Parliament is extremely democratic and was marked by the fact that King Alexander took no part in its opening session. There was no speech from the throne. This departure from traditional custom was made the more significant by the statement of the Premier:

Parliament Reassembles in Greece

> "The reassembling of Parliament, which was dismissed by the arbitrary action of Constantine, is the formal resumption of democratic government and the rule of the people, in line with the ideals and principles of which the United States gives a conspicuous example. No longer have we a royal autocrat ruling by the divine right of kings and not responsible to the people, but rather a constitutional monarchy in which authority is exercised within strict limits."

The Premier declared that Greece was now aligned with the Entente allies, that relations with Germany had been broken, and that a state of war existed between that country and Greece; no formal declaration of hostilities had been necessary because that step had been taken by the Provisional Government.

President Wilson took effective measures to put an end to the dispute between General Goethals and Mr. Denman, which has retarded the shipbuilding program, when he accepted the former's resignation and invited the latter's. Rear Admiral Washington L. Capps, chief constructor of the navy, has been appointed to replace Gen. Goethals in the post of manager of the Shipping Board's Emergency Fleet Corporation in charge of construction; and Mr. Edward N. Hurley, formerly chairman of the Federal Trade Commission, has been named as head of the board.

Other Items

The task of the conferees on the War Revenue bill, which calls for $1,670,000,000, has been considerably complicated by the announcement made by the Secretary of the Treasury that a new war budget providing for additional revenue to the extent of $5,000,000,000 was in contemplation, and that another loan of $2,000,000,000 would soon be needed by the Allies. But on July 28 the Senate Committee on Finance set a limit on the amount of war revenue taxation it is willing to impose upon the industries and upon the people of the United States, in response to Secretary McAdoo's demand for an increase. The decision, however, only applies to the immediate preesent. The committee is willing to increase the pending war revenue bill to a gross levy of $1,943,000,000 but not beyond that point. Higher income taxes and corporation taxes are planned.

On July 25 the Aviation bill became law when the President affixed his signature to the appropriation of $640,000,000 for the creation of an air-fleet. Mr. Howard Coffin, chairman of the aircraft production board of the Council of National Defense announced that preliminary organization had already been completed, and that if progress were made with equal rapidity in the future "there need be no fear as to America's position in the aircraft field by next summer."

Ireland.—On July 24 Mr. Andrew Bonar Law, Chancellor of the Exchequer, announced the Government's nominees as delegates to the Irish Convention. They included, among others, the Earl of Dunraven, president of the Irish Reform Association; the Earl of Desart, the Earl of Granard, Baron MacDonnell, Sir William Goulding, chairman of the Great Southern and Western Railway of Ireland; Sir Horace Curzon Plunkett, Sir George W. E. Russell, former Under Secretary of the Home Department; Sir Crawford McCullough, former Lord Mayor of Belfast; Sir Bertram Windle, Patrick Dempsey, Martin Murphy, Edward Lysaght, Alexander McDowell, and Sir William Whitla, professor of *materia medica* and therapeutics in Queen's College, Belfast. The number of labor representatives was increased from five to seven.

The Convention

On July 25 the Convention met at Regent House, Trinity College, Dublin, and after unanimously adopting committee recommendations naming Sir Horace Plunkett as chairman and Sir Francis Hopewood as secretary

adjourned until the following day. Ninety-two delegates were present. The opening address of the Convention was delivered by the temporary chairman, the Chief Secretary for Ireland, Mr. Duke. No press representatives were present, and the exact nature of the business discussed at the meeting is not known. Sir Horace Plunkett, however, is credited with the suggestion that the drafting of the convention should proceed as for all Ireland, thus leaving Ulster to see what she is faced with before she objects.

The delegates present, in addition to John Redmond, Joseph Devlin and the Government nominees mentioned above, included the following: The Duke of Abercorn, the Marquis of Londonderry, the Earl of Mayo, Viscount Middleton, Lord Camors, the Archbishop of Armagh and Primate of All Ireland, the Most Rev. John B. Crozier; the Archbishop of Cashel, the Most Rev. J. M. Harty; the Archbishop of Dublin, the Most Rev. John H. Bernard; Sir Henry Arthur Blake, Colonel Robert H. Wallace, Grand Master of the Orangemen of Belfast, and Hugh T. Barry, John Joseph Clancy, Stephen L. Gwynn, Thomas Lundon and John O'Dowd, members of the House of Commons.

The official report of the session of the Convention held on July 26 announced that a preliminary procedure committee was appointed to prepare proposals, and it was agreed that the Convention adjourn until August 8, to enable the chairman, Sir Horace Plunkett, in conjunction with the secretaries, to issue to the members in circular form the material necessity for the Convention to proceed with its duties. At this meeting the committee asked that Sir Francis Hopewood, the Convention's secretary, submit to the members of the committee information in regard to the procedure adopted by the Convention that drew up a constitution for the Union of South Africa.

Rome.—Now that the codification of the canon law has been completed, the Holy Father has undertaken another momentous reform, that of the catechism or the compilation of a single text to be used throughout the Catholic world. In the reform of the catechism, the following procedure will be kept: (1) Circulars are to be dispatched to the Bishops of the world intimating to them the intention of the Holy See, and asking them to forward to Rome three copies of the catechism actually used in their respective dioceses. In many cases these circulars have already been sent out. (2) Having received copies of the various catechisms, the Holy Father will appoint a commission to examine into them. This commission of Cardinals and priests will follow the course adopted in the Pontificate of Pius X, when his Holiness had a single catechism compiled for the diocese of Italy. The desire of Benedict XV is that the text promulgated for Italy shall serve as a norm for the commission which must collect all the decisions given by the congregations with regard to the Italian catechism. (3) The new catechism compiled, it will be translated into Latin, and the proof sheets will be sent to every Bishop in the world for whatever suggestions each may see fit to make, exactly as in the case of the various sections of the canon law. (4) When the Pope has approved and promulgated the work, its editors will be authorized to publish editions in the various languages.

The New Cathechism

Russia.—Prince Lvoff, who resigned the post of Premier on July 20 to M. Kerensky, is reported to have done so because he could not agree with the Provisional Government's decision to realize at once the entire program of the Socialist party. He opposed the immediate proclamation of a republic, the execution of the Government's land proposals, and the control of the Cabinet's policy by the Congress of Workmen and Soldiers' Delegates. It appears that the late Cabinet crisis was caused by the Socialist Ministers presenting an ultimatum demanding the foregoing changes, besides the abolition of all class-distinctions, and a fundamental reorganization of the whole financial and economic system. Prince Lvoff's Coalition Government had become quite unworkable. It was always at the mercy of the Council of Delegates, and its inner construction was one that gave complete power to the Socialist minority. There was a kind of War-Cabinet, a Committee for Military and Foreign Affairs composed officially of Lvoff, Kerensky and Terestchenko. But the Premier was virtually the Socialist Tseretelli, who led the Council of Delegates. So it was not really a Coalition Government at all, but a Tseretelli-Council-of-Delegates Government with the non-Socialist Ministers as mere technical advisers.

Why Lvoff Resigned

On July 23 the Executive Councils of the All-Russia Workmen's and Soldier's and Peasant's organizations issued a proclamation to the army, calling on the soldiers to fight the Germans manfully and warning them that "With the Government lies the salvation of the revolution. We have acknowledged its unlimited authority and its unlimited power. Its commands must be law. All those who disobey the commands of the Provisional Government in battle will be regarded as traitors. Toward traitors and cowards no mercy will be shown."

Proclamations and Disclosures

That the foregoing warning was necessary is shown by the dislosures in a telegram sent to Premier Kerensky by the Commissioner of the Provisional Government who was with the Second Army on the Southwestern front. He wrote:

> We unanimously recognize that the situation demands extreme measures and efforts, for everything must be risked to save the revolution from catastrophe. The Commander in Chief on the western front and the commander of the Second Army today have given orders to fire on deserters and runaways.
>
> Let the country know the truth. Let it act without mercy. Let it find enough courage to strike those who by their cowardice are destroying Russia and the revolution.

Most military units are in a state of complete disorganization. Their spirit for the offensive has utterly disappeared. They no longer listen to orders of their leaders, and they neglect all exhortations of comrades, even replying by threats and shots. Some elements voluntarily evacuate positions without even waiting for the approach of the enemy.

Cases are on record in which an order given to proceed with all haste to such and such a spot to assist comrades in distress has been discussed for several hours at meeting, and reinforcements consequently have been delayed several hours.

These troops abandon their positions at the first shots of the enemy. For a distance of several hundred versts long files of deserters, armed and unarmed, men in good health and robust, who have lost all shame and feel they can act altogether with impunity, are proceeding to the rear. Frequently entire units desert in this manner.

The Provisional Government also issued a proclamation explaining the seriousness of the situation, urging all true Russians to defend their country against the invader and to protect the Administration from counter-revolutionary measures, and indicating important reforms that must be effected.

At a joint sitting on July 23, of the Council of Workmen's and Soldier's Delegates, and the Council of Delegates of the Peasants of All Russia, unlimited powers at home and abroad were voted Premier Kerensky. After an all-night session the following resolution was passed by a vote of 252 to 57:

> Recognizing that the country is menaced by a military debâcle on the front and by anarchy at home it is resolved:
>
> First, That the country and the revolution are endangered; Second, That the Provisional Government is proclaimed Government of National Safety; Third, That unlimited powers are accorded the Government for reestablishing the organization and discipline of the army for a fight to the finish against the enemies of public order and for the realization of the whole program embodied in the governmental program just announced.

In an interview Premier Kerensky gave the Associated Press, he said:

> Relying upon the confidence of the masses and the army, the Government will save Russia and Russian unity by blood and iron, if argument and reason, honor and conscience, are not sufficient. No one will dare take advantage of the present situation in order to attempt to restore the old régime. I find ridiculous the talk about a coming counter-revolution under my leadership. The new Government must immediately stop the retreat and the economic dissolution, and restore the country's finances. We expect Russia to forget her personal interests and to have in mind only the highest interests of the country.

The New Cabinet

On July 24 the Premier was reported to have completed the new Provisional Government's Constitution, and to have formed another Coalition Cabinet, composed of ten members, half of them belonging to the Socialist group and half to the non-Socialist parties. The other State offices will be directed by unpolitical department heads who are not members of the Cabinet. The Socialists in the new Cabinet are: Alexander Kerensky, Minister President, and Minister of War and Marine; M. Tseretelli, Minister of Post and Telegraphs; M. Skobeleff, Minister of Labor; M. Tchernoff, Minister of Agriculture, and M. Pieschehonoff, Minister of Supplies. The non-Socialists are: N. V. Nekrasoff, Vice-Minister President without portfolio; M. Terestchenko, Minister of Foreign Affairs; I. N. Efremoff, Minister of Justice (M. Efremoff is a member of the Duma's temporary committee); Nicholas Lvoff, Procurator of the Holy Synod, and M. Godneff, Controller of State. The directors of departments are: M. Prokopovitch, Progressive member of the Duma, Department of Trade and Agriculture, and A. A. Barishnikoff, a member of the Duma and a Moscow manufacturer, Department of Social Tutelage.

The Extraordinary National Council

The Commander-in-Chief and the commanders of the various armies having decided on July 26 that the only way to save military discipline from ruin was to restore capital punishment for treason and cowardice, the Provisional Government established on all the fronts courts-martial composed of three officers and three soldiers to pass judgment on each case. Orders have also been issued to discover the German agents who are said to be responsible for the recent riots. The Premier has prohibited the publication of all papers which foster the spirit of disobedience to the Provisional Government. News came on July 28 that the situation in Russia is so grave that Premier Kerensky, without waiting for the Constituent Assembly to meet, ordered an Extraordinary National Council to convene at Moscow on July 31. The participants were announced as members of the Duma, men of prominence from the chief centers of the Empire and representatives from the Zemstvos, municipalities, labor unions and universities. The Premier promised two sessions for the discussion of an exhaustive report on the condition of the country, and a consideration of ways and means to save the country from ruin. Premier Kerensky declared that conspiracies to restore monarchical government would be "suppressed in the most determined and merciless way," and turbulent Kronstadt was ordered to hand over the chief radical Socialist agitators, or the island would be blockaded. Despite all these precautionary measures the disorder is apparently great, the Constitutional Democrats have one grievance, the Socialist Ministers another and the representatives of trade and industry still another, and no group appears willing to yield a point: The first named are resolutely opposed to the policies of the Foreign Minister and the Minister of Agriculture, the second demand that the non-Socialist Ministers be subject to party dictation, otherwise the Socialists will refuse to take instructions from the Councils of Deputies, the third declare that they will collaborate with the Government only if all power is confided to the Provisional Government. Meantime while the leaders are squabbling, the peasants continue disobedient and lawless, subject, Kerensky claims, to German intrigue.

The Canadian Crisis

GEORGE E. ROE

WHILE the opposition to conscription in the Province of Quebec is in no sense conditioned on Catholicism, the fact that people who are French and Catholic almost unanimously oppose the draft is very likely to have a bearing upon the progress of events incidental to the application of the new policy, if it ever comes to be applied. There are signs that organized labor in Canada is opposed to conscription, and indeed soldiers in uniform invaded the Toronto Labor Temple to suppress forcibly expressions of that opposition. It appears doubtful whether in the agricultural community, in the English-speaking Provinces, a majority would favor the draft, but however harsh the recrimination in such places, the controversy amongst neighbors would not much exceed in violence the average political debate. It is known that many industrial leaders are disquieted by the prospect of any further reduction in the number of available workmen, but this attitude, though it might be frowned upon publicly, would be secretly approved. It is different when disagreement proceeds from people who speak a different language and who are always being told that it is their duty to abandon that language; who practise a religion whose condemnation furnishes to a widespread and very aggressive organization its chief motive for existence. A lodge of the Orange Order has already demanded that Quebec Day be dropped from the program at Toronto Exhibition, although Labor Day and Farmers' Day will be continued without protest.

In an election, if there is one, an effort will be made to consolidate the other Provinces against French and Catholic Quebec, and if the law is enacted by this Parliament and its application proceeded with before an election or a referendum, it must be expected that racial antipathy and religious prejudice will influence the manner of the application to the French and Catholic people of Quebec. Moreover, a profound psychological effect follows from the fact that French Canada bears the stigma of the military defeat of 1759. Remembrance of conquest is all the world over an inspiration to contempt, and in this case, as in others that might be mentioned, there will be the feeling that harsh measures may be instituted almost with impunity because of an expected unwillingness or incapacity to resist. These expectations usually fail of realization, but the temptation to put them to the proof is always very strong. Thus it happens that awkward and possibly tragic incidents are more likely to occur where the opponents of conscription are French and Catholic than where the opposition comes from organized labor, from passively resisting agriculture, or from industry in distress. There were threats the other day of using ball cartridges to suppress demonstrations in Montreal, and that or a similarly destructive order may yet be given, when it would not be given against English-speaking Protestant labor in Toronto or against farmers on the Western prairie.

Americans, if they find Canada in the morning headlines, would do well to remember that the Canadian case is not on all fours with their own. American participation in the war has been dictated by resentment arising from a train of specific incidents injuriously affecting American honor or interest. Canadian participation was an act of assent to a decision taken by Great Britain on her sole responsibility.

There have been two main currents of political thought running in Canada for the past twenty years. One flows towards implicit acceptance of whatever Great Britain decides to be good, the other towards retention of the control of events by which Canada's future may be kept as far as possible in her own hands. That there is room for many cross-currents and back waters is easy to see. Sir Sam Hughes began by raising troops to rush forward to the trenches and ended by demonstrating to his own satisfaction, if not to others', the incompetence of the British war-chiefs. Cabinet ministers are credited with rejecting proposals made to them in London as inconsistent with the sense of self-government, and immediately afterwards advocating measures in Canada on the all-sufficient plea that they have been asked for in London.

At the other extreme, prominent Quebec Nationalists agreed at the outbreak of the war that the attacks upon Belgium and France gave ample warrant for voluntary enlistment by Canadians, leaving their position not easily distinguishable from that of the British-born who flew to arms when England prepared for the grapple with Germany. For twenty years, in peace and war, the Imperialist aspiration has been making progress, sometimes by direct advances, sometimes by adroit diversions, sometimes by temporizing concessions, and during twenty years the Nationalist resistance has been offered in exactly the same ways, now by direct attack, now by adroit diversion, now by temporizing concessions. What the war was to do was to bring to the front those whose first and last thought was for England, and what it is now to do is to subject to long avoided test those whose first and last thought is for Canada.

It was the newest Canadians, the British-born, who led in the race for the trenches. They had been in Canada but a few years or a few months and had never ceased to be of England. It is the oldest Canadians, whose generations for nearly three centuries have been Canadian and who long ago ceased to be of France, who shoulder the resistance to conscription for a war in Europe in which Canada's part is confessedly that of a

satellite of Great Britain. Eighty per cent of the first troops to leave Canada were British-born. It may be that eighty per cent of the first opposition to conscription will be from Quebec. The primal motive, the love of one's own home and the home of many of his forefathers, operates in both cases. If people inspired by similar motives are to find themselves in conflict, from the experience of the world a dangerous situation impends.

What the Quebec Nationalist will have to contend against, if the world's attention should be attracted to him by untoward events, is the indifference felt for all lesser contentions by those who are interested in the war. He pleads that the strength of Canada has been sapped, that the country faces financial, physical and political exhaustion, that her independence has been compromised and the future of her institutions put in jeopardy. The world which turns a deaf ear to the plaints of Holland, Sweden, Denmark and Greece, and which seems to have forgotten Montenegro, cannot be counted upon with certainty for even a patient hearing. But then no people, certainly no small people, ever enters with determination upon a difficult course out of regard for what other people will think. The motive has to be more compelling than that. In this case the motive is very simple. But a handful of peasants, 60,000 in all, was left by the officers of the French King, in 1763, along the shores of the Canadian rivers. In attaining their present strength of nearly 2,000,000 they have achieved a national consciousness in circumstances of national isolation. What strength they have gained, thus left to themselves, they mean, if they can, to preserve. They have been three centuries out of Europe and feel no impulsion to dictate its boundaries. They foresee a long future in the home-land where their stock has taken root, and they would prevent, if they can, its being compromised by the decimation of the race.

The bearing of all this upon the general Canadian problem is obvious enough. If conscription is applied Canada will face the fundamental issue which Canadian statesmen for fifty years have hoped need never be faced. They have believed, or made believe, that with one foot in Europe and one foot in America they could march forward without embarrassment, and they have always anxiously avoided anything that would cause a failure of accommodation between the two feet. Perfect accommodation seems now likely to be impaired, and if so there may be some awkward stumbling for a time.

Prejudice and Mexico's Ruin

EBER COLE BYAM

PERSISTENCE of prejudice, how much injustice, how much sorrow, how much bloodshed and destruction come of it, no man can tell. Because of it, orphans are deprived of their foster-parents; the sick are abandoned to their diseases, and the poor to their poverty. Because of it, a blast of anarchy destroys the accumulated labors of generations and leaves a stricken people defenseless beneath a descending pall of pestilence and famine.

Sad indeed it is to contemplate the persistence of prejudice among those we cannot help, though we know they are insulting their own intelligences fully as much as those they thoughtlessly calumniate. Historic lies, oft repeated, at last come to be taken for granted, even by those most injured by them. The victims of calumny not only supinely submit to insults themselves, but allow vilification of the helpless dead to pass unchallenged. A state of mind is thus created which accepts only that which agrees with its preconceived opinions and rejects everything to the contrary.

To those whom curiosity has excited to attempts to verify the long-accepted judgments of the past there comes a rude awakening, in which pained surprise is quickly followed by hot indignation and a burning desire to refute the false and proclaim the true. History serves not only as a record of the past, but in a measure as a guide to the future. By a careful consideration of the policies of preceding generations of statesmen, and their consequent failures and successes, we discover a guide to the future, and are thereby enabled to avoid like mistakes, or to achieve like successes, to the profit of future generations, if not of our own.

It, therefore, becomes the duty of the conscientious historian, not only faithfully to record a truthful narrative, but also, when he attempts to demonstrate the sequence of events, to lay prejudice aside, and judge fairly and impartially. Unfortunately, this is not always done, and the consequence has been, not only grievous injustice in the past, but the infliction of irreparable damage in the present.

The judgments of men are determined largely by preconceived opinions based upon the sum of their experiences, or in the absence of that, upon the recorded experiences of others. In this manner men acquire certain prejudices which become controlling factors in every equation they may be called upon to solve. Herein serves the historian, and upon his integrity and intelligent interpretation of events there frequently depend the formation of public opinion, and indirectly the conferring of happiness and prosperity, or the infliction of misery and poverty, upon millions of innocent men, women and children.

The average reader, among the 200,000,000 English-speaking inhabitants of the world, must depend for his

information upon those historical works written in the language he understands. Therefore, when the average English-speaking person seeks information about Mexico, recourse must be had to those writers who have had the time and the intelligent interest to comb the multitudinous letters, reports and histories of a vast army of Spanish writers whose labors have been the recitation and interpretation of that country's 400 years of eventful history.

Unfortunately, the writers in English have brought to their task the accumulated prejudices and preconceived opinions of centuries of inherited dislike for the Spaniard and his religion, and, as a consequence, have served to mold the present-day opinion of the average American and Englishman into a form as false as it is distorted. Accepting their interpretation of events as trustworthy, modern writers have followed the guide thus given them, and the melancholy consequence has been the ruin of a flourishing nation of 15,000,000 people, the destruction of the accumulated labors of generations, the death of hundreds of thousands by pestilence and famine, the exile and impoverishment of other hundreds of thousands, and the subjection of the despairing remnant to the most revolting tyranny.

As an example of how history is distorted and falsified, three instances will be chosen at random, a well-known historian, a translator of note, and the author of a comprehensive guide-book on Mexico. The first is H. H. Bancroft, whose exhaustive "History of the Pacific States of North America" has been considered not only an authority, but the last word upon the subject. In discussing the Spanish writers, this author says:

> The writings of the authors in question were moreover submitted to a rigorous system of censorship by Spanish councils and tribunals under control of the priesthood, without the approval of whose officials no work could be published. The spirit that animated these censors was the same as that alluded to above, and their zeal was chiefly directed to the discovery and expurgation of any lurking anti-Catholic sentiment. Many valuable works were doubtless suppressed, but such of them as were preserved in manuscript, or those whose contents have since been made known, have not proved that the censors directed their efforts against anything but heterodoxy and unfavorable criticism of Spanish dealings with the natives.

Mr. Bancroft here gives us to understand that any writings containing unfavorable criticism of Spanish dealings with the natives were expurgated by the "rigorous system of censorship"; and he does not fail, most unwarrantedly and dishonestly, to create the impression that many valuable works were destroyed by the censors. Throughout the numerous volumes of his work Bancroft reads a multitude of indictments against the Spaniards for their alleged mistreatment of the Indians. Where did he get his information? Strangely enough, from the very priests he would have us believe exercised a hawk-like vigilance in the discovery and expurgation of any "unfavorable criticism of Spanish dealings with the natives." Author after author, report after report, document after document, are cited by him as containing the very evidence he declares with entire positiveness to have been rigorously expunged.

The humane Las Casas wrote volumes to prove his countrymen the most inhuman butchers ever known, and, in his perfervid imagination and misguided zeal, created millions of peaceful Indians, that he might increase the horror in his grim pictures of their wanton slaughter. Nor is Las Casas the only one. Practically all the contemporaneous writers of the Conquest-period handle the subject with a freedom evidencing an amazing indifference on the part of Mr. Bancroft's board of censorship. The historians of the seventeenth and eighteenth centuries, mostly famous clergymen, follow the lead of the earlier authorities.

These evidences not only prove the falsity of Mr. Bancroft's statement, but also indicate to us the zeal of the missionaries and others for the welfare of the natives; and later narratives and complaints recite both success and failure in the gradual but steady progress toward the spiritual and material betterment of the native races.

The second instance is that of Mr. Charles Cullen, who translated the "History of Mexico" written by the Jesuit Clavijero. Driven from Mexico in 1767, Father Clavijero finished his history in Italy, where it was published in Italian in 1780. Cullen immediately translated it into English, and, in doing so, took occasion to interpolate a whole paragraph inverting the meaning intended by the author. This interpolation occurs at the end of the last paragraph of Book X. Clavijero says: "God punishing in the miserable posterity of those nations, the injustice, the cruelty and the superstition of their ancestors: grim example of the Divine justice and of the instability of the kingdoms of the earth."

The foregoing did not suit Mr. Cullen, so he left it out and interpolated the following:

> Thus, it has been said, in conducting the Spaniards, a polished nation of Europe, to overturn the rude monarchy of the Mexicans, in America, did Providence punish the latter for the injustice, cruelty and superstition of their ancestors. But there, the victors, in one year of merciless massacre, sacrificed more human victims to avarice and ambition, than the Indians during the existence of their empire devoted in chaste worship to their native gods; there the legislative art of Europe corrected the bloody policy of American tribes, and introduced the ministry of justice, by despoiling Indian caziques of their territories and tributes, torturing them for gold, and enslaving their posterity: and there the mild parental voice of the Christian religion was suborned to terrify confounded savages with the malice of a strange, and by them unprovoked, God, and her gentle arm in violence lifted up to raze their temples and hospitable habitations, to ruin every fond relic and revered monument of their ancestry and origin, and divorce them in anguish from the bosom of their country.

The "chaste worship" alluded to by Mr. Cullen was an exaggerated horror of human sacrifice and cannibalism. His "despoiling Indian caziques of their territories and tributes" was in reality a relieving of a suffer-

ing people from an intolerable burden. The destroyed "temples" reeked with the stench of putrid human bodies. Countless uninformed writers have gleefully quoted this passage in support of their prejudices, and countless others doubtless will continue to imitate them, unconscious of the fraud and falsehood.

The third instance is that of the "Compendious Guide-Book," whose author has spoiled an otherwise meritorious work by his thoughtless prejudice, which has led him to overlook no opportunity to damage the memory of every prominent Spaniard, both lay and clerical, where the least excuse can be found to do so. In the introductory remarks to his review of the viceregal period, this particular writer says:

> Mexico was under the iron rule of Spain from 1521 to 1821, and during those three centuries it was ruled by five (Hernan Cortes first) Governors (1521-28); two *Audiencias* (1528-35), and sixty-two Viceroys (1535-1821), the last of whom was Francisco Novella. Personal ambition and religious zeal stimulated Cortes to the Conquest, and covetousness and love of power were the salient characteristics of many of the peruked and bespangled rulers who followed him. These Viceroys (*virreyes*) were for the most part Spanish nobles, prelates, or court politicians, who sought the position for selfish purposes, and with the idea of repairing their dilapidated fortunes in the New World.

Passing by the "iron rule," which has become the stereotyped prefix to any reference to Spain's dominion in the New World, we find "personal ambition and religious zeal" advanced as thoroughly reprehensible spurs to human endeavor. How much, I wonder, of the world's material progress would have been realized without "personal ambition," and to what degree would its moral development have advanced in the absence of "religious zeal"? Yet, whenever our would-be historians touch upon the subject of Spanish rule in the American colonies, they conjure up a very host of evils and then charge them all to "personal ambition and religious zeal."

Another favorite pair of invectives is "covetousness and love of power." How many, I wonder, of our own patriotic politicians of the present day would be found in public office if these qualifications were denied them? And then, too, we read the sneering reference to the "peruked and bespangled rulers," which plainly is written to show that all the undesirable characteristics of worthless governors were the inevitable accompaniments of "perukes" and "spangles." Those making such derogatory references forget that the famous men of their own land, if such there were, wore these same perukes and spangles, when such were in fashion.

And those terrible Spanish viceroys were self-evidently all bad because they were "for the most part Spanish nobles, prelates, or court politicians," all of which proved the fiendish purposes of the regal despotism grinding the colonies under the "iron rule." The King of Spain should have followed the example of a certain modern ruler who delegated his Secretary of Agriculture to make a report on military affairs, the modern democratic idea being that any knowledge whatever of a subject is a sure disqualification to speak thereon.

It was, of course, quite to be taken for granted that these "Spanish nobles, prelates, or court politicians" were actuated by a "love of power" and "sought the position for selfish purposes and with the idea of repairing their dilapidated fortunes in the New World." Modern democracy furnishes, apparently, no such examples of "covetous" officials, and they would have us believe that when "deserving Democrats" accept office, they do so at a great sacrifice of time and money, and have no thought for "personal ambition," "love of power," to say nothing of "selfish purposes," nor of any desire to "repair their dilapidated fortunes."

The writer referred to proceeds to give a condensed synopsis of the rules of the sixty-two viceroys, and, in view of his prejudices and preconceived opinions, we may be assured that he has overlooked no opportunity to calumniate every viceroy where the least excuse to do so was available. On reading his narrative we discover that he could find cause for condemnation in but two of those viceroys; in fully fifty he could find no cause for complaint, and in the case of ten others he is frankly laudatory. In other words, out of the extended viceregal period of 286 years, he shows us that for eighty-one years Mexico was ruled by men whom he is compelled to praise; for 199 years it was ruled by men in whom he, with all his prejudices, can find no fault; and that those whom he condemns ruled the land for but six years, or for but two per cent of the viceregal period.

Therefore, it is safe to say that no people on the face of the globe ever enjoyed for an equal period of time as good a government as was granted to the Mexicans during the colonial days of the Spanish rule.

Spencer and St. Thomas

THOMAS F. WOODLOCK

A WRITER in the London *Times* recently called attention to the fact that the philosophy of Herbert Spencer has of late lost its influence. "We do not attack it," he says. "We ignore it. It has gone out of fashion. It does not answer, it does not even ask the questions we ask." The reason that the critic gives for this is expressed as follows:

> It is not merely that we are tired of Spencer, that we look for something newer, but that in all his works there is one great assumption which we instinctively deny. . . . The assumption is that all man's deepest values are imposed upon him by external circumstances; and that, if those circumstances could be changed, his values would change with them. Man in his thoughts and emotions and conscience is entirely molded by his surroundings, which means his material surroundings; and that reality which he is so intensely aware of within himself is less real than the reality outside himself of which his senses make him aware. Spencer in fact affirms, or rather implies as if it needed no affirmation, that this external reality is

the only reality, and that our values are a mere comment upon it, a theorizing about it which has become habitual and instinctive. For him the emotional part of those values, the passion which we have for truth, beauty and righteousness, is an illusion, even if a useful illusion. . . .

The assumption is constant and against it we rebel. For in less than a generation a change has come over our thought, a change so great that we have not succeeded in expressing it and are scarcely aware how great it is. But when people talk of the revival of religion they mean this change if they mean anything at all; we no longer believe that our values are imposed upon us by our external circumstances or that the emotional force in those values, the passion for truth, beauty and righteousness, is merely a useful illusion. Rather we seek for an explanation of the nature of the universe in those values. They are to us more real than external reality. We believe that we ourselves, that is, our thoughts, our motions, our conscience, are more real than our material surroundings and that we are not passive material molded by those surroundings but active beings with an activity which we call spiritual.

From this the writer goes on to point out the tremendous significance which lies in such a view of man and his "values." It is, he admits, an old view but one now rapidly gaining ground and reacting very powerfully upon the evolutionary theory itself.

All the implications of this belief have not been stated; it has logical consequences of which we are not yet fully aware; but it is certainly true that it makes for a revival of religion. For what is religion but an affirmation of absolute values? What is the belief in God but a belief in a Person of absolute value? And the belief in God, so far as it is a religious belief at all and not a mere desire for help or comfort, is produced by the sense of absolute values, the sense that they are not for mere abstractions but for a single and personal reality.

There is still a surviving prejudice against this belief in God as something unscientific and superstitious; and it remains to be proved that it is neither; that it is the logical and inevitable result of our belief in our own values and, more than that, the result of those values when they are obeyed by the whole will and the whole mind. That, we say, remains to be proved, but the intellect of the world is now turning to the proof of it. It is no longer possessed by the superstition that the belief in God must be superstitious. We have entered upon a new period of creative religion, all the more creative because it is not yet consciously religious. And we reject the philosophy of Spencer because there is no hint or promise or hope of religion to be found in it.

St. Thomas in dealing with the proofs for the existence of God distinguishes five ways of argument, the fourth of which, as it appears in the excellent English translation of the Dominicans, is as follows:

The fourth way is taken from the gradation to be found in things. Among beings there are some more and some less good, true, noble, and the like. But "more" and "less" are predicated of different things, according as they resemble in their different ways something which is in the degree of "most" as a thing is said to be hotter according as it more nearly resembles that which is hottest; so that there is something which is truest, something best, something noblest, and, consequently, something which is uttermost being; for the truer things are, the more truly they exist. What is most complete in any genus is the cause of all in that genus; as fire, which is the most complete form of heat, is the cause whereby all things are made hot. Therefore there must also be something which is to all beings the cause of their being, goodness, and every other perfection; and this we call God.

It is remarkable that the modern writer should not have noticed the extraordinarily close correspondence of his argument with that of St. Thomas. And it is equally remarkable that he should seem to suppose that "science" has anything to say on the subject, or that the modern intellect has anything to add to the *logical* argument of the thirteenth-century Doctor of the Church.

Nevertheless much can be forgiven a man who in these days and in the London *Times* can talk of the "superstition that the belief in God must be superstitious." It is a most felicitous characterization of a very plain and wide-spread phenomenon.

The Cost of the War

A. Hilliard Atteridge

NOW that the war has reached the end of its third year, various computations are being made of its cost. Anything like an accurate estimate of the sum total is impossible, but certain definite figures are available as to some details of the expense, and with the help of these a minimum estimate can be made out. The total expenditure cannot be less than the figure thus arrived at, and it may be much more.

Reckonings in advance are always doubtful. Not three months ago, the British Government's estimate of the daily cost which it had to meet was between five and six million pounds sterling. But figures laid before Parliament in June show that this was a rather misleading compilation, for by the end of May it was stated that the daily expenditure had risen to between seven and eight million pounds. Britain has borne financially a heavier burden than any other belligerent. In the war with Napoleon, at the beginning of the nineteenth century, she had to finance her Continental allies, and she has had to do the same thing again on a greater scale in the present war. But for English help, in the form of liberal advances of money, neither Russia, France nor Italy could have kept her armies in the field. Up to the end of last March, the amount advanced to the Allies by Britain was £900,000,000.

Moving in the House of Commons on July 24, a vote of credit for £650,000,000, that is, about $3,250,000,000, Andrew Bonar Law, Chancellor of the Exchequer, announced that Great Britain's war expenditure had reached the total to date of £5,292,000,000. The House was startled to hear that England's advances to the Allies and the dominions had already reached £1,000,000,000.

The daily war expense while showing a decline over the figures given on May 9, when Mr. Bonar Law asked for the last war credit, still approaches £7,000,000 and exceeds the budget estimate by £1,000,000 daily. Comparing the seventy-seven days prior to July 24 with the first thirty-five days of the financial year the expenditure shows a reduction of £1,000,000 daily. The Chancellor estimated the net increased expenditure at £33,300,000, not including advances to the Allies, which represented an increase of £300,000 daily. It was obvious he added that the budget estimate must be exceeded, and it would not be surprising if, at the end of the financial year, the excesses were approximately the same as those of the last financial year. The total advances to the Dominions were £146,000,000. Part of the increased expenditure, the Chancellor explained, was due to the fact that Great Britain had made greater payments to India for war service. This meant that a larger force had been obtained from India than had been expected when the estimate was framed. There was also an increased expenditure for aeroplanes. Another increase in army expenditure was due to the fact that the casualties at the front had been lower than last year. Reginald McKenna, former Chancellor of the Exchequer, who followed Bonar Law, said that the figures given by the Chancellor did not constitute the daily outgo. These had to be added to the amount which must be paid on the interest on the debt, and the amount expended on other services not dealt with under the vote of credit. A total daily expenditure of £8,000,000 must be expected, he thought, before the end of the year. The country's revenue was something like £2,000,000 daily and its expenditures £8,000,000, which meant that £6,000,000 had to be raised by war loans. The last named sum, daily, over the whole year, represented for interest and for a moderate sinking fund a further income tax of three shillings, four pence in the pound which added to the present rate of five shillings was more than eight shillings. Trade after the war, he feared, would be crippled by an income tax of eight shillings. This means a tremendous burden on the budgets of the years of peace in the form of interest and sinking fund on this huge total. But this does not represent the entire expenditure of the British Empire on the war. At least £150,000,000, and very likely a much larger amount, has been expended by India and the Oversea Dominions.

As for the Allies of Britain, we have the official accounts for France up to the end of last year, showing an expenditure of £2,469,000,000. The Italian accounts are available up to June, 1916, only, but they show an expenditure of £312,000,000. There are no complete figures available for Russia; we may assume that her expenditure will be at least equal to that of France, and for France we may put down the outlay, adding a rough estimate for the seven months of 1917 to the expenditure up to the end of last year, as about £3,000,000,000. Making a similar addition for Italy, the amount up to the end of July cannot be less than £600,000,000. For the smaller States, Belgium, Serbia and Rumania, we have no definite account. Adding together the outlay of Britain, Russia, France and Italy, and leaving the smaller countries out of account, there is a total outlay of over £11,000,000,000, more than half of which, perhaps two-thirds, represents debts to be dealt with in the future.

As to the expenditure of the Central Powers, the published figures are much lower than those of the Allies, and in some quarters there is a suspicion that they have been deliberately underestimated. As they stand, they indicate up to the end of the three years something over £5,000,000,000 for Germany, including money advanced to Turkey, and about £3,000,000,000 for Austria-Hungary. This makes a total European-war expenditure of nearly £20,000,000,000. To this will presently have to be added the war-expenditure of the United States. Japan may be left out of the account. She is the one belligerent power which will show a financial balance to the good on the war. Her operations have been confined to the expedition against Kiao-Chau and some naval operations not on a large scale. And on the other hand, the State arsenals have been supplying at good prices munitions to the Allies, chiefly to Russia, and instead of raising new loans, the Japanese Government has paid off many of her debts since the war began.

There are other costs of the war, of which it is impossible to make even the roughest estimate. One can only indicate their general character. Over wide tracts of country, especially in Belgium, Eastern and Northern France, East Prussia, Poland, Lithuania, Courland, Volhynia, Galicia, Serbia and Rumania, there has been wholesale destruction of property. Some of this property, if it had been converted into money before the war, would have brought sensational prices. Under this head one may name, for instance, the treasures destroyed in the library at Louvain. Then there has been destruction of buildings, from historic churches down to unfortunate villages and farmsteads. Wide tracts have been laid waste and whole fleets of merchant shipping sunk. Any estimate of the value destroyed would be only the wildest of guesses, but the total must be enormous.

Again, it would be difficult to make even the roughest estimate of the loss resulting from the interruption of normal industrial activity in the belligerent nations. A great part of their energies has been devoted for three years, not to the production of useful commodities, but to turning out thousands of millions worth of arms, equipments and munitions; the arms and equipment soon to be worn out, the munitions to be blown into the air soon after they are manufactured. It has been the most colossal instance of non-productive industry in the world's history.

Finally, there is another class of losses, the most terrible of all, and again the most difficult to estimate from the standpoint of economic value. We have precise figures of the loss of life and the war casualties generally

for only one country, but no official total has been published for many months, and as yet, no precise figures have been collected from the casualty lists for nearly a year. France has published no list of casualties since the war began; neither has Russia nor Italy nor the minor belligerent countries. German totals are published from time to time, but there are no Austrian or Turkish figures.

Attempts have been made, however, with the help of the British and German statements, to arrive at a general estimate. The figures for deaths in action and deaths from wounds received in action in all the belligerent armies and navies amount, according to the lowest estimate, to 6,500,000; according to the highest to 8,000,000. These figures, however, do not include deaths from sickness under the stress of war, and leave entirely out of account the deaths caused by the war among the civilian populations. It is not easy to grasp numbers made up of millions. One has to have recourse to imaginary ways of conveying an idea of what they amount to. Let us take the lowest figure of the deaths in action, 6,500,000. Now suppose this number of men drawn up in a marching column of fours, closely locked together, without any intervals. That column would be 865 miles long from front to rear, and marching day and night, if such were possible, it would take nearly a fortnight to pass a given point.

But this army of the dead is much less than the numbers of the wounded. It is true that many of these recover and after a while are again fit for service, and that the lists of wounded are swelled by the same men being wounded two or three times in succession. But there is a large proportion of men more or less crippled for life by the loss of sight, of one or more limbs, or by a general physical and nervous breakdown. Only after the war, when pension estimates are prepared, will the totals of these incapacitated men be available. Economically, the loss to the nations is made up of the millions, mostly young men, whose lives have been cut off and who are no longer economic factors in the life of their peoples, to which has to be added the similar loss arising from the numbers of incapacitated men. When we consider these losses and the other losses that can only be indicated, but not estimated, it seems clear that the cost of the war, represented by mere national expenditure, is the smaller item in the account.

Florence Nightingale's Friends

GERALD C. TREACY, S.J.

A RUMOR gained credence a while ago that if any of our Sisters wished to enlist for Red Cross work they would have to lay aside their habits. Mr. Henry P. Davison, Chairman of the War Council of the Red Cross, put the rumor in its merited tomb when he stated: "I know of nothing that would justify a regulation to the effect that a Sister of the Catholic Church would be required to remove her habit and wear civilian clothes if participating in Red Cross work. I am familiar with the records of the Catholic Sisterhoods in other wars. I have seen their work in this terrible conflict, especially in France, and my attitude is one of unqualified admiration. The American Red Cross will welcome and prize their service in the work it has undertaken."

There is nothing surprising in this statement for those who identify war-relief work with Florence Nightingale. And who that knows the sad story of the Crimean hospitals at Scutari could fail to credit that remarkable woman with a large share in the development of scientific nursing as we know it today in war? When she first came to the hospitals after Inkermann was fought, the doctors looked on her as an intruder. She was a volunteer so what could she know about the regular routine of an army hospital? This was the typical attitude of the day when only part of a nation went to war. England felt the same way in 1914, when the cry, "Leave it to Kitchener," settled the question of English incompetency to the satisfaction of official incompetents, but to the satisfaction of no one else.

The striking fact about Florence Nightingale was that she did not withdraw and criticize, but forced an acknowledgment of her ability by staying at the front and bringing order out of confusion in relief work for the wounded. She could do this only because she was trained for the work and the band of nurses that formed her first group were likewise trained workers. In view of Mr. Davison's tribute to our Sisters the complexion of that group is worth knowing.

In an appreciation of Florence Nightingale, written some time ago, A. Hilliard Atteridge stated that comparatively few of those who honor the name of Florence Nightingale are aware of the fact that "It was to the convents she turned for her recruits" when she was organizing her band of nurses for the war hospitals of the East. "Those who were not Catholic Sisters," the same writer holds, "were members of the newly established Anglican Sisterhood." This much is certain, that when word came to England from the seat of war, that the hospitals in the Crimea were in a wretched state, Florence Nightingale wrote to the War Office that there was loss of life in the military hospitals that could be prevented and she was prepared to prove it. She was taken at her word and ordered to the East at once. With her went a band of Sisters of Mercy. Their going came about in this way: Bishop Grant, of Southwark, was the son of a warrior, and the sufferings of the sick and wounded soldiers of the Crimean War touched him to the quick. The convent of the Sisters of Mercy, at Bermondsey, was the oldest in his diocese and the only one that carried on its list of ministries the care of the sick. On October 16, 1854, he wrote to the Sisters: "In times of real difficulty the children of Mary must be ready to imitate her in her journey with haste into the mountains. Five of your number must start for Turkey tomorrow to nurse the sick soldiers." While the sudden orders were being carried out, Bishop Morris of St. George's, who came to the convent to offer help to the departing Sisters, asked: "Who is to take care of you from here to Turkey?" "Our Angel Guardians," was the answer. They did, too, in a journey that was fraught with peril. On October 22 the Sisters met Florence Nightingale in Paris, and in a week's time they sailed from Marseilles for Constantinople, where their ship came to anchor on November 4. They found quarters in the Turkish barracks, a big building for those days, sheltering during the winter of 1854-55 between 1,900 and 2,500 wounded at a time, the hospital cots, with the spaces between, extending over four miles of territory. At each angle of the building was a tower in which were a few rooms and a hall. Florence Nightingale and her party took one tower, allotting to the Sisters a large room. The room was unfurnished, with the exception of a large chair without a back that served also as a table. Not a whole pane of glass was in any window, and there was no heat of any kind. Mother M. Clare, the head of the band, with two Sisters remained at

the Barracks Hospital and Sisters M. Gonzaga and Anastasia were detailed for work at the General Hospital about a mile away. The routine work of the hospital as we find it outlined in the "Annals of the Sisters of Mercy," was under the direction of Mother M. Clare Moore, who had sole charge of supplying all requisitions made by doctors and nurses. Under her was a contingent of Greeks, Italians, Turks and French civilians, besides a detail of orderlies. A woman of rare executive ability, Mother Clare directed the energies of this motley throng in a manner that made the army officers wonder and called from Florence Nightingale the tribute: "I could not have managed at all without Mother Clare."

The days at Scutari were busy ones for the Sisters. After the fatigues of the day's nursing it was not unusual for the Sisters to be up till midnight trying to rid themselves of the filth and vermin that clung to them from their contact with the poor sufferers, Their scant rest was disturbed by the big rats that infested their sleeping quarters. Two of the band caught hospital fever and hung between life and death for weeks. On recovering they had but one request: not to be sent home. It was readily granted. From the letters written by these brave women at the time it is not hard to find where their consolation came from. "The Blessed Sacrament is reserved," wrote Mother Clare, "and we have a little lamp before it. What a blessing to be able to go there sometimes!" On the eve of the Assumption, 1855, the soldiers decorated the chapel, and then joined with the Sisters in chanting the Litany of Loretto, and in saying the rosary.

In November cholera broke out and Florence Nightingale turned to Mother Clare with the request to get more recruits from the convent at Bermondsey. Cardinal Manning and the Secretary of War agreed and three more Sisters of Mercy were sent to the Crimea. The deaths from cholera averaged from twenty to thirty daily, many of the doctors falling victims to the disease. Yet this did not prevent a fitting Christmas celebration. On December 27, Mother Clare wrote to the Sisters at Bermondsey:

> We had our chapel beautifully adorned on Christmas day. Fatigue parties brought us a quantity of lovely green boughs, and one of the soldiers decorated the chapel, so you might almost imagine the grotto of Bethlehem. All the Catholic soldiers were waiting from four a. m. for the Mass celebrated at half-past six; we had second Mass at seven, and the troops paraded for last Mass at nine. At Benediction in the evening the *"Adeste"* was sung. . . . The men all enjoyed themselves.

The extremes of climate and the drudgery of hospital work began to tell on Mother Clare. Three Sisters who were summoned to the front bade her a fond farewell, thinking that it was their last leave-taking from the Mother they loved. These Sisters were assigned to the Left-Wing Hospital, Land Transport Corps, at Karain, which consisted of huts on the hillside. They had a hut to themselves with two nurses to help them. Though it was Easter-tide, snow fell heavily, and many a morning on awakening they found their cots covered with "beautiful snow." It did not chill their devotion to the sick, and Mother Clare was consoled by a letter from Florence Nightingale that shortly came from the front: "The Sisters are quite well, cheerful and most efficient. Dr. Taylor expressed to me yesterday in the strongest words his feelings, on the reform they had worked in his Land Transport Corps Hospital. 'They do more than medicines,' he said."

While Americans remember Longfellow's beautiful tribute to the heroine of the Crimean War, few are aware of the fact that she met with opposition from the local authorities. The soldiers who benefited by her unselfish devotion appreciated this remarkable woman, and a wounded soldier writing home at the time says that when she was making her night rounds in the Crimean hospitals he had seen men turn to kiss her shadow. Yet her efforts to improve the hospital system were regarded with suspicion by some red-tape officials, and though sustained by the home authorities, she often said that without the support and comfort she received from Mother Clare, who sincerely felt for her, she could not have held her ground. But this help was to be taken from her, for Dr. Cruikshank considered the return of Mother Clare to England the only means of saving her life. So she reached Portsmouth on May 16, 1855, and found a letter awaiting her, dated Balaklava. It is worth quoting, and worth remembering too, in war-time:

> . . . I do not presume to express praise or gratitude to you, Rev. Mother, because it would look as if I thought you had done the work not unto God but unto me. I will ask you to forgive me for everything and anything I may have done which could ever have given you pain, remembering that I have always felt that it has given me more pain to reign over you than you to serve. . . . I trust you will not withdraw any of the Sisters now here, till the work of the hospitals ceases to require their presence, and that I may be authorized to judge this. . . . Dearest Mother, what you have done for the work no one can ever say. But God will reward you for it with Himself. If I thought that your valuable health would be restored by a return home I would not regret it. But I feel that unless you give up work for a while your return to Bermondsey will only be the signal for renewed calls upon your strength. However it matters little provided we spend our lives to God. . . . My love and gratitude will be yours, wherever you go. I do not presume to give you any tribute but my tears. . . . But I should be glad that the Bishop of Southwark should know . . . that you were valued as you deserve and that the gratitude of the army is yours. And believe me, dearest Rev. Mother, ever gratefully and lovingly yours.
>
> FLORENCE NIGHTINGALE.

The six Sisters who remained in Russia continued the work among the sick and wounded. The last band left with a detail of wounded and reached England on July 27, 1856. Mother Clare received several other letters from the "heroine of the Crimea." In one she assured the Superior that "None of your own children values you, loves you, and reverences you more than I do." No less interesting is Florence Nightingale's tribute to Mother Clare's administrative ability. "You were far above me in fitness for the general superintendency," she wrote, "both in worldly talent of administration, and far more in the spiritual qualification which God values in a superior."

There seems little doubt that Mother Clare was in every sense a superior woman, and Florence Nightingale was not alone in estimating her worth. People who had never come in contact with an Irish lady, who despised "Papists," and Sisters, men and women of all creeds in the mixed population of Scutari united in their admiration for Mother Clare and the devoted band that she brought to the help of Florence Nightingale. The British Government officially expressed its gratitude for "the devotion of the Sisterhood in mitigating the sufferings of the sick and wounded soldiers in the British hospitals in the East."

There is an interesting incident in connection with the return of the Sisters of Mercy to England. They came back in detachments, lessening the nursing force as the sick decreased in number. The "Guards" on their return were accompanied by some of the Sisters, and when they disembarked the commanding officer of the regiment asked the Sisters to share the triumph by walking at the head of the column, from the wharf to the barracks. Along the line of march the crowd showed their disapproval by hooting. It proved too much for the troops, and one soldier broke ranks and called upon his fellows to defend the ladies who had stood so faithfully by their dying comrades-in-arms. The regiment to a man brought their guns to the old "fire" position. The Colonel stepped between the troops and the people, and in a few words told of the labors and sufferings these women in black had undergone for the men at the front. The hooting then turned to cheering, and as the regiment continued its march the Sisters shared in the ovation.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words

"Let Them Get Acquainted"

To the Editor of AMERICA:

As I understand it, the purpose of Catholic education is to prepare the individual to fulfil properly the vocation to which God has called him. Perhaps it would be well, therefore, to "let him get acquainted" in the right way and under the right guidance. The Saints taught the use of natural means in accomplishing the purposes of God.

Indianapolis. A. S.

Retreats for Soldiers

To the Editor of AMERICA:

I am writing to call attention to a suggestion made in the pages of the *Queen's Work* and of *Our Sunday Visitor,* that our boarding colleges for boys and our seminaries throughout the country take up the work of organizing and conducting retreats for the young men who are going to the army. The month of August and the first part of September offer an opportunity for such retreats, and it is obvious that good results may be expected, not only for the men who make the retreat, but for all with whom they come into intimate contact during their days of service.

Would it not be practicable so to organize these retreats that shifts of recruits, or better still, the men from officers' training camps, could be brought in turn to the making of retreats on their way to the camps, or on three-days' furlough. In some instances it may be possible to have the recruits come for instruction in the evening when the place of retreat is near the camp, and then they may spend their Saturday and Sunday furlough, which I understand lasts from noon of Saturday until ten o'clock Sunday night, in the place of retreat, engaged in spiritual exercises.

Many of the pick of our graduates of Catholic colleges will be among the first draft, and they will be glad of this opportunity to prepare themselves in a spiritual way for the trying experiences of the service. Retreats for conscripts are a recognized and very important activity of the retreat houses of Europe, and the results have been most gratifying. Many a young fellow has professed his gratitude for the moral strength and courage that he has received in the exercises of the retreat, and without which he would certainly have yielded to the temptations around him.

While no small benefit may come to our young men from the training and discipline of well-conducted camps, there is no question that they will also be exposed to temptations, and the reports that come to us of some of the young men of other countries who have returned from the front, invalided not only in body but also in their Catholic faith and practice, should make us doubly anxious to do all that we can to fortify our brave fellows who are going to the army.

The details of the work should not present too much difficulty. The chaplains of the training camps would gladly cooperate, and not a few of the non-Catholic chaplains will be found eager to help on a work whose benefits they can well appreciate. Indeed if this work is undertaken on a large scale it cannot but impress non-Catholics in general with the motherly solicitude of the Church and with her endless resources effectively to guard and fortify her sons in every emergency. In some of our boarding colleges and seminaries the month of August is already bespoken for various retreats. But in others it may be possible without much inconvenience to arrange for a whole series of retreats for recruits.

The retreats suggested are of course what are known as closed retreats, where the men go to a religious house and seclude themselves for three days, spending the time in thinking over the truths and reflections suggested by the priest-director in his instructions, squaring their accounts with God and their neighbor, preparing for a good Confession, and making decisions and resolutions for the future conduct of their life. There could scarcely be a better time for such spiritual exercises than the eve of a young man's entrance into the army when the retreat may very well be his preparation to lay down his life in the service of his country.

Several plans will suggest themselves. A college may organize retreats for its own graduates who are going to the colors. The officers in training may be given separate retreats. The retreats may culminate in the formation of a group of sodalists who will be instructed in the means of cooperation with the chaplain according to the methods suggested and tried during the stay of our troops on the southern border. Some such permanent organization of the retreatants is very advisable and will extend their influence to the others in the regiment. Since this plan was proposed we have heard from several chaplains and their experience confirms the practical worth of the suggestion.

The financing and promotion of these retreats would not present any difficulty if only those who have the welfare of our recruits at heart, pastors, fathers, mothers, Catholic societies and the superiors of seminaries and colleges, unite to carry into practice this suggestion for retreats for the recruits.

St. Louis. EDWARD F. GARESCHÉ, S.J.

Persecution Renewed in Guadalajara

To the Editor of AMERICA:

I am sorry to inform you that according to information received from reliable persons who have just come from the spot religious persecution has been renewed with great fury in Guadalajara. Archbishop Francisco Orozco Jiménes, who for some weeks had concealed himself within his diocese on account of the persecution conducted against him, recently left his place of retirement, hoping that the bitterness of the persecution had somewhat abated. One of the first things he did was to issue a pastoral letter, in which he aligned himself with the Bishops who recently protested against the new Mexican Constitution framed in Querétaro. On July 11 the Governor of Jalisco, General Manuel M. Diéguez, ordered the arrest of all the priests of Guadalajara, and at the same time soldiers were rushed to all the churches not already in possession of the Government, with orders to search for documents.

Fortunately information of the intentions of the Government reached the priests some minutes before the time set for their arrest, and, as a consequence, all of them, with the exception of six, were able to make good their escape. The six who were apprehended were put in prison and cut off from all communication with the outside world, at least that was the state of affairs which obtained when the persons to whom I am indebted for my information left for this country. The documents sought for by the Government were the pastoral letters of Mgr. Jiménes, who is to be put to death, according to the Government's statement, as soon as he is found. Pressure is being put on Father Torres, now in prison, who is supposed to have been recently ordained by the Archbishop, with the hope of discovering the latter's place of concealment.

The persons who reported these facts were also informed that Father Emmanuel Yerena, parish priest of Mexicaltzingo was beaten by the soldiers who arrested him, and that some persons of the parish who believed that the Government intended to rob and close the churches and were trying to save the sacred vestments were shot and perhaps killed. It is impossible to describe the consternation of the Faithful of Guadalajara, who have suffered so much on account of the radicalism and bigotry of Governor Diéguez. It is believed that all the churches are now closed, and that no priests can administer the Sacraments.

Denver. L. M. A.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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False and True Women

GERTRUDE ATHERTON has just published a typical "Atherton" book. It is made up of facts and theories. The facts are good, the theories painful to readers who still have a spark of reverence for women, seeing in every woman a mother's image, sublimated to the height of womanhood in a Mother whose Child is God. Motherhood is not the ideal of the fanatical feminist or the Atherton class. In "The Living Present" the author proclaims:

> The end of the war may mark a conclusive revulsion of the present generation of European women from men, that may last until they have passed the productive age. Instead of softening, disintegrating back to type, they may be insensibly hardening inside a mold that will eventually cast them forth a more definite third sex than any that threatened before the war. Woman, blind victim of the race as she has been for centuries, seldom in these days loves without an illusion of the senses or of the imagination. She has ceased, in the wider avenues of life, lined as they are with the opulent wares of twentieth-century civilization, to be merely the burden-bearing and reproductive sex. Life has taught her the inestimable value of illusions and the more practical she becomes, the more she cherishes this divine gift. It is possible that man has forfeited his power to cast a glamor over any but the meanest type of woman. If that should be the case women will ask: "Why settle down and keep house for the tiresome creatures, study their whims, and meekly subside into second place or be eternally on the alert for equal rights? As for children? Let the State suffer for its mistakes. Why bring more children into the world, to be blown to pieces on the field of battle or to be a burden to their women throughout interminable years? No! For a generation at least, the world shall be ours and then it may limp along with a depleted population or go to the dogs."

The pen of the woman who wrote this twaddle produces best-sellers for the delight of readers who are now called upon by the nation they love to be brave in the sacrifice that must be theirs, if their sons, or fathers, or brothers are to succeed in making "the world safe for democracy." Will the women who feed their intellects on this poison that flows from a ready pen guided by a warped mind feel stronger and braver in these days when the country calls for the aid of women who are true patriots, because they are true women? Hardly.

There is a brave woman in St. Paul, a widow of sixty-five. Her name is Mrs. Peter Farrell, and she does not write best-sellers, so the women of America know nothing about her. She spoke a sentence the other day that was written down by a newspaper man. It contains more worth than all that is crowded into the latest product of the pen of Gertrude Atherton. It reflects the mind of a real woman, and will reach the hearts of men and women, for hearts are reached by character not by tricks of tongue or pen. Three of Mrs. Farrell's sons had been called by the draft, while her fourth son was registered and is still liable to conscription. She is not in easy circumstances, as she cannot write best-sellers. In facing the war-situation that came right into her poor home, she said: "I must find out right away what to do; if they've got to go, it's not me that's going to stop them."

When the war-drums cease throbbing the brave women of the land will be remembered for what they did, not merely for what they said. Not the pen-women of poison but the mothers of men will leave enduring memories in the nation's heart. Their names may never appear on publishers' lists, but their power will go into the nation's blood that makes for real national virtue and character. It was Mary Roberts Rinehart who said: "I do not wish to be remembered as a writer, but as a mother and a wife." On such women rests the home, and on the home is the strong, brave nation built.

An Intellectual Revival?

ARE the American people growing more serious-minded? It would seem so. For in a pamphlet recently published at Washington by the Bureau of Education, and entitled "A Graphic Survey of Book Publication, 1890-1916," Mr. Fred E. Woodward proves that during the last six years especially, our national appetite for books of fiction has been decreasing, while the demand for books of a more solid character has been constantly growing. He writes:

> The number [of works of fiction] recorded in 1916 was 932, with one exception (919 in 1915) the smallest number since 1898; in fact, a smaller number than in 1886, twenty-seven years before, when 1,080 were issued. The records show that in 1890 fiction was 24 per cent of the whole number; 1893, 22 per cent; 1899, 17.5 per cent; 1903, 18.6 per cent. Since 1913 the percentage of fiction has decreased. In 1906 fiction was 16.4 per cent; 1907, 12.2 per cent; 1911, 9.1 per cent; 1913, 9.45 per cent; 1914, 8.77 per cent; 1915, 9.44 per cent; 1916, 8.91 per cent.

What is more gratifying still, Mr. Woodward's charts record, along with this remarkable decline in the popu-

larity of lighter literature, a corresponding advance in the number and variety of other kinds of books. Out of a grand total of 10,445 books published in this country last year 322 dealt with philosophy, 755 with religion and theology, 767 with sociology and economics, 324 with education, 1,234 with science and "useful arts," 461 with general literature, 860 with poetry and drama, 754 with history, 364 with geography and travel and 469 with biography.

No doubt the world-war that has now been raging three years has done much to make the nation more sober-minded than formerly, and in the hope of finding a solution for the manifold problems that face them, a larger number of Americans are reading more serious books than best-sellers. It is worthy of note that the 1,032 works bearing on religion and theology that appeared during the first year of the war almost doubled the number published in 1890, while the 408 books on philosophy that came out in 1914 numbered thirty-seven times as many as were printed in 1890. These figures seem to indicate that Americans are now taking a keener interest in such momentous questions as the end of man, the nature of the soul, the existence of God, etc., questions that have always engrossed the minds of thoughtful men. As every clear-headed person who gives such problems serious study cannot but be brought nearer and nearer to the conviction that what the Catholic Church teaches on these subjects is the whole truth, the intellectual revival that is now going on in this country seems to be full of bright promise.

Woman's Part

WHEN the ominous "master-lists" of General Crowder were in the process of making, crowds gathered about the bulletin-boards throughout the country, composed, for the most part, of women, not men, and with the announcement of each serial number that signified an early call to the colors, tears were shed, not indeed by the registrants, but by the women who loved them. The young men who heard the summons greeted it joyously, as befitted their manhood, or at least with an expression of unconcern, though they knew full well that they were going into the very jaws of death.

The real anguish at the news was felt by the little mothers and the new-made brides and the plighted maidens who must remain at home. Their courage never faltered, and even then they were ready to bid their loved ones Godspeed on their dangerous mission, but already, with the clairvoyance of affection, they saw the trenches and the guns and the heaps of dead, and in spite of all their efforts, the tears would come. Soon indeed they too were able to smile, not joyously, but bravely through the mist of pain, and throughout the war there will be few braver things than those sad smiles.

Their tears were prophetic, not merely because women must weep, but because theirs will be the harder part. We may well hope that the war will not demand of us the same heavy toll it has exacted of Europe; and we trust that the end will come before our women, like their sisters in France, will all be wearing mourning. But before many months have gone, every American woman will be harrowed with grief. Undoubtedly they will bear it bravely, for women are braver than men. But it will be only human for them to seek relief. Where shall they find it? The soldiers will find their strength in the midst of the fray, in the places of death. Paradoxical as it may seem, the women will find their consolation in the same grim company. Not in seeking to escape from the dread spectacle of the ravages of war will they ease their pain, but in meeting it face to face in the houses of grief. They will find their consolation in no way so surely as by becoming angels of consolation to others in anguish. If peace of soul is to be found anywhere in the days that are to come, it will be found where sorrow and pain most dwell. One's own little pain will be dwarfed in the presence of great pain, the individual's sorrow in the sorrow of the entire nation.

After the War

THE fact that "the speedy adjustment of industrial conditions after the war," the August intention for the League of the Sacred Heart, has been blessed and approved by the Holy Father should bring at least a little comfort to the hearts of his numberless spiritual children. Whether Pope Benedict, from his watch-tower on the Vatican Hill, sees signs indicating that peace will soon be restored to the world, we do not know. It is clear, however, that he is eager to enlist the prayerful assistance of the Faithful in securing for the warring nations the light and strength to solve wisely and quickly the knotty problems they must all face when the war is over.

Once peace is made, the causes that have made capital and labor bitter enemies in the past will by no means disappear. But the heavy burden of taxation that must be borne by both while industry and commerce are being reorganized, is likely to be the source of graver difficulties still. Working men nevertheless will be entitled then, as now, to wages that will enable them to maintain a family in decency and comfort, and laborers must not be exploited by grasping capitalists. A workman's health or morals should not be imperiled by the conditions under which he is forced to labor, and on the other hand the demands of employees should not make it impossible for their employers to compete successfully with other tradesmen or manufacturers. Moreover, as fierce commercial rivalry had much to do, no doubt, with the outbreak of the present war, if the coming peace is to be lasting, the policy of nations, like that of individuals, must be governed by justice and equity.

However, harmonious relations between capital and labor, and lasting peace among nations cannot be pre-

served by legislation alone. Therefore the Leaguers are asked to pray for an increase of the spirit of Christian charity between employers and employed and among commercial competitors. Only in this way can "a speedy adjustment of industrial conditions after the war" be brought to pass, and as God's bestowal of that grace will most probably depend on the fervor of the Leaguers' prayers during this month, all who have at heart the return of peace without delay, and the establishment of desirable conditions in the industrial world, will cry to Heaven with faith, confidence and perseverance.

The Mission of Wealth

"THE angel who looked too long at heaven's golden pavement was flung into hell" is the timely warning Miss Agnes Repplier gives the readers of her excellent essay on "Money" in the August *Atlantic Monthly,* and she shares an Oxford principal's deep misgivings about the fate of those who are successful in accumulating great wealth but who do not enjoy "a corresponding growth of knowledge as to the uses to which wealth must be applied." But that both these perils seriously menace Americans is evidenced by the feverish curiosity the general public feels in the trivial utterances and the frivolous doings of the merely rich. If the editors of cheap magazines and Sunday supplements were to omit from their pages every article and every illustration which depended for their interest solely on the fact that the "copy's" subject is a person of great wealth, literature would without question grow higher in quality and lower in quantity.

For if a man's income is only ten thousand a year, his taste in jewelry, his fondness for golf, the beauty of his wife, the number of his children, or the charming location of his summer cottage are matters of little moment to "general readers." But let a series of successful operations in Wall Street suddenly make him a multi-millionaire, and the world cannot learn too much about his personal habits, and the details of his home life. The Sunday supplement will display forthwith photographs of his little daughter Muriel playing in the park, describe carefully his wife's gowns, give exterior and interior views of his villa at Newport, publish his ideas on ameliorating the condition of the poor and elaborately recount his latest *bon mot.* So it is clear that the value of his words and deeds is gaged by the size of his income.

Yet a man's true worth is not measured of course by the mere possession of wealth but by the use to which his wealth is put. When we read that during New York's "lushest" season last winter 350,000 non-residents assembled there "to teach the residents a needless lesson in prodigality," and that "A profound contempt for cost swayed the crowds which gathered day after day and night after night, wherever wealth could be squandered," the thoughtful begin to suspect that all our millionaires are not precisely the wisest spenders that ever lived.

However, the entrance of this country into the war is likely to remedy many of the evils to which our excessive wealth has given rise. If, with even-handed justice, wealth, as well as men, is conscripted, so that the richest are forced to give the most, we can build up an invincible armament, let us hope, that will speedily restore peace to the world, and we can then establish a system of relief-work, perhaps, that will quickly bind up the wounds of Europe. It is an old Catholic principle that the rich are only the stewards of their wealth. After they have provided themselves with what their state of life requires, the rest of their property belongs to God's poor. But His world has seldom been so poor as now, for it sorely needs peace and comfort. Is it not, then, the mission and the duty of America's wealth to supply the world with both?

The Teacher and the War

AS a result of selective conscription, the forces of the United States will soon be on a powerful war-footing. The call has come for men at the front, and the call will be answered. The country has chosen a method in raising an army that is new, yet thoroughly in keeping with the traditions of democracy. Whatever opposition may have been legitimate in the past, the present is no time either for carping criticism or Cassandran prophecy. In answer to the question, "Are your sure that this campaign will succeed?" Lee once answered that it was not his business to assume the role of a prophet, but to act. In the work of the day, it is not enough merely to abstain from the display of a nagging temperament which helps no one, not even the nagger, nor from the expression of gloomy forebodings of failure. What is wanted is the cheerful, ready obedience which safeguards the result by making prompt action possible.

Yet even in the general eagerness to win the war by bending all energies upon direct military preparation, it is to be hoped that no countenance will be given policies hurtful to our schools. Men are needed in the ranks, on the farms, and in munition factories, but the need is scarcely less great in colleges and high schools. As the President has pointed out, after the war the country will require well-trained men. The technical schools were provided for when the Government advised them to continue their courses with as little interruption as possible. It would seem a wise course to extend the same encouragement to the colleges and high schools, factors at least of equal importance in the educational process, by exempting the teachers from military service. This is not to release the teacher from the obligation of serving his country, an exemption which would not be grateful to the majority of the profession. It is simply placing him in the position in which he can render the country a maximum of service.

Literature

ROBERT SOUTHWELL

THE last decade of the sixteenth century saw stirring times in England. It was a golden age in English literature, but it was a dark period for her Ancient Church. Both literature and history bear on their pages the name of one whose works were very popular during that time and whose life and sufferings were enlisting the interest of his generation. For against the popular writing of the day rebelled and struggled, and against the efforts to suppress his religion fought and taught the poet, priest and martyr, Robert Southwell. He paid the penalty of death for his adherence to the Catholic Faith, and renounced winning the laurels of a pagan poetry that might have been his but for the resolute purpose he had formed of devoting poetry to higher uses.

Poetry was for Father Southwell no mere pastime, nor even for him its "own exceeding great reward." He had an avowed purpose in all he wrote and was fearless in the expression of it. It was inspired by the times and he voiced it as follows:

> Poets, by abusing their talents, and making the follies and feignings of love the customary subject of their base endeavor, have so discredited this faculty, that a poet, a lover and a liar are by many reckoned three words of but one signification. But the vanity of men cannot counterpoise the authority of God, who delivered many parts of Scripture in verse, and, by His Apostle writing us to exercise our devotion in hymns and spiritual songs warranteth the art to be good, and the use allowable. . . . Christ Himself, by making an hymn the conclusion of His Last Supper and the prologue to the first pageant of His Passion gave His Spouse a method to imitate as in the Office of the Church it appeareth, and to all men a pattern to know the true use of this measured style.

Again he wrote: "Passion, and especially this of love, is in these days the chief commander of actions, and the idol to which both tongues and pens do sacrifice their ill-bestowed labors." His own task, self-appointed and blazing before him with the light of an ideal was "to direct these humours into their due courses, and to draw this flood of affection into the right channel."

That he was successful his poems prove. "Never must be forgotten 'St. Peter's Complaint,' . . . whereof the English is very rare," wrote Edmund Bolton in 1616, and Ben Jonson's exquisite praise of "The Burning Babe" is now one of the commonplaces of poetic criticism. Southwell without question was the outstanding Catholic poet of his age, as was Crashaw in the succeeding century. The note of religion is in all he wrote, his earnest conviction being:

> "It is the sweetest note that man can sing
> When grace in virtue's key tunes nature's string."

Life, death, love, incidents from Our Lord's or Our Lady's life; these were the themes on which he wrote. Though few in number they are rich in the thoughts to which they gave rise, when once the fire of his imagination lent its glow and the love in his soul blew them into flame till each of his poems became a prayer and an inspiration.

Of the few subjects that his Muses wooed, death perhaps, is perhaps his most frequent. Of it he sings

> "Like solest swan that swims in silent deep,
> And never sings but obsequies of death."

Hounded for years, with death's probability constantly menacing him, engaged in sacerdotal duties contrary to the laws of the realm, spied upon and finally betrayed, arrested and tortured, he yet had a tender love of death, as of a person whom he courted. He sweetly sang of the martyred Mary Stuart, Queen of Scots:

> Rue not my death, rejoice at my repose;
> It was not death to me, but to my woe;
> The bud was open'd to let out the rose;
> The chains unloosed to let the captive go.

He longed for death with the eagerness of a homesick child. "Grace more than nature keeps my heart alive." He had tasted all that life could hold for him. He had lived for a Master he loved to serve, he would die for the Saviour he had lived to love. All life's banquet he had fully fed upon, and thankfully would let the feasting cease:

> "My feast is done; my soul would be at ease;
> My grace is said; O Death, come, take away."

And death did come and in the form he had most desired. Well had he written of death and deserved well of death in return. And death was no craven in the payment. It held out to him the richest reward it was in its power to bestow. It forged chains to hold him bound, it fashioned racks to tear his frame, it grew the martyr's palm and placed it in his holy hands, it wove the martyr's crown and pressed it to his brow. From the nearness of the hand of death outstretched at every moment to strike the blow, must have come the inspiration that thrilled his pen to write the glowing tributes that he did. So when he came to die he was as one who had been studied in his death. When he wrote of death he felt it as a near reality. He was its laureate and unbidden sang its praises.

But for all his dealing in so somber a subject, the spirit of all his poems is of joy rather than of sadness, of trust rather than of despair, a spirit of sober peace in the reflection that death is but the ending of life's vanities, the beginning of eternity's full bliss. If "Sorrow is the poetry of a creation that is fallen," joy is the poetry of the soul that is secure in the hope of a redemption. Robert Southwell had breathed the "pure serene" of a courageous confidence in things he could not see, yet could believe, he had behind him the sterling strength of the eternal truth of what he meditated, and it was to be expected that all this should overflow in influence upon his pages.

The topic of life also forms the staple of his poetry, with love the undertone of it all. Indeed the three terms, life, love, death, continually recur, and in the brevity of their contexts are illustrative of much of the epigrammatic writing of the time.

Father Southwell's prose is also thoroughly characteristic of the author. He wrote to his father, whom he had successfully won back to God, "Though you suffered the bud to be blasted, and the flower to fade, though you permitted the fruit to perish and the leaves to wither away; yea, though you let the boughs decay, and the very trunk corrupt, yet, alas, keep life in the root, for fear the whole become fuel for the fire;" and "If God be the way, the truth, and the life, he that goeth without Him strayeth, he that liveth without Him dieth, and he that is not taught by Him erreth." Thus all his prose is clear and melodious. It has the felt grandeur of his religion in it.

Other poets of the age—and it was the great age of English poetry—pursued their way unhindered, idols of the flattering crowds. Deaf to the plaudits of a throng to which he could not cater, and of set purpose opposed to the strings on which his fellows harped, it was only to be expected of a world that could not understand him, that it would also not appreciate him. A certain thrill of romantic interest did however attach to all he wrote because of the dauntless spirit of the man. His life was weary but his soul was brave. He wrote his longings in burning words, and people read and realized and knew, so true is it that "Poetry is self": he was a notable exception however to the rest of the quotation, "But self is seldom poetry." He had lived as he had written, joyfully, sweetly, and he had

died as he had lived, a Catholic first and a poet afterwards, in the sentiments of his own fine words:

Who lives in love, loves least to live,
  And long delays doth rue,
If Him he love by whom he lives,
  To whom all love is due.

Who for our love did choose to live,
  And was content to die;
Who loved our life more than His life,
  And love with life did buy.

Let us in life, yea with our life,
  Requite His living love;
For best we live when best we love,
  If love our life remove.

He died in 1595, but the world of English letters can never forget him. Even if it should, the Church never will, for she has his name indelibly written, not merely on "shafts marmoreal stained with tears of time," but in the hearts of many Catholics who say "Venerable Robert Southwell, Pray for Us!"

C. L. BERNHARDT, S.J.

THE PARISH CHURCH

This is the House of God to me,
  And this is Heaven's Gate,
This ground for holy ground did He
  Elect, predestinate.

Love's importunity hath made
  Of this His trysting-place,
Here have I known the accolade
  Of His impelling grace.

This is the Hill of Calvary,
  And this is Thabor's Hill.
Broken His Body here for me,
  His wounds their Treasures spill.

He hath 'neath many a soaring dome
  His tabernacled rest,
Yet chooseth here a lowly home,
  An arm's-length from my breast.

Then what to me are Milan's spires,
  And what San Marco's birds?
This is the place of my desires,
  Nest of my faltering words.

BLANCHE M. KELLY.

BOOK REVIEWS

Pensées Chrétiennes sur la Guerre. Par JULES LEBRETON, S.J. **En Face de la Douleur.** Par ANTONIN EYMIEU, S.J. Paris: Gabriel Beauchesne. 1 fr. each.

Suffering and the War. By SHERWOOD EDDY. New York: Longmans, Green & Co. $0.50.

Religion in a World at War. By GEORGE HODGES. New York: The Macmillan Co. $1.00.

One of the by-products of the war has been to rectify many erroneous notions. Face to face with the elemental facts of life and death, men have stripped away a good deal of the false veener from their favorite theories and have had the courage to see the truth. This has been especially true of suffering. Before the war it was the fashion of the world to regard it as an unmixed evil, to be done away with at any cost, and the ideal of our civilization was to a certain extent measured by its more or less dilettante efforts to minimize it. Some of the Protestant sects have retained the old Catholic view that suffering is very often a blessing in disguise, and that through its means, whether it be physical or mental, man fights his way to true manhood. Others of the sects, however, have been content to have Christ climb Mount Calvary, but they have had no desire to share in His Passion. The war has changed all this, and many books have appeared which set forth their authors' efforts to analyze the meaning, function and nobility of suffering, its power to mold character and purge away the dross of littleness, and its possibilities to lift an individual or a nation to the heights of sublimity.

"*Pensées Chrétiennes sur la Guerre*," the first of the little books named above, treats in its opening paper of the former union between Christian peoples and their present division, the mental attitude that Catholics of France should adopt toward their enemies, and the hope of ultimate concord between members of the Church. A second paper takes up the question of the poignant grief that is wringing the heart of France at the untimely death of the very flower of her children. The author declares that the young men who have gone so bravely to their death, have like Christ sown in passing sorrow to reap in eternal happiness, lost their lives only to find them, and he bids his countrymen reflect on the glory and the joy that their loved ones have gained rather than on the pain that has been the price.

"*En Face de la Douleur*" is likewise intended to hearten the tortured souls of Frenchmen. The author takes up the general subject of suffering, sifts the true from the false in the statement often on the lips of Catholics that it is by God's will that men suffer, explains what is meant by the permissive will of God, shows how in spite of His allowing human agents to run their course and nature to follow its laws, His beneficent Providence does dispose all things, suffering included, to the creature's ultimate good. After showing what is God's part in the sorrow entailed by the war, Père Eymieu considers what should be man's attitude, and by a series of philosophical and ascetic reflections lays down practical considerations for grappling with the inevitable burden which awaits every man and is pressing with especial force on France today.

"Suffering and the War" and "Religion in a World at War" are little books that can be commended to Catholic readers with such few reservations as are inevitable in Protestant works, for their sane and satisfactory treatment of the subject on its natural rather than supernatural side. Both books contain much with which a Catholic will find himself in entire sympathy.

J. H. F.

The Oppressed English. By IAN HAY. Garden City, N. Y.: Doubleday, Page & Co. $0.50.

This little book on the Irish question fairly teems with extravagant misstatements and misleading comparisons. For example, the author asserts: "Ireland is just as free as England and Scotland and Wales. In one respect her freedom is very much greater for she is heavily over-represented in the House of Commons." But Mr. Hay cannot point to an instance in the past century where a bill intimately affecting Scotland has been passed by Parliament against the united and strong protests of that country's representatives. On the other hand, the history of the British Parliament is one of repeated rejection of measures proposed for Ireland by Irish members, and the imposition upon Ireland of British-made legislation against the constitutional opposition of Ireland's representatives. Agitation alone and fear of uprisings in Ireland, not her constitutional representatives in Parliament, have won her whatever rights she has gained. Only in the last few years has she begun to be treated as a real constituent and not an inferior dependency of the United Kingdom. As to her over-representation, Mr. Ian Hay neglects to remark that for a great part of the nineteenth century, Ireland was shamefully under-represented in Parliament,

and it was not English justice that righted the inequality, but the fact that English misgovernment so depleted the population of Ireland she is now a little over-represented in Parliament.

The author's description of the niggardly Home Rule measure of 1914 is a grim parody of the facts, while his picture of Wyndham's Land Purchase act makes one wonder if he ever even read the bill in question. The comparison between Scotland's and Ireland's wrongs will convince the discerning reader that perhaps Ian Hay right well deserves his title of humorist. But his description of the Sinn Feiners and their blow for liberty during Easter week passes all bounds. One may deplore and even condemn the revolutionaries and the revolution, but common decency would demand that such a travesty of both should not be published in the name of information for the American people.

J. F. X. M.

Outlines of Economics. By RICHARD T. ELY, THOMAS S. ADAMS, MAX O. LORENZ and ALLYN A. YOUNG. Third Revised Edition. New York: The Macmillan Company. $2.10.

Attention has frequently been called to the fact that in much of our best modern thought there is a decided return to Catholic principles and ideals. It is again illustrated in this extensive work on economics which is the result of the combined efforts of several prominent American economists. The conclusions arrived at by them are in most instances in full conformity with the principles which have at all times been laid down by Catholic moralists. The third revised edition of this book has called for so many alterations that a complete resetting of the type was necessary. New chapters have been added and the statistics have been brought down to the date of publication. A very sane point of view is in general taken by the writers and a well-poised judicial attitude is preserved towards the various conflicting systems and schools.

Some few subjects, however, would have met with different treatment on the part of Catholic authors. Thus the writers speak of a condemnation of usury both by Holy Scripture and by the Church in her earlier periods, and then refer to a changed attitude towards interest-taking. This calls for a word of explanation. The fact is that the Church has never changed her principles. The only change has been in the application of them according to varying economic conditions. Catholic authors would also have taken an uncompromising position in dealing with the limitation of offspring as practised in modern society and in discussing its effects. Whatever is condemned by God must be condemned without further consideration by the economist. He will thus best serve the good of the individual and of society. The great Catholic economists are ignored in the lists of references given. Thus we might expect some reference to Father Pesch's monumental introduction to this subject in his three exhaustive volumes on "*National Oekonomie,*" and at least a mention of Dr. Ryan's well-known book on wages.

J. H.

Letters of Arthur George Heath, Fellow of New College, Oxford, and Lieutenant in the 6th Batt. Royal West Kent Regt. With memoir by GILBERT MURRAY. New York: Longmans, Green & Co. $1.25.

Professor Murray's excellent memoir of this young Oxford fellow, "who went abroad to die," will enable the reader to realize in a measure what a heavy toll the present war is exacting from the scholarship of England. And when it is recalled that nearly all the nations in the conflict are sustaining similar losses, the future of learning seems dark. Most of Lieutenant Heath's letters were written to his mother and describe his experiences from the time he received a commission in Kitchener's army in August, 1915, until a week before he was slain in action, October 8, 1915, on his twenty-eighth birthday. "Don't trouble about me" were his last words.

In the tribute to the memory of his young friend Professor Murray well observes: "There is always a religion of some sort at the root of every man's living. Every man is either willing or not willing to sacrifice himself to something which he feels to be higher than himself," "But Oxford," he attests,

> has, by some strange secret of its own, preserved for many centuries the power of training in its best men a habit of living for the things of the spirit, . . . it keeps living in generation after generation of its best students a tone of mind like that of some cassocked clerk of the Middle Ages whose mental life would shape itself into two aims; in himself to glorify God by the pursuit of knowledge, and among his fellow-men to spread the spirit of Christ.

The letters are those of a high-hearted, affectionate son, who gave to his country's service the best that was in him, who felt keenly the horrors and hardships of the trench warfare but was gifted with a quiet sense of humor that stood him in good stead. He hated the ruthless artillery and longed to settle the war by "the quiet and decent methods of the infantry." "Men should be born without mothers," these days, was his expressive comment on modern fighting. Though he had neglected to shout something dramatic to his command during a German charge, he subsequently found comfort in the reflection: "After all it is no use saying 'Remember Waterloo' to my men, for most of them have never heard of the battle, and would think I was referring to the railway station."

W. D.

Alaska, the Great Country. By ELLA HIGGINSON. New Edition. Illustrated. New York: The Macmillan Co. $2.50.

It was inevitable that Mrs. Higginson's book on Alaska should run into more than one edition, for it has the accuracy of history and the glamor of romance. Nor are the two disparate, but romance treads close to realism throughout, precise bits of historic lore blending entertainingly with feminine fancy on well-nigh every page. Mrs. Higginson scorned the discomforts of the journey to the North, and was sensitive only to the beauties of the scenery. Upon reading her enthusiastic pages, all will doubtless agree that:

> Each country has its spell; but none is so great as the spell of this lone and splendid land. It is too sacred for any light word of pen or lip. The spell of Alaska is the spell of God; and it holds all save the basest, whether they acknowledge it or deny. Here are sphynxes and pyramids built of century upon century's snow; the pale green thunder of the cataract; the roar of the avalanche and the glacier's compelling march; the flow of mighty rivers; the unbroken silences that swim from snow mountain to snow mountain, and the rose of sunset whose petals float and fade upon mountain and sea.

The history of the place from its wild beginnings in the interesting poetry of a people's myths, is told in the language of an epic, throughout which the name *Baranoff* rings like a refrain. There are descriptive passages of rare beauty; points of keen observation; stories of sin and suffering, passion and cruelty, with ice of glaciers and fires of volcanoes for backgrounds. The kindness of the people, a fact so commonly dilated upon by writers of travel, struck our writer also, and she gives it grateful mention. Catholics will thank the author for this tribute to the heroism of our Sisters:

> It is another of the lessons of the Yukon; and reading, one stands ashamed. There those saintly beings spend their lives in God's service. Nothing save a Divine faith could sustain a delicate woman to endure such ceaseless torment for three months in every year; and yet . . . we, rather than they, are for pity. The stars upon their brows are the white and blessed stars of peace.

Mrs. Higginson's book tells us what we are likely to forget and therefore was it well to edit it anew, namely, that birds carol and flowers flame there, that human hearts are beating there, in the far, white loneliness that we know as Alaska.

C. L. B.

ing public monies, or enjoying charters from Government or other public authorities, to purchase Empire-made goods and to place all contracts with British firms; exceptions to be made by special permission of proper authority, only in cases where such a course is considered to be at variance with public interests.

In theory this may not appear to be open to exception. In practice the great industrial organizations of the United States have shown a marked tendency to ignore the existence of a parallel of latitude, or even of a very large body of fresh water, when minerals or other materials useful in their operations have been discovered by their agents, and in the second place Canada has always been the best customer of American industrial producers. Peace in North America, and on terms consistent with self-respect, is for Canada a concern essentially her own. It has been threatened twice in the last half century over concerns that were not hers at all, over the Trent affair and over the Venezuela boundary dispute. It has been preserved, in delicate circumstances touching the fisheries and Alaska, by her own firmness and good sense.

All this has an evident bearing upon the basic elements of the present controversy over conscription. Will Canada throw her all into the war, and take her chances on the complications that arise in her already difficult problems? Those who are for doing so, are for conscription, with the attendant borrowing, until the war ends. Will Canada, while there is yet time, give heed to the instinct of self-preservation before she has been reduced to a multiple dependency under which her initiative would disappear. Those who are for counting the effort already expended, for comparing it with that of others, especially with that of the United States whose fourteen fold man power and forty fold wealth are only entering on the scene, are against conscription and all that conscription involves. These latter have a difficult rôle, but their opponents are not reclining upon velvet. If they were they would not be passing revolutionary legislation without attempting to hold either general elections or by-elections to fill the numerous vacant places in Parliament. They would not be appealing to London for leave to continue in existence a Parliament already moribund instead of asking the people of Canada for a new lease of power. All this may help to a comprehension of the reason why, in Canada, there are two sides to a question which, looked at from a distance too great for details to be distinguished, appears to have but a single face.

Lloyd George and Literature*

MICHAEL WILLIAMS

IT may seem preposterous to connect Lloyd George with the revival of literature, for of all the swarm of politicians who so strangely rose into power in the days before the great war, and during it, Lloyd George was among the least distinguished for literary power or grace. Unquestionably, he possessed a personal force which in speaking he communicated through his words to his listeners, a force which gave him ascendancy over them; but it was evanescent, it did not remain in the words recorded by reporters or written by himself. In this respect he was like nearly all the other political leaders of the time, not merely in England, but in all the countries, save only in France and Ireland. In France, prose writing had become so well understood that most educated men had mastered a good, thoroughly expressive style. In Ireland, the spiritual force which inspired the higher types of public men more than personal motives could do, gave their utterances a throb of high passion and a vitality of inward truth which sealed them with peculiar distinction. In the United States, President Wilson attained tremendous contemporary fame as a literary stylist; but it is too difficult a task at this late day to get an understanding of how his academic and artificial writings attained to such a degree of favor. However, to return to Lloyd George, it is quite clear that he at least possessed no share of that high gift which, when it is allied with the unique opportunities afforded by national leadership in times of crisis, may lead to such permanent works of literary power and beauty as, for example, the Gettysburg address of Lincoln. Yet Lloyd George it was who, in the memorable speech delivered before the Commons in February, 1917, after Germany had declared its unrestricted submarine blockade of the Allied coasts, enunciated the policy the effects of which brought about the splendid revival of literature which marked the end of the twentieth century.

To be sure, Lloyd George did not have literature in mind when he announced that the importation of print paper into England would be cut some fifty per cent in order to save tonnage required for the importation of food. Nor did he have in mind the betterment of prose and the intensification of the spirit of poetry when, three

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* *These lines are an extract from Professor Belloc's "History of English Literature in the Twenty-first Century." The author of this standard work is a grandson of the famous Hilaire Belloc, the historian of the Great War.*

months later, after the submarine campaign had caused serious results in England, he ordered another cut of fifty per cent in the amount of paper which it would be lawful to import into England. It is now clear that what Lloyd George had in mind was, first, the obvious necessity of saving tonnage, and second, the personal yet even more important object of *crippling the political power of the press,* especially of the Northcliffe press. The press had made Lloyd George, as it made most of the politicians of that age, because without the publicity afforded by the press—the perfectly enormous multiplication of the power of their speeches, and the power of their personalities, and the power of their hypnotic phrases, and the more sinister and direct power of their cabals and conspiracies—none of the politicians, in any of the so-called democratic countries, England, France, the United States, could ever possibly have attained such ascendancy as they most amazingly did. It was the press, and most chiefly the Northcliffe press, which stamped the seal of Lloyd George upon the British public's mind. Nobody knew this better than George, save Northcliffe, of course, and when, through his affiliations with the English Hearst, Lloyd George had ousted Asquith and secured the Premiership, the first real use he made of his new power was to torpedo the ship that had carried him over. He had at once been obliged to chaffer and dicker with many sources of power and influence in order to obtain a working machine, and he knew that Northcliffe was very likely to throw him down as effectually as he had set him up. It was up to him, therefore, to move first. Germany gave him the unique opportunity. The limiting of the huge tonnage of print paper imported into England struck everybody save the dismayed Northcliffe and the other great newspaper lords as a very sensible step. The fact that it immediately led to the total disappearance of a large number of the smaller and weaker journals did not particularly matter, in such a time of national danger and crisis. The fact that the newspapers which continued to exist were very much smaller was such an obvious improvement that again all save the proprietors rejoiced. And when six months later the raid of the submarines right into the hitherto safe portions of the Channel was followed by the total suppression of all journals save the official government gazettes, "for the period of the war," the public by that time was so well accustomed to the centralization of authority in the Government that save for a few minor disturbances, led by such determined publicists as the two Chestertons, Hilaire Belloc, A. R. Orage, Bernard Shaw, H. G. Wells, Darrell Figgis, and by the Sinn Feiners in Dublin, for a long time there was no obvious difference in the course of public affairs, nor was there any great change until the end of the war. We all know, now, how totally unexpected, save by a very few far-seeing ones, was the length of the war, and we are well acquainted with the events of the tremendous revolution by which the power of the oligarchy of incurably materialistic and money-seeking interests and their political tools was at last broken, and the new era of Christian democracy based upon farmer proprietorship of the land, economically, and upon the Catholic Faith, spiritually, dawned at last upon the torn and desolated world. But what has not been so well known is the fact that out of that period of silence of the press arose the splendid revival of literature which coincided with the coming of the new age of economic justice and of spiritual power and beauty. It is to this aspect of the subject that I desire briefly to direct your attention.

It is of course exceedingly difficult for us today to gain anything save a partial understanding of the importance and power of the press in the days before the great war. And no more truly frightful souvenirs of that period have come down to us than the copies preserved in our libraries of the more typical "yellow" newspapers, as they were called; why, nobody now can say, except that we do know that the word "yellow" connoted sinister and deplorable ideas which nobody today would dream of connecting with that color, unless we went back to the teachings of the old mystics, who ascribed the color yellow to Judas, and taught that it signified idleness, and a horror of suffering and envy and treason. So, just before the great war, people talked of "the yellow streak" of cowardice, and the "yellow peril," and the "yellow press." How strange they seem, these huge, flimsy sheets, all yellowed indeed by the passage of time, with their huge, screaming, almost incoherent "head-lines," their "funny" pictures, their long, detailed, malodorous gloatings over human sins and sorrow and shame! How strange, especially, their assumption of an editorial authority, based absolutely on nothing at all save personal self-sufficiency or the personal interests of their proprietors and editors! Save here and there, nearly all really ethical reasons for being had passed away from the daily newspapers of that period, and with honorable and few exceptions, the press existed to make profits for its owners or to advance the personal interests of individuals and cliques. The magazines were nearly all devoted to various profit-making policies of supplying popular entertainment to large masses of the public. Those powerful and strong-willed individuals who realized the situation advanced their own interests and the interests of their chosen associates, or political parties, or theories, by seizing and wielding this almost universal power. Against the magnates of this oligarchical tyranny stood out only two classes, namely, the definitely religious part of the press, and the champions of various forms of social reform and social revolution which ran the gamut from highly idealistic, self-sacrificing ideas, some of which, and the best of which, came from the treasury of the Church, down to the most awful and diabolical teachings of the spirit of evil. And the press was never idle. Huge forests were felled each day to be made into paper to feed its voracious maw. Hundreds of millions of copies of newspapers were printed every hour of the day and night. Armies of writers,

tions. Yet the tendencies of the Pan-Hellenics to stress society above scholarship, to place money above morals, manners above manhood, afford an environment which is insidiously destructive through its false perspective. Unless they can direct, fraternity men do not participate in Catholic student activities.

Intellectual success has the danger of a real superiority, for its value is not transient, but real and continuous, especially in this era when "brains count." Whatever the quality of success, athletic, social, forensic, political, and otherwise, the "successful" student is apt to consider himself superior to his fellow men. He thinks he has risen above mediocrity, when that very assumption is the first sympton of mediocrity. It takes real success to be humble.

Pleasure and Faith

THE modern symptom of "animalaria" finds violent expression in the secular institution. With customary intensity college students pursue their pleasures. Well indeed, if these are of an innocent type. But speaking from experience, I know, and others will substantiate me, that "pleasure" to most students is synonymous with "wild oats," that is, with debauchery. The fear of his fellows, the fear of mediocrity, is deeply implanted in the adolescent boy. He is at the stage when he wishes to be taken for a man; and finding the idea prevalent among his elders that "sowing wild oats" is a "normal" perquisite of manhood, he imagines he must herd with the crowd, and be like it in thought and action. Unhappily, I cannot say that Catholic young men are free from this taint. I have talked with libertines of the worst type who sneered at everything that is holy, but when confronted with the statement that they sneered at that which they secretly revered, the libertines admitted it. The strongest warning that came to me as a boy, came from a libertine. But young men do not know of this secret homage, and think they must "sow" to attain their manhood.

Vice is wide-spread among young people; every priest, every physician knows its prevalence. To my certain knowledge, a most degraded variety is privately advocated by one university instructor. Loss of will-power, weakening of the memory and of the power of logical deduction, derangement of nervous control, and general debility: these constitute the physical price paid. The moral price? Who knows it better than the sinner?

I do not believe in education as a panacea, but it is my sincere conviction that for college and university, a wise course for students in sex-hygiene would remove much of the lure of a certain kind of crime. It is not proper that young people should learn the decent through the indecent; yet I know that the majority of Catholic students in non-Catholic schools are subjected to this inversion in which the most important of instincts is debased and made the object of scorn, as if it were loathsome and abnormal. Modern research in heredity and disease is opening a hopeful vista through its study of sin and its physical consequences. One of the best sermons preached is the chapter on venereal disease in most modern text-books on heredity. Where the moral law will not make the slightest impression, fear of the physical consequences often prevents transgression.

Students, and young men in general, have a curious habit of admitting their transgressions to each other, and such confessions may be provoked quite unexpectedly. Of course, here too the Chinese saying holds true: "He who boasts has an empty purse." For these confessions are born of pride, they are founded on a spirit of braggadocio, and are in no way comparable to the self-accusation in Sacramental Confession. Impurity fears Sacramental Confession, while pride spurns it; and both beget indifference and disbelief. Impurity especially finds ready objection to dogma, and "natural" excuses for license. *Peccavi* is the most difficult word in the human lexicon.

And thus they go, the servants of pride and lust. It is difficult to measure this loss in actual figures. Failure to enroll or re-enroll, coupled with the shifting of the student-population, makes accurate records impossible. At least five per cent seem, like Peter, ashamed to confess Christ. Defection through pride and impurity generally does not occur until after graduation, when a definite estimate is no longer possible. For pride and lust breed hypocrisy, too, and neither would be known for what it is. So they simulate adherence before Catholics, but lapse in a new environment.

University of Missouri. Richard A. Muttkowski, Ph.D.

SOCIOLOGY

The Mistakes of Society

NO doubt you have been hearing, these several years past, that society has been making mistakes. Perhaps, too, you have wondered how such a thing could happen. It is more than likely that after an attempt or two to reconcile this blanket statement with logic, you gave up and modestly retreated rather than set up your knowledge or beliefs in opposition to the wisdom of numerous experts. These specialists did not strengthen their dicta with proofs, but in your hasty retreat this omission passed unnoticed.

I have come to the conclusion that anyone who trys to lay blame on society for the shortcomings of a specific group of individuals would be receiving merited attention if he were arrested on suspicion. When he makes, "society's mistakes," both the plea and finale of a talk, or a book, or an essay, he has, paradoxically, been taking thought to explain something which he is incapable of explaining. He has, it is more than likely, been striving to explain the moral or spiritual status of criminals and in despair, because God, religion and common-sense have been considerately omitted from the reckoning, he resonantly and complacently places the blame on the broad shoulders of society.

Society and the Criminal

SINCE the advent into public notice of a certain school of criminologists society has been taking the blame for the treatment accorded law-breakers. We have, so this school tells us, been inconsiderate of the criminal, altogether too inconsiderate. We have segregated him; we have punished him; we have given him opportunity for extended reflection on the error of his ways. These things have been mistakes, and since they are generally and universally applied in the treatment of those who except themselves from the operation of law, society is said to have made the mistakes.

We should, it seems, have taken an opposite course. It would have been more proper had we placed a premium on the criminal's transgressions, had we made his years after the crime pleasant and agreeable. He should have been escorted to a carefully prepared home where all suggestion of walls and aloofness, all hint at such snobbishness as exclusion from other homes, would have been missing. In such a dwelling the offender would have found, if society had not been making mistakes all these years, public servants awaiting the expression of a wish speedily to deliver to him reality. His education would have been well looked after, his health would have been a matter of concern to high-salaried experts, his desires for relaxation anticipated, and motion-pictures, Victrola concerts, lectures and mechanical demonstrations of a not too taxing sort provided for the whiling away of several hours daily. He would, of course, have been permitted the delightful companionship of the thousand-and-odd others who might have been brought to the same home. For the backbone of this regime of correction, some form of work, educational, inspirational and congenial in nature, would have been arranged, lest time drag too heavily, and the subject of it all regret that he had ever been brought to live in such a place.

This is what we should have been doing all this time for the

criminal, for confusing though the thought is, he has been a victim, immolated through the mistakes of society. And as victims are petted and "heroized," so we should have made a hero of him and petted him.

The Logic of Reform

AH, yes, but where's the logic? It may be answered that we are expecting too much under the circumstances. We are told that, according to well-authenticated fact, the dealer in wholesale charges cannot, in the nature of things, be a logician. His mind is not so constituted that it can arrange heavy thought into the pretty sentences and at the same time muster fact in support. Is he who says that "society's mistakes create the criminal" and "society's mistakes perpetuate the criminal through mistaken treatment" and other such, is he anything of a logician? If he were would he not argue in all seriousness, though he had started wrongly, somewhat after this manner?

Society has been confining and punishing those who err seriously and in this course it has been making grave mistakes; it has been following up one error with another. When through the process of the law it has been shown that someone has committed a crime, the members of society from his immediate neighborhood should be herded together and taken away as prisoners, and they, not the criminal, should be made the subject of experiment. They have made the criminal possible. The existence of one man who breaks the law is both indictment and proof of society's failings and society, not the criminal, should be made to bear the blame!

Perfectly absurd, you say! We agree with you. There is but one perfect phase in the whole treatment of the criminal by this new school, and that perfection lies in its sublime absurdity!

The Origin of the Evil

CODDLING the criminal was first sloganized about five years ago. The idea, in so far as can be ascertained, is but an outcropping of modern life-thought which insists that everyone have a good time, live his own life, do as he wish, and use his liberty. We can feel the currents of this swiftly and pleasantly-flowing sentiment all about us. We experience it in the schools, where all forms of real punishment are barred; we feel it in civil life, where the mechanics of governing are shirked by the average citizen because they are a bore; we meet it in our home lives, where machinery has stepped in to remove the drudgery. The young are taught to avoid obstacles, and the way of youth is made straight and easy; middle age is buffered and cushioned into fatty ease, and old age is a thing of the past. We have been forgetting that these two ideas are contraries: Character is developed through the meeting and overcoming of obstacles; the line of least resistance makes the backbone weak and pliable. In grasping our petty, temporary liberty we are sacrificing that larger liberty which comes after. Whereas, if we were obediently hemmed in by the thousand-and-one petty supervisions of daily life, we would come to know the real meaning of liberty. These petty prohibitions are the barks which protect something beyond price, real liberty of action.

We have been making mistakes because we have been making life too easy and aimless and sweet. We have taught ourselves to be satisfied with twenty-four hours as they come. That would do very well in the realm of the spirit; there it is a highly valued principle of progress. But in the world of matter it is the then and not the now that should be looked to carefully. We have been reversing this; we have made soft the now and our then will be harsh and cruel. We have been softening the ways of our children and our criminals and their later state will be a hard one to brook, so that the first may, through our mistakes, become the second.

Edward F. Mohler, M.A.

NOTE AND COMMENT

Freemasonry and Internationalism

THE completeness of the rupture which the war has caused between various Lodges of Freemasonry may be seen from a statement made by Colonel C. E. Cassal, and quoted in the London *Month* for July, 1917. Speaking before English Masons the Colonel declared:

> From the day the war broke out we have altogether ceased communication, direct or indirect, with any Grand Lodge in an enemy country. Only one attempt, and that indirect, had been made in the whole of that period to approach us by such a Grand Lodge, and that was not a German Grand Lodge; and that indirect attempt, made through the Grand Lodge of a neutral country, was to ask our investigation of the British system of dealing with prisoners of war and thus by implication to attack it. We declined absolutely . . . to be drawn into controversy or correspondence of any kind, direct or indirect, with the Grand Lodge of an enemy country.

In times of peace Freemasonry, like Socialism, boasted of its international brotherhood, strong enough to prevent or stop war but now, in reality, Lodge is hurling anathema at Lodge, the German Lodges being particularly insistent on the accusation that the Latin Masons of Europe used the Craft for political purposes. The same accusation has been made against Mexican Masons; in fact, a prominent Mexican "Brother" has declared that the Masons were foremost in the terrible revolution which has devastated the country.

Profits and Prices

UNITED STATES SENATOR POMERENE, of Ohio, has made public the letter issued by the Bird Coal and Iron Company, of Chicago, soliciting stock subscriptions:

> Having purchased foundry iron for as low as $12 or $13 a ton during the past twelve months, you know that there must be a tremendous profit in it at the present market price of approximately $40 a ton. On a production of 6,000 tons a month, the capacity of our furnace, which will be ready to go in blast within six or eight weeks, you can easily figure what the profits will be when we can produce the iron for approximately $10 a ton and sell it at $40 a ton. A profit of $150,000 a month is well within reason, and on a capitalization of $1,100,000 will be in excess of 100 per cent profit on the entire issue of the common stock of $1,000,000.

The Senator remarked that these profits almost equaled coal profits.

The Toll of Industry

THE New York State Industrial Commission has recently given the following figures anent accidents in New York State:

> In the year 1916 there occurred in New York State over 300,000 accidents; in the United States, 3,000,000 industrial accidents, 20,000 of which were fatalities. These 3,000,000 accidents, the equivalent of one-third of the population of the State of New York, involved a total time loss of 105,000,000 days. This is 350,000 working years; 3,500 centuries. Contemplate the vast loss not only of time but of work not done. It is equivalent to the amount of work that might have been done by a squad of 60 men working continuously for the last 6,000 years or through the entire period of history.

Readers are left to imagine what each accident means to the dependent family of the wage earner. No workman's compensation law can restore a broken limb or a shattered life. The average compensation wage in New York State is $9 a week.

Knights of Columbus War Fund

WITH the approbation of the hierarchy, the Knights of Columbus began their campaign for a $1,000,000 war fund on July 22. The purpose of the fund is made clear in the official announcement of the campaign:

By a recent ruling there will be 181 Catholic chaplains appointed to the American armies, approximately a third of the total of chaplains; but as the number of Catholic troops is conservatively estimated as well over one-third of the total of enlisted men, the need for additional chaplains to those authorized by the War Department is apparent. The Knights of Columbus $1,000,000 war fund will provide for these additional chaplains, will make it possible for many thousands of Catholic soldiers training to fight, and, if need be, to die for their country, to hear Holy Mass and receive the Sacraments regularly during their period of training; and, beyond all else, will provide chaplains for the American Catholic soldiers in the trenches of Europe so that on the eve of battle there will not be a Catholic fighting man lacking the consolations of his faith when these are most vitally needed.

That a work of this truly beneficent and patriotic character merits the approval of every loyal citizen, goes without saying, and that it should receive the enthusiastic support of every Catholic in this country is imperative for its success.

The War Department has officially recognized the Knights of Columbus as the agency for all relief work among Catholic soldiers in camp and at the front. The work of the organization at the border last summer is guarantee enough that Catholic soldiers will not be neglected in the present war.

The Philippine Mission

THE disastrous effects of the war on the mission field are manifest in the Philippines, where nearly all the Catholic schools are closed. The Church Extension Society has placed the sad condition of the Philippine Church before the American people:

> Most of the missionaries laboring in the Philippines come from that stricken little country, Belgium, and until the beginning of the war, the Missions were almost wholly supported by the friends and relatives of the missionaries in Belgium. Many of these good friends have been called to their eternal reward, and those who are left are almost destitute. Is it any wonder then, that the missionaries of the Philippines in their great sorrow turn to us in the United States in a last hope of receiving something for their support and for the upkeep of the Catholic schools that they find so necessary in order to preserve the faith of the people, who once were and should now be Catholics?
>
> Twenty-five dollars a month supports a school, and the faith of the present generation, as well as the faith of future generations, depends on the school.

Negro Education

THE Department of the Interior has recently issued a report on negro education. The report is the result of four years' study, and includes first-hand information garnered from more than 700 schools. Dr. Thomas Jesse Jones, who was in charge of the committee that drew up the report, says:

> No racial group in the United States offers so many problems of economic and social adjustment as the 10,000,000 negroes. Negroes form almost a third of the total population of the Southern States. In Mississippi and South Carolina, they constitute over half the population; and in the "black belt" counties, the proportion ranges from 50 to 90 per cent. The significance of such a concentration is difficult to explain to those not familiar with communities composed of people who differ widely not only in economic and educational status but also in ethnic type.
>
> In the fifty years since freedom was decreed, negro illiteracy has decreased from over 90 per cent to 30 per cent; nearly 1,000,000 colored men are now farmers of varying degrees of independence; a quarter of a million own their own farms and the total acreage of land owned by negroes aggregates 20,000,000 acres of fertile soil. These facts are indisputable evidence not only that the colored people are capable of progress but also that their white neighbors have looked with favor upon their struggles and in many instances have actually given substantial aid to their endeavors.

The conclusions drawn by the report are, in brief, as follows:

> (1) That there is a pressing need for increased public school facilities for negroes in the South. (2) That the aid of philanthropy should be continued with the present liberality until the South has attained to a better economic condition. (3) That all education should stress, first, the development of character, including the simple but fundamental virtues of cleanliness, order, perseverance, and the qualities essential to the home, and second, adaptation to the needs of the pupil and the community. (4) That supervision of both public and private educational efforts should be increased, so that all agencies may be correlated with each other, sound business methods established, organization of work suited to income and plant, and building operations conducted with economy and good taste.

It might not be amiss to stress godliness among the "fundamental virtues." Before the negro was brought to America to slave, the missionaries were rather successful in educating him, when the white man's greed did not frustrate their efforts. The pivot of their educational system was the catechism. It stressed godliness.

White Cross Nurses

THE White Cross Nurses were organized by eight students of the American Academy of Christian Democracy, at Cincinnati, in October, 1915. Their object is to furnish Catholic associations, leagues and federations properly trained secretaries, field agents, press correspondents, lecturers, social workers, and nurses. The bulletin of the American Academy of Christian Democracy announces the opening of its seventh course on September 14, 1917, at Cincinnati:

> The course extends over seven months, and comprises recitations and lectures on social science, political economy, charities and social service, parliamentary law, sanitation and practical nursing, physical culture, office work, including typewriting and registration of case work, and the fundamental principles of Christian philosophy. Lectures by visiting representatives and organizers of social movements are given frequently. The field work is obtained through affiliation with the council of social agencies, social units, associated charities, Catholic charities, Santa Maria Institute, juvenile and domestic relations' courts, and numerous other charitable and philanthropic organizations.

White Cross Nurses fill positions in New York, Pennsylvania, Ohio, West Virginia and Kentucky. At present they are answering cries for help from organizations whose support is being withdrawn and transferred to war purposes.

The High Cost of Living

WHILE various reasons are given for the high cost of living a report sent out by the Federal Department of Agriculture furnishes the interesting information that the cold storage plants are bursting with food. In one instance 173 warehouses report that the amount of butter held July 1 this year was almost seven times greater than on July 1 last year. Other items are as follows:

> Frozen beef: 243 storages report a total of 105,174,204 pounds. 171 storages report 88,078,061 pounds, as compared with 55,109,049 pounds on July 1, 1916, an increase of 59.8 per cent. 221 storages report an increase of 4,642,361 pounds, or 4.6 per cent, during June, 1917. 136 storages report a decrease of 18,478,422 pounds, or 25.4 per cent, during June, 1916.
>
> Cured beef: 268 storages report a total of 34,560,268 pounds. 202 storages report 31,342,078 pounds, as compared with 18,915,105 pounds on July 1, 1916, an increase of 65.7 per cent. 239 storages report an increase of 2,690,848 pounds, or 8.7 per cent, during June, 1917. 171 storages report an increase of 9,157 pounds, or 0.1 per cent, during June, 1916.
>
> Frozen lamb and mutton: 121 storages report a total of 3,995,883 pounds. 81 storages report 3,143,744 pounds, as compared with 1,939,175 pounds on July 1, 1916, an increase of 62.1 per cent. 107 storages report an increase of 730,486 pounds, or 22.4 per cent during June, 1917. 67 storages report a decrease of 357,738 pounds, or 15.8 per cent during June, 1916.

There is much to be said on the high cost of living, and something too on the cost of high living. The high cost of profiteers, greedy speculators and price manipulators is the most pressing question for the Government to settle.

AMERICA

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Lloyd George and Literature

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Modern Jesuits in Modern Japan

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"The Great Disillusionment"

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Gerald C. Treacy

THE AMERICA PRESS NEW YORK CITY

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for
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AUGUST 11, 1917

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Chronicle

The War.—On July 31 the Allies, after a long preparation of intense artillery fire made an attack on a front of about twenty miles in Flanders, and pushed forward from Dixmude to the Lens River, south of Warneton. The amount of territory, thus gained, varied at different points of the line, but the Germans were driven back for a distance of two miles on a front of about twelve miles. Twelve towns and villages were taken, one of which, St. Julien, was later retaken by the Germans, and still later recaptured by the British. Further gains had been made by the Canadians east of Lens.

Bulletin, July 30, p.m.-Aug. 6, a.m.

The occupation of Eastern Galicia by the Austro-Germans is practically complete, the only portion now remaining in the hands of the Russians being a narrow strip East of Brody. North of the Dniester the Russians, who are in a state of demoralization, have refused to recognize the authority of their officers, and have made no serious effort to defend their positions. They have abandoned Tarnopol, Skala, Husiatyn, and have been driven across the Zbrocz River into Russian territory. South of the Dniester, a greater degree of military discipline has been maintained, but the retirement of the Russian army north of the river has necessitated the evacuation of Horodenka, Sniatyn and Kuty. In Bukowina also the Austro-Germans have been sweeping forward, and have occupied Czernowitz and the sector northeast of it as far as the Russian frontier, which they have crossed in the direction of Chotin. Further south they have taken Raranoze, Bojan, Radautz, Kimpolung and Watra. In Rumania the combined Russian and Rumanian forces have driven back the Austro-Germans about eleven miles on a front of forty miles.

Collapse of the Russians

On August 2 the Food Control bill and the Food Survey bill, the latter after a delay of two months, were reported out of conference in practically the same form as that given them by the Administration. There was some disposition, even among the Senate conferees, to eliminate the Committee on War Expenditures, as it was generally believed that the President would no longer insist that Mr. Hoover should be the sole food administrator if the war expenditures committee were eliminated from the bill. Mr. Wilson, however, made it clear that he would oppose the committee on food control, and in deference to his wishes both of the Senate's amendments, together with the labor exemption clause, were dropped. The House passed the bill as reported without serious protest; but the Senate regards it with a good deal of disfavor. It will come up for vote early during the week, but whether it will pass or not is by no means certain at the present writing, because there is a strong movement to send it back to conference.

The Food Bills

The Sheppard resolution, submitting to the States a prohibition amendment to the Federal Constitution, passed the Senate on July 31 by a vote of 65 to 20. It reads as follows:

Proposed Prohibition Amendment

> Joint resolution proposing an amendment to the Constitution of the United States.
>
> Resolved by the Senate and House in Congress assembled (two-thirds of each house concurring therein) that the following amendment to the Constitution be and hereby is proposed to the States, to become valid as a part of the Constitution when ratified by the Legislatures of the several States as provided by the Constitution:
>
> Section 1. The manufacture, sale or transportation of intoxicating liquors within, the importation thereof into, or the exportation thereof from the United States and all territories subject to the jurisdiction thereof for beverage purposes is hereby prohibited.
>
> Section 2. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by the Legislatures of the several States as provided in the Constitution within six years from the date of the submission hereof to the States by the Congress.
>
> Section 3. The Congress shall have the power to enforce this article by appropriate legislation.

There is little likelihood of the measure being introduced into the House before the end of the year, as the Democratic leaders have stated that that body would refuse to consider any legislation during the present extraordinary session, except that bearing on the conduct of the war. Unless therefore the President insists on the passage of the resolution, it will not in all probability be taken up in the House until Congress reconvenes in December.

The first important step toward requisitioning all the shipping resources of the United States was taken by the Shipping Board on August 4, when Admiral Capps, the general manager of the Emergency Fleet Corporation, notified shipyards throughout the country that all ships and all materials and equipment for the same in the yards under their control had been commandeered by the Government. The notice read:

Ships Requisitioned

By virtue of an act of Congress, approved June 15, 1917, entitled "An Act Making Appropriations for the Military and Naval Establishments on Account of War Expenses for the Fiscal Year Ending June Thirteenth, Nineteen Hundred and Seventeen, and for Other Purposes," and by authority delegated to the United States Shipping Board Emergency Fleet Corporation under executive order of the President, dated July 11, 1917, all power-driven, cargo-carrying and passenger ships, above 2,500 tons D. W. capacity, under construction in your yard and certain materials, machinery, equipment, outfit and commitments for materials, machinery, equipment and outfit necessary for their completion are hereby requisitioned by the United States.

On behalf of the United States, by virtue of said act and said order, you are hereby required to complete the construction of said requisitioned ships under construction, and will prosecute such work with all practicable dispatch. The compensation to be paid will be determined hereafter, and will include ships, material and contracts requisitioned.

The Government had previously entered into agreements with foreign nations, principally Great Britain and Norway, for which many ships were being built in the United States, and it is said that 675 vessels will be affected by the order. The next step, according to reports, will be to requisition the ships now afloat and under American registry.

Although the revision of the War Revenue bill, still in the hands of the Senate Finance Committee, is far from complete, and the exact total remains to be determined, it seems likely that the sum provided for by the present bill, as finally drafted, will aggregate $2,000,000,000. The additional sum of $304,600,000, not previously provided for is to be raised by levying $162,000,000 on corporation incomes; $27,600,000 on individual incomes of $15,000 and more; $90,000,000 on distilled spirits; and $25,000,000 on malt and beer. The Committee has announced that it is hoped that it will not be necessary to impose additional consumption taxes, although additional taxes of ¼ cent a pound on sugar, ½ cent a pound on coffee, and 1 or 2 cents a pound on tea are under consideration.

War Revenue Bill

General Crowder has issued an important communication to the effect that those who fail to present themselves to the exemption-boards will not only not escape being summoned to military service but will by the very fact of their failure to present themselves forfeit whatever claim they may have had to exemption. Their names will be listed with those who are called to the conscript armies, and refusal to obey will be dealt with according to military procedure and penalties, which involve court-martial and in the case of desertion death. Aliens, except enemy-aliens, according to a new ruling may now be accepted for conscript service.

Resistance to Draft

France.—On August 31 the Premier M. Alexandre Ribot replied in the Chamber to the declaration made a few days previously by Dr. Michaelis, the German Chancellor, that there was a secret treaty between France and Russia having in view plans of conquest. Premier Ribot said that the German Chancellor had publicly challenged the French Government to declare whether in a secret sitting June 1 "the French Government had not made known to the Chamber of Deputies the terms of a secret treaty made before the Russian revolution whereby the Emperor had bound himself to support French pretensions to German territory on the left bank of the Rhine."

Ribot Answers Michaelis

In reply to the challenge the Premier declared that the Chancellor's version contained "gross inaccuracies and lies." This was particularly true, he added, regarding the rôle the Chancellor attributed to the President of the Republic in giving an order to sign a treaty unknown to Premier Briand. In further explanation of the matter Premier Ribot said:

The Chambers know how things passed. M. Doumergue, ex-Premier and Foreign Minister, after a conversation with the Emperor, demanded and obtained M. Briand's authorization to take note of the Emperor's promise to support our claim to Alsace-Lorraine and to leave us free to seek guarantees against fresh aggression, not by annexing territories on the left bank of the Rhine, but by making an autonomous State of these territories which would protect us and also Belgium against invasion.

We have never thought to do what Bismarck did in 1871. We are, therefore, entitled to deny the allegation of the Chancellor, who evidently knows of the letters exchanged in February, 1917, at Petrograd and falsified since, as his most illustrious predecessor falsified the Ems dispatch. Whenever the Russian Government is willing to publish these letters we have no objection.

The Chancellor refrained from speaking about my declaration of March 21, wherein I repudiated in France's name any policy of conquest and annexation by force. He has wilfully forgotten my language, May 22, in the Chamber, saying we were ready to enter into conversation with Russia as to the object of the war, and if the German people, whose right to live and develop peacefully we do not contest, understood that we wished peace founded on the right of people, the conclusion of peace would thereby be singularly facilitated.

M. Ribot then read from his speech in the Chamber warning against those who wished to spread the conviction that France was seeking conquest and read the terms of the resolution adopted by the Chamber at that time declaring that peace conditions must include the liberation of territory occupied by Germany, the return of Alsace-Lorraine to France and just reparation for damage done in the invaded regions. The resolutions also favored the creation of a league of nations for the maintenance of peace.

The Premier emphatically denied that France wished any annexation of territory. The accusation brought against her would, he said, deceive no one "especially the democratic masses of the Russian people," whom their enemies were trying to mislead as to the intentions of the French democracy. In conclusion the Premier declared that France addressed itself, not to Germany, but to all who were witnesses or actors in the struggle which it had been maintaining for the past three years "and who know that there is in the depth of the French people's soul a deep attachment to the principles of justice, respect for people's rights" and true generosity.

Great Britain.—On August 4, the third anniversary of England's declaration of war against Germany, the Prime Minister delivered in London an address which was a call to the Allies to "tighten their belts to reach the summit of their hopes." After saying that the Allies "are fighting to defeat the most dangerous conspiracy ever plotted against the liberty of nations," he continued as follows:

Lloyd George's Speech

> We have checked the ambitions of Germany. The nations of the world have been climbing painfully the steps that led to national independence and self-respect. France and Great Britain reached the platform long ago, and then came a great power to thrust the nations back to the old dark servitude. That is what we have been fighting three years.
>
> The Kaiser now adopts different language—fighting to protect German soil. Even now neither he nor his new Chancellor has said they would be satisfied with German soil. They talked glibly of peace but stammered when they came to the word "restoration." Before we enter a peace conference they must learn to utter that word to begin with.
>
> War is a ghastly business. But it is not as grim as a bad peace. There is an end to a horrible war. But a bad peace will go on and on, staggering from one war to another. The Prussian war-lords have not yet abandoned their ambitions; they are only discussing the postponement of the realization of their ambitions.
>
> The next time the Prussian war-lords meant to make sure. There must be no next time. Let us have done with it. Do not let us repeat this horror. Let us make victory such that national liberty, whether for small or great nations, can never be challenged. The small nation must be as well protected and guarded as the big nation.
>
> We of this country cannot allow sectional organizations to make war or make peace. The nation as a whole has made war-sacrifices, pretty evenly divided among all classes, and the nation as a whole must make peace.

The Marquis of Crew, who presided at the meeting, declared that the Allies were cheered by the entrance of America into the war, and reminded the audience that the Allies' war aims are still "reparation and security."

Ireland.—In spite of the general political unrest and the local disturbances caused in certain districts by hotly contested elections, the country is remarkably free from gross crimes. The Dublin *Weekly Freeman* quotes in support of this view the opinions of four prominent judges, who in opening the Assizes made favorable comments on this happy condition of affairs. Before the King's County Assizes at Tullamore, Lord Chief Justice Campbell said that he was in a situation to congratulate the Grand Jury most sincerely on the peace and prosperity of the county. Not only was there no increase of any kind in serious crime, but the records of intemperance showed a very substantial decrease. In cases of the smaller or more insignificant breaches of the law, the figures had fallen from 1,975 in the previous year, to 1,647 this year. Addressing the Grand Jury at Wicklow Assizes, Lord Chief Justice Ronan said that there were only three bills to go before them. The county inspector had authorized him to say that the state of the county was quite peaceful and satisfactory. The specifically reported cases were only four, a remarkable decrease from last year, when they were ten. Judge Ross, opening the Meath Assizes at Trim, paid substantially the same tribute to the county, and Judge Gibson, at the Westmeath Assizes, passed a similar verdict. This general verdict of the judges at the various Assizes, all testifying to the law-abiding qualities of the people and the practical freedom from the grosser forms of crime is one of the most telling tributes to their sterling virtue and an official refutation of the charge of reckless violation of the law so often brought against them.

The Verdict of the Judges

The selection of Sir Horace Plunkett as chairman of the Irish Convention, which was recorded last week in America, has been favorably received. Sir Horace Plunkett is held in the highest esteem for his work in the agricultural organization of Ireland, which probably owes more to him than to any other individual. He has kept himself aloof from party politics, and although some of his views have not met with the approval of Irish Catholics he is everywhere respected for his disinterestedness, ability and modesty. He founded the Irish agricultural organization in 1894. He was Vice-President of the Department of Agriculture and Technical Instruction between 1899 and 1907. He is a Commissioner of the Congested Districts Board. He is the author of several books dealing with Irish problems. He is as familiar with Irish opinion in the United States as in the British Empire.

Sir Horace Plunkett

Russia.—The situation has not altered much. The National Conference which is to meet at Moscow will be composed, it is reported, of 850 delegates, but Finland, the Ukraine and the Maximalist party will not be permitted to send representatives. The re-reformed Cabinet, which M. Kerensky is said to be working at, will consist of fifteen or sixteen members, all

Cabinet-Making

equal in power. The Constitutionalist Democrats, according to advices published July 29, were opposed to the Minister of Agriculture, M. Tchernoff, and M. Terestchenko, Minister of Foreign Affairs, remaining in the Cabinet, but Premier Kerensky was determined that they should stay, and rather than conform to the clamor for their resignation he gave up his portfolio on August 3 and the rest of the Cabinet, except the Vice-Premier, M. Nekpasoff, retired with him. Later, however, all withdrew their resignations with the exception of M. Terestchenko and M. Tchernoff. Premier Kerensky's action was also due to the failure to bring the Constitutional Democrats into the Cabinet.

On August 4 the political conference held at the Winter Palace came to an end. Each of the five parties represented passed a resolution declaring its confidence in the Premier and inviting him to form his own Cabinet. Four of the resolutions urged that a new ministry should follow the program of reform announced by M. Kerensky on June 21, but the Constitutional Democrats opposed the measure.

Important changes have also taken place in the army. General Alexis A. Brussiloff, commander-in-chief of the Russian troops, has resigned, and General Korniloff, commander on the southwestern front, has taken his place, General Tcheremissoff, commander of the Eighth Army, assuming the latter's post. Foreign Minister Terestchenko has sent a circular letter to the Allies in which he says:

> The criminal propaganda of irresponsible elements was used by enemy agents and provoked a revolution in Petrograd. At the same time part of the troops in the front were seduced by the same propaganda, forgot their duty to the country and facilitated the enemy piercing our front.
>
> The Russian people have been stirred by these events through the Government created by the revolution and with an unshakable will the revolt was crushed and its originators were brought to justice. All necessary steps have been taken at the front for restoring the combative strength of the armies.
>
> The Government intends bringing to a successful end the task of establishing an administration capable of meeting all dangers and guiding the country in the path of revolutionary regeneration.
>
> Russia will not suffer herself to be deterred by any difficulty in carrying out the irrevocable decision to continue the war to a final triumph of the principles proclaimed by the Russian revolution.

The feeling of insecurity at home is indicated, however, by an appeal to the people made by the Provisional Committee of the Duma, on August 2. It reads:

> The riffraff of the army, overwhelmed by a riot of cowardice, is in flight. What has occurred in the army is merely an echo of what is happening all over Russia. This state of affairs is due to the usurpation of the rights and power of the Government by organizations of irresponsible parties and to the setting up of a double authority at the center, while there is no authority at all on the spot.
>
> A catastrophe behind the front will bring with it the ruin of the army, which means the ruin of Russia. There is but one way of escape, and that is the establishment of a firm, powerful authority which should be prepared to exact from each and all the execution of their duty. The Government must be strong and unanimous; it must make for a single goal, the defense of our great country against the mortal peril that threatens from the quarrels of the revolutionists and the sweeping away of all authority on the spot.
>
> The chief problem of the Government lies in immediate organization and in the administration of justice, without which all the reforms proposed by the Government must fail of realization. Until the convocation of the Constituent Assembly all legislative acts tending to radical change in the present régime, whether of the Government or of the social order in general, and tending to introduce even greater disturbance into the ideas of the people's rights, must not be allowed.

Premier Kerensky returned to Petrograd and attended a Ministerial meeting on August 4, subsequently issuing a manifesto in which he declared his intention of constructing a strong revolutionary government. A joint meeting of the executives of the Workmen's, Soldiers' and Peasants' Councils, by a vote of 147 to 46, expressed their confidence in the Premier, though the Maximalists strongly protested. Up to August 5 M. Kerensky had made scant progress in forming a new Cabinet. The Constitutional Democrats still opposed the Socialist program and refused to allow the Council of Deputies to control the Cabinet. They seemed ready to support M. Kerensky, but would not enter the Ministry. The Social Revolutionists appeared likely to withdraw support from the Premier. They demanded an inquiry within three days into the accusations against their leader, M. Tchernoff, ex-Minister of Agriculture, who is charged with having relations with the Germans, and if he is acquitted they want him restored to the Cabinet. Nearly all seemed agreed that M. Kerensky is the only man who can save the situation.

Root's Return

The members of the American mission to Russia who left this country May 19 safely returned to "a Pacific port" on August 3. At a luncheon given the following day to the commissioners Mr. Elihu Root expressed his belief in Russia's ability to weather the present storm. "I have abiding faith that Russia, through trial and tribulation, will work out, create and perpetuate a great, free, self-governing democracy," Mr. Root said in his address. He found in the Russian people "a high capacity for self-control and a noble idealism, heading always in a better way toward higher things." And he pleaded for deep sympathy for the nation "which is struggling with the problems that we have been studying for 140 years and have not yet solved."

James Duncan, Vice-President of the American Federation of Labor, said that the establishment of a stable government in Russia has been retarded by so-called reformers who have returned home from America. They spread the report that we had entered the war for sordid reasons and they tell the Russians that "The Government of the United States is more oppressive than the old régime at Petrograd."

The Canadian Conscription Controversy

GEORGE E. ROE

CERTAIN aspects of the Canadian conscription controversy have a bearing upon the relations of the Dominion to the United States. Some of these are incidental, some of larger significance. For example, it is admitted that selective conscription was long ago considered, that it was held to be a better way than voluntary recruiting, once the figures at first thought sufficient had to be multiplied, and that the idea was abandoned because of the ease with which the border could be crossed. The entry of the United States into the war not merely changed that situation, but after Congress had decided for selective draft the border became an object of concern from the opposite direction. The Canadian Conscription Act, by complementing the American, eliminates a boundary problem which might have been productive of international annoyance. There is a shrewd suspicion in some quarters that this was one of the compelling reasons for the introduction of the Canadian measure, although it is never given by the sponsors.

Secondly, the war has brought a change in the matter of finance. Prior to 1914, the dependence of Canada upon British capital was all but absolute. It was estimated that the private, the corporation, the municipal and the government indebtedness to Great Britain was not far short of $3,000,000,000. For twenty years British money had been pouring into Canada in amounts sufficient to meet all reasonable and a good many uneconomic demands. When the war began that stopped. There has been a vast amount of British money spent in Canada since 1914, but practically all of it has been for war's destructive purposes. There have been heavy additions to Canada's debt in three years, but again for destructive, not constructive expenditures. One estimate is that in four years Canada will have borrowed four times as much as in the previous fifty. How much of this has been had from the United States there is no telling, but what is certain is that Canada has leaned upon New York to an extent never before within the range of contemplation. Two interesting divergent deductions follow: First, that it behooves Canada to stand well with the nation upon which it has placed and will continue to place this dependence, and, secondly, that the longer the process continues the more difficult it will be for Canada to guard the reality of her independence in face of her powerful neighbor. The arguments need not be elaborated. One makes for accelerated war effort, the other for a halt. Today two of the country's transcontinental railway systems are potentially bankrupt. To-morrow, French Canada foresees that the bankruptcy may be of another sort, one that perhaps will imperil those institutions which are dearer to Quebec than anything else and which center round the laws, the language and the religion they brought with them from France and guarded for three hundred years as the ark of their covenant.

The third, and not the least important bearing upon the relations between Canada and the United States, has to do with material conditions after the war. The disarray into which fiscal and industrial conditions have been thrown will impose a heavy strain upon the statesmanship of reconstruction, and the present outlook is for measures of customs which will seriously interfere with trade between the two countries. Who knows to what that may lead? Up to 1897 there was tacit acceptance of the view that the United States had a footing of equality in Canadian markets. The grant, by the treaty of Washington, to the United States of equal navigation rights in the lower St. Lawrence, even where both its shores are Canadian, was a sign of the purpose of the period. Since 1897 there has been a departure from this condition, Canada's preferential tariff in favor of Great Britain setting up a new status. To this not much exception was taken, partly because the integrity of the British Empire was conceded, partly because the actual tariff-making, in the hands of a Liberal, low tariff administration, left little actual occasion for complaint. But now two new schemes have been foreshadowed. First was a suggestion, made at the Paris Conference, for a series of trade preferences to apply after the war, by virtue of which France, Russia, Italy or other allies of Great Britain would share in the advantages of British, including Colonial, markets, to the exclusion of others, notably, in the Canadian case, of the United States. Whether this plan still finds favor is not very clear. Whether the entry of the United States into the war involved any agreements or understandings which would alter the intent of the Paris Conference is not clear either. But in the meantime a new proposition has been made, the acceptance of which forms part of the war problem. A committee has been formed in London, backed by powerful influences, whose mission is to see that all the natural resources of the British Empire are pooled for the advantage of British Empire industry, commerce and defense organization. And when that has been achieved, then

> With a view to encouraging the establishment of new industries in the British Empire and giving a measure of confidence and security to capital to be embarked therein, as well as assisting the expansion of existing industries, the Governments of the Empire are urged to make it obligatory on all Government departments, municipalities, railways, dock and harbor boards, gas, water and electric light corporations, and all such bodies spend-

ing public monies, or enjoying charters from Government or other public authorities, to purchase Empire-made goods and to place all contracts with British firms; exceptions to be made by special permission of proper authority, only in cases where such a course is considered to be at variance with public interests.

In theory this may not appear to be open to exception. In practice the great industrial organizations of the United States have shown a marked tendency to ignore the existence of a parallel of latitude, or even of a very large body of fresh water, when minerals or other materials useful in their operations have been discovered by their agents, and in the second place Canada has always been the best customer of American industrial producers. Peace in North America, and on terms consistent with self-respect, is for Canada a concern essentially her own. It has been threatened twice in the last half century over concerns that were not hers at all, over the Trent affair and over the Venezuela boundary dispute. It has been preserved, in delicate circumstances touching the fisheries and Alaska, by her own firmness and good sense.

All this has an evident bearing upon the basic elements of the present controversy over conscription. Will Canada throw her all into the war, and take her chances on the complications that arise in her already difficult problems? Those who are for doing so, are for conscription, with the attendant borrowing, until the war ends. Will Canada, while there is yet time, give heed to the instinct of self-preservation before she has been reduced to a multiple dependency under which her initiative would disappear. Those who are for counting the effort already expended, for comparing it with that of others, especially with that of the United States whose fourteen fold man power and forty fold wealth are only entering on the scene, are against conscription and all that conscription involves. These latter have a difficult rôle, but their opponents are not reclining upon velvet. If they were they would not be passing revolutionary legislation without attempting to hold either general elections or by-elections to fill the numerous vacant places in Parliament. They would not be appealing to London for leave to continue in existence a Parliament already moribund instead of asking the people of Canada for a new lease of power. All this may help to a comprehension of the reason why, in Canada, there are two sides to a question which, looked at from a distance too great for details to be distinguished, appears to have but a single face.

Lloyd George and Literature*

MICHAEL WILLIAMS

IT may seem preposterous to connect Lloyd George with the revival of literature, for of all the swarm of politicians who so strangely rose into power in the days before the great war, and during it, Lloyd George was among the least distinguished for literary power or grace. Unquestionably, he possessed a personal force which in speaking he communicated through his words to his listeners, a force which gave him ascendancy over them; but it was evanescent, it did not remain in the words recorded by reporters or written by himself. In this respect he was like nearly all the other political leaders of the time, not merely in England, but in all the countries, save only in France and Ireland. In France, prose writing had become so well understood that most educated men had mastered a good, thoroughly expressive style. In Ireland, the spiritual force which inspired the higher types of public men more than personal motives could do, gave their utterances a throb of high passion and a vitality of inward truth which sealed them with peculiar distinction. In the United States, President Wilson attained tremendous contemporary fame as a literary stylist; but it is too difficult a task at this late day to get an understanding of how his academic and artificial writings attained to such a degree of favor. However, to return to Lloyd George, it is quite clear that he at least possessed no share of that high gift which, when it is allied with the unique opportunities afforded by national leadership in times of crisis, may lead to such permanent works of literary power and beauty as, for example, the Gettysburg address of Lincoln. Yet Lloyd George it was who, in the memorable speech delivered before the Commons in February, 1917, after Germany had declared its unrestricted submarine blockade of the Allied coasts, enunciated the policy the effects of which brought about the splendid revival of literature which marked the end of the twentieth century.

To be sure, Lloyd George did not have literature in mind when he announced that the importation of print paper into England would be cut some fifty per cent in order to save tonnage required for the importation of food. Nor did he have in mind the betterment of prose and the intensification of the spirit of poetry when, three

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* *These lines are an extract from Professor Belloc's "History of English Literature in the Twenty-first Century." The author of this standard work is a grandson of the famous Hilaire Belloc, the historian of the Great War.*

months later, after the submarine campaign had caused serious results in England, he ordered another cut of fifty per cent in the amount of paper which it would be lawful to import into England. It is now clear that what Lloyd George had in mind was, first, the obvious necessity of saving tonnage, and second, the personal yet even more important object of *crippling the political power of the press,* especially of the Northcliffe press. The press had made Lloyd George, as it made most of the politicians of that age, because without the publicity afforded by the press—the perfectly enormous multiplication of the power of their speeches, and the power of their personalities, and the power of their hypnotic phrases, and the more sinister and direct power of their cabals and conspiracies—none of the politicians, in any of the so-called democratic countries, England, France, the United States, could ever possibly have attained such ascendancy as they most amazingly did. It was the press, and most chiefly the Northcliffe press, which stamped the seal of Lloyd George upon the British public's mind. Nobody knew this better than George, save Northcliffe, of course, and when, through his affiliations with the English Hearst, Lloyd George had ousted Asquith and secured the Premiership, the first real use he made of his new power was to torpedo the ship that had carried him over. He had at once been obliged to chaffer and dicker with many sources of power and influence in order to obtain a working machine, and he knew that Northcliffe was very likely to throw him down as effectually as he had set him up. It was up to him, therefore, to move first. Germany gave him the unique opportunity. The limiting of the huge tonnage of print paper imported into England struck everybody save the dismayed Northcliffe and the other great newspaper lords as a very sensible step. The fact that it immediately led to the total disappearance of a large number of the smaller and weaker journals did not particularly matter, in such a time of national danger and crisis. The fact that the newspapers which continued to exist were very much smaller was such an obvious improvement that again all save the proprietors rejoiced. And when six months later the raid of the submarines right into the hitherto safe portions of the Channel was followed by the total suppression of all journals save the official government gazettes, "for the period of the war," the public by that time was so well accustomed to the centralization of authority in the Government that save for a few minor disturbances, led by such determined publicists as the two Chestertons, Hilaire Belloc, A. R. Orage, Bernard Shaw, H. G. Wells, Darrell Figgis, and by the Sinn Feiners in Dublin, for a long time there was no obvious difference in the course of public affairs, nor was there any great change until the end of the war. We all know, now, how totally unexpected, save by a very few far-seeing ones, was the length of the war, and we are well acquainted with the events of the tremendous revolution by which the power of the oligarchy of incurably materialistic and money-seeking interests and their political tools was at last broken, and the new era of Christian democracy based upon farmer proprietorship of the land, economically, and upon the Catholic Faith, spiritually, dawned at last upon the torn and desolated world. But what has not been so well known is the fact that out of that period of silence of the press arose the splendid revival of literature which coincided with the coming of the new age of economic justice and of spiritual power and beauty. It is to this aspect of the subject that I desire briefly to direct your attention.

It is of course exceedingly difficult for us today to gain anything save a partial understanding of the importance and power of the press in the days before the great war. And no more truly frightful souvenirs of that period have come down to us than the copies preserved in our libraries of the more typical "yellow" newspapers, as they were called; why, nobody now can say, except that we do know that the word "yellow" connoted sinister and deplorable ideas which nobody today would dream of connecting with that color, unless we went back to the teachings of the old mystics, who ascribed the color yellow to Judas, and taught that it signified idleness, and a horror of suffering and envy and treason. So, just before the great war, people talked of "the yellow streak" of cowardice, and the "yellow peril," and the "yellow press." How strange they seem, these huge, flimsy sheets, all yellowed indeed by the passage of time, with their huge, screaming, almost incoherent "head-lines," their "funny" pictures, their long, detailed, malodorous gloatings over human sins and sorrow and shame! How strange, especially, their assumption of an editorial authority, based absolutely on nothing at all save personal self-sufficiency or the personal interests of their proprietors and editors! Save here and there, nearly all really ethical reasons for being had passed away from the daily newspapers of that period, and with honorable and few exceptions, the press existed to make profits for its owners or to advance the personal interests of individuals and cliques. The magazines were nearly all devoted to various profit-making policies of supplying popular entertainment to large masses of the public. Those powerful and strong-willed individuals who realized the situation advanced their own interests and the interests of their chosen associates, or political parties, or theories, by seizing and wielding this almost universal power. Against the magnates of this oligarchical tyranny stood out only two classes, namely, the definitely religious part of the press, and the champions of various forms of social reform and social revolution which ran the gamut from highly idealistic, self-sacrificing ideas, some of which, and the best of which, came from the treasury of the Church, down to the most awful and diabolical teachings of the spirit of evil. And the press was never idle. Huge forests were felled each day to be made into paper to feed its voracious maw. Hundreds of millions of copies of newspapers were printed every hour of the day and night. Armies of writers,

reporters, editors, cartoonists, poets, to say nothing about the printers and the business people connected with the press, were employed. Everybody read, few people could think. Among those few only the minority had their thinking based upon the truths of religion. What wonder, then, that calamity came? The wonder is that it came not long before, and that having come, it was ever stopped before it swallowed up every vestige of civilization!

And necessarily the art of literature almost perished during that dark age of the power of the press. Respect for literary style, for the evidences of sincerity, high purpose, responsibility, was almost totally destroyed. On the one hand, art, wearied of the riot and dust of the market-place, turned aside and betook itself to sterile retreats where it practised strange developments only understandable by a few initiates. On the other hand, never before was there ever seen such a vast assemblage of would-be poets, prophets, story-tellers, teachers, critics and journalists, especially journalists. The clamor of their voices deafened and dizzied the humanity they assumed to lead and to mold. What a relief when silence so suddenly fell, and at last the soul of man was left undisturbed for a space to listen to the great voices which had never ceased to speak to it, but which had been overwhelmed by the mere clamor of the press, the voices of true poets and authentic artists, and writers with a sense of responsibility.

And when the silence was again broken, and the press resumed its function, altogether too essential a one to be left for too long a period unused, those who first made use of it were those who were urged to the task by stronger motives than commercial profit, those who were ready to labor and labor on, teaching or inspiring, even if their audiences were small, and their own emoluments little or nothing at all. They were listened to with fresh attention, new zest, eager interest. Words which had been abused and worn-out recovered life and power. Wonder and mystery and true romance and thrilling reality were attached to the songs and stories and plays and books which came again to claim the attention of the world. For with the revival of the press, came the revival of religion, and art and literature recovered that which alone can make them great and enduring, namely, the sacramental sense; the expression of unseen truths, the faithful service of God. True art and true literature turned again to their two great tasks, namely, to the enheartening and the enlightenment of man, and to the battle against the false art and the false literature which would set up many idols in place of God.

Modern Jesuits in Modern Japan

G. Russell Dilkes, Jr.

THE year 1918 will witness the semi-centenary of the new régime in Japan. It will be recalled that the Japanese Constitution, unlike the *Magna Chartas* of Europe, is not a code of concessions forced from the throne by the people *vi et armis*. It is a peaceable instrument of the commonwealth agreed upon by both sides. Its adaptations are from the best in European experience: the navy from England, the army from Germany, the laws from France, and the educational system from America. Its religion alone has remained untouched by Western ideals. Despite the radical changes which this remarkable document has brought about in modern Japan within fifty years and despite the freedom permitted under it to religious worship, Shintoism and Buddhism still flourish and increase. The millions still worship in 100,000 polytheistic temples supported by generous and continuous donations, and the Government is constantly erecting new ones. Shintoism especially, a blend of polytheism and ancestor-worship intimately bound up in the entire system of court ceremonial, is as alive today as government patronage and social prestige can keep it.

But if the Japanese have not assimilated the Western religion, they have seized with avidity upon Western culture. In 1873, the late Emperor Mutsuhito, in his self-selected era of "enlightenment" (*meiji*), officially commanded that education throughout his dominions "shall henceforth be so diffused that there shall not be a village with an ignorant family or a family with an ignorant member." As an astonishing consequence, today, in a land of 52,000,000 inhabitants there are 7,500,000 students and nearly 36,000 schools. Five government universities and numerous private ones are flourishing, having been founded by individuals or by religious bodies. In this land, a student is an envied personage distinguished by special garb. The populace look up to him: his elders foster him. A Japanese man of means invariably surrounds himself with several students, *shosei*, dependent upon him for bed and board in return for certain services. A promising college man is usually sent, either by the Government or by his family, to Europe or America to continue investigations along his special line of scientific or literary study.

In Japan all roads lead to Tokio. It is the sixth largest city in the world. In America it would be the third. It is almost as populous as Chicago. In point of numbers

it is one of the largest educational centers of the world. In a city of over 2,000,000 inhabitants, there are 165,000 public school boys and girls. The number of young people to be seen on the cars and the streets during the rush hours of the morning and evening is greater than the number to be seen anywhere in New York, Chicago or Boston.

In the *Kojimachi* section of the city, on the sites which originally contained the residences of the medieval nobles, the public offices have been erected. The old castle of Yeddo is now the imperial palace, set in the midst of world-famous gardens. Near by is Hybia Park and the imperial theater and the museum of arms, containing trophies of the wars with China and Russia. The Parliament buildings and the Supreme Court are not far from the various foreign legations in this the most dignified and aristocratic residential section of Tokio. Amidst such surroundings of historical and social distinction and government-business, the tourist will eventually come upon a specially handsome, new, brick and stone structure in modern European architecture, situated on the highest point in the center of Tokio, its roof-garden towering above the main building, affording a clear vista of the city and harbor, and westward of the fertile valley leading up to *Fuji San*. On one of the pillars of the iron gateway, will be observed a bronze tablet bearing, in Japanese *kanji* ideographs, the words, *Jochi Daigaku*, "Wisdom University." But in 1914, incorporated with the approbation and under the protection of the Government, it is by far the most imposing educational structure in the city. Until recently it was supported by alms chiefly from Germany and Austria. It is a Jesuit institution of learning, one of the best in the Orient.

"What is a Jesuit?" was once asked of Dr. Johnson. He replied: "A person who is cleverer than oneself." Lord Chesterfield agreed that "one sees most Jesuits excel in some particular thing." A member of the society has said that in recent times they "have been occupied chiefly in keeping school and in writing books which are not generally read."

As a matter of record, they are the authors of tens of thousands of volumes on subjects ranging from theology to music, from medicine to chemical discoveries, from literature in all its phases to the sciences in their every aspect, from seismography, through the dazzling mazes of astronomy down to archeology and jurisprudence and naval tactics. They have been in the business of higher education on a large scale for almost 400 years. They are rectors and professors in several hundreds of colleges, of "Wisdom," situated in all parts of the civilized world, in which annually 50,000 students are trained in a wide range of studies. Lord Macaulay assures us that as educators "they discovered the precise point to which intellectual culture can be carried without risk of intellectual emancipation." "Enmity itself," he says, "was compelled to own that in the art of managing and forming the tender mind they had no equals."

In Asia especially have they distinguished themselves, honored the Government and sought to redeem the people from moral and intellectual stagnation. The Jesuit Martini was "the father of Chinese geography." The Jesuit Prémare is conceded "the most profound and thorough grammarian of the Chinese language." The Jesuit Ricci is called "the first sinologue," and the Jesuit Zotolli, "a landmark in the history of Chinese philology." The Jesuit college of Zi-ka-wei, near Shanghai, received warm tributes of praise from European potentates touring the East in state. For forty years it has been famous for its astronomical observations. The Chinese Government depends upon it for storm warnings against the destructive typhoon.

In Japan, the new Jesuit "University of Wisdom" not yet four years old, was instituted at the gracious command of Pius X., who commissioned Cardinal O'Connell to visit the late Emperor Meiji for the purpose. All of the professors rank as doctors of divinity: some of them are specialists as well in other branches of learning. Professor Tsuchihashi, the only Japanese Jesuit priest now living is a profound scholar in the Chinese language, Professor Gettelman is collaborator in a famous work on Socialism, Professor Dahlman is an authority on the religions of Japan, and Professor MacNeal, on literature and pedagogy. They are at present teaching eighty students, with the enrolment increasing forty per cent each year. In place of Latin, English as the world-language of commerce, and German as that of science and philosophy, are used. In place of Greek, Chinese is taught. To a student of Nippon, English is little less difficult than is Greek to us, and German a little more difficult than is Latin to us. The memory of a Japanese student is well-nigh prodigious; and, if his reasoning be somewhat weak, he is blessed peculiarly with quick perception. He is always courteous, exceedingly sensitive, very reserved, eminently susceptible to kindness and affection, it being impossible to drive him. Ping-pong indoors, and tennis, archery and baseball outdoors, are his favorite sports.

True, this modern Jesuit mission is not the first to set foot in Nippon. Four hundred years ago, the Jesuit Saint Francis Xavier made a whirlwind tour of the country; and the great Apostle of the Indies outdid the record of the great Apostle of the Gentiles in the number of his conversions to the Faith of The Master. But, although Xavier, in a few months, had redeemed thousands of natives with the waters of Baptism and started them on in their A B C of Catholicism, his wondrous Pentecostal miracle was a short time after annihilated almost as completely as though it had never been wrought. Hence, modern Jesuits in modern Japan are not continuing a work already established. Theirs is an infant enterprise, the mere cornerstone of a new undertaking in a new world, wherein they are giving, out of their intellectual bounty, that which the people

prize most dearly, education. With glorious traditions in the Orient such as theirs, what of their future in this land of the Rising Sun? Let Okaze, a bard of Nippon, speak and say:

> The Mists
> Enveil the hills in mystery
> That in the distance darkly loom;
> But the breeze that blows thereby
> Comes laden with the scent of bloom.

May the scent of the bloom of virtue spread over Japan from *Jochi Daigaku.*

"The Great Disillusionment"

FLOYD KEELER

EVIDENCES of the Romeward trend in Anglicanism continue to accumulate. Editorials are appearing with considerable frequency in Protestant Episcopal papers, the evident purport of which is to soothe the disquieted members of that church, to point out to them how much they have at home and to attempt to show them that they would gain nothing by making their submission to Catholic authority, but on the contrary would really lose thereby. One of the latest of such is an editorial which recently appeared under the above heading in the *Churchman.* Like most of the utterances of the "Broad Church" school, this one is vague and unsatisfying. Efforts to grasp anything definite in it seem doomed to disappointment. The editor's thesis, however, appears to be that while "it is undeniably true that a considerable number of members of the Anglican Church have become converts to "Roman Catholicism" yet these same have experienced a "great disillusionment," and he instances a recently published letter from "a returned convert" who was thus disillusioned and who after having become "convinced of the claims of the Church of Rome, and after an experience within its membership rejoined the Anglican communion." If this sentence represents the writer's real state of mind throughout, it reveals a great deal concerning him and helps to explain his various "flops."

Let us analyze: This individual "became convinced of the claims of the Church of Rome." Now what does that involve? It involves holding, in the first place, the belief that our Lord Jesus Christ founded one Church and that the Church in communion with the See of Rome is that Church. It involves holding that the very best that can be said for organized bodies outside of that communion is that they are in schism; most of them, however, are in actual, formal heresy as well. Moreover it involves the belief that outside of the Catholic Church a person is cut off from participation in the real corporate unity of the Church, a unity which cannot be lost to the Church itself but which to be enjoyed by the individual must be had on the Church's own terms. It involves the belief that the one Church of our Lord's foundation possesses the attributes of infallibility, indefectibility and authority and that submission to that authority, especially as expressed in the supremacy of the Successor of St. Peter, is absolutely necessary to full Catholic life. All this and much more our "convert" accepted, "became convinced" was true. Then, "after an experience" within the Fold, he went back. One must indeed look for a tremendous "experience" to offset such claims when once they have been accepted, but what do we find? *Parturiunt montes, nascetur ridiculus mus.* He "found many parties in the Roman communion"! In other words, he found that the Church did not do what her enemies accuse her of doing, namely, fetter men's intellects and ruthlessly press them into such rigid uniformity of thought and action that they become mere automata and but replicas one of the other. He looked for, and claims not to have found, "a welcome for the convert," which may have been due to what the convert expected for himself. Naaman, the Syrian, was similarly disappointed because of his ideas of his own importance but, heathen that he was, he had the good sense to listen to a wise counselor and exercise the humility necessary to follow the direction of God's Prophet. Perhaps if our "returned convert" had done the same, he might have recognized that discipline is often salutary and that even the "joy upon one sinner that doth penance" is perhaps more perceptible to the "angels of God" than it is to the sinner himself. "The sermons struck him as thin and unscriptural." What a cause for rejecting the Divinely ordered plan for the government of God's Church! But had he not learned that while Catholic preachers "preach the Gospel," yet the fulness of life and the continued power of holiness within the Church give them material which those outside do not possess and which makes it unnecessary that they should always be loading down their discourses with Scriptural texts and a show of erudition?

In his dealing with "other converts he found many depressing elements; a lack of sympathy, a tendency to commercialism." In other words, he found that the net is still gathering in "good and bad," that the "wheat and tares" are still "growing together until the harvest," just as our Blessed Lord said they would, and he did not find Heaven let down upon earth. Finally, we are told "he began even to long for the united worship of the Anglican Church." This sentence surely explains a great deal, and shows that our "returned convert" is one of those persons who cannot be satisfied or pleased anywhere, for here he is pictured longing for something which everyone knows is non-existent. Where he expected to find this "united worship" for which he longed is not told us. Its whereabouts would be interesting, for no one else has discovered it. Certainly even among the "parties" and

"partisanship" he claims to have found in the Catholic Church he did not find one extolling the Mass, teaching the Seven Sacraments and the Invocation of Saints, whilst another condemned all these things as "blasphemous fables and dangerous deceits" or as "fond things vainly invented." Yet that condition most certainly is found in the Anglican Church for whose "united worship" he became so sick at heart. Nothing can be done for one who has worked himself into that frame of mind and it is no wonder he went back or that we are told: "He does not hesitate to speak of the swift degeneration of the majority of English clergy who have changed their allegiance to Rome." He says it, but can he prove it? A few of the many men whose names spring to mind, Newman, Faber, Manning, Ward, Maturin, Benson do not show it. And among those still with us the present writer has met many whose lives certainly belie such a statement. Undoubtedly the Catholic Church, in her charity, has received some Anglican "black-sheep" and their "swift degeneration" may have been quite evident, made noticeable perhaps, though sheer contrast with others who did not exhibit it, but to say that a "majority" of Anglican converts thus go downward is simply a slander which scarcely deserves recognition.

Such methods show that the Protestant Episcopal Church is becoming profoundly stirred over the frequency with which its people are "going to Rome" and vague remarks, based as the editor of the *Churchman* confesses, on "guess work" such as that "some critics have asserted that the small thin current of converts toward the Roman communion is more than offset by something resembling mass movements of abandonment" will not serve to stem the tide. The present writer in his Anglican days was not at all "pro-Roman" and used to seek for justification for such statements, but the results of his most diligent and interested investigations always led him to find just the opposite. At present he can recall among his personal acquaintance twenty former Protestant Episcopal clergy who are now devoted and loyal Roman Catholics, and but two who, having been received into the Catholic Church, have afterward reverted. Not all come to "the great disillusionment" apparently. And the trouble is that the "disillusionment" is neither so "great" nor so widespread that it is noticeable and so when they find a case of it, editors are obliged to herald it abroad and on their own dicta build up "mass movements" supported not by facts but by veiled reference and innuendo. The truth is that Catholic-minded Anglicans in increasing numbers are finding in the true Faith, not cessation from all troubles or a place where they need no longer think or work to gain their souls' salvation, but a place where, when they have done their share, they are not in doubt as to the position they have occupied but can rest assured that their labor has not been in vain.

"Your Red Cross"

GERALD C. TREACY, S.J.

IN the *Red Cross Magazine* for May there is a well-written article giving the history of the development of relief work in war. Very properly it traces Red Cross work back to the Geneva Convention of 1863. Very improperly it gives the reader the impression that the care of the wounded in battle was *first* taken up by the Red Cross. "No one has ever told the frightful story of the wounded and sick in the wars of history. The plain facts are that the tale is horrible beyond all imagination. For there was no one that could or ever did care for them. The utmost ever done was impromptu charity on the spot." Now the writer of the article, entitled "Your Red Cross," whose name does not appear, must have known that Florence Nightingale and Mary Stanley were actively engaged in the care of the wounded in the Crimea, and the Crimea had passed into history when the Geneva Conference took place in October, 1863. No one can gainsay the fact that the Red Cross has brought relief work up to a high standard of efficiency, and no American would minimize the good it has wrought during the present war. However, while lauding the noble women of the present who have donned the nurse's uniform, it is unjust to forget or ignore the women of the past who without the aid of an up-to-date organization did their share for the sick and suffering as only women can. Florence Nightingale and Mary Stanley were not merely engaged in doing "impromptu charity on the spot." They were both aided by Catholic Sisters of Mercy and this before the Geneva Conference was heard of. While Florence Nightingale's name is a common possession of those who are interested in war relief work, it is surprising that Mary Stanley's work in the Crimea is not more generally known.

To appreciate the work of Mary Stanley it must be remembered that the British Government did some very fatal blundering in the Crimean War. In December, 1854, the leader of the Opposition bitterly arraigned the party in power, saying:

> You have chosen a winter campaign, and what have been your preparations for it? In November you gave orders to build huts. You have not sent out that clothing which is adapted to the climate. You have commenced a winter campaign in a country where most of all it should be avoided. You have commenced such a campaign, a great blunder, without providing for it, the next great blunder. The huts will arrive in January and the furs will probably meet the sun in May. These are your preparations!

Soon the press of the day was filled with accounts of the neglected state of British hospitals in the East. When Inkermann and Alma were set down glorious but red in the chronicles of battle, there was neither linen nor lint for gaping wounds. Ten doctors were at the hospital at Scutari and orderlies were the only nurses. England's allies had called upon the nursing Sisterhoods, and the cry was raised, "Are there no such nurses in England? Can our women do nothing for us in this fearful emergency?" The upshot of it was that some sixty nurses were found in London, but only eleven of reputable character could be chosen. Besides the nurses of those days there were lady volunteers. In most cases these ladies came from distinguished English families, while the professional nurses were far from being what the profession demands to-day, both as to skill and character. In less than six months over sixty per cent of the so-called nurses that accompanied Florence Nightingale were sent back to England, chiefly for misconduct. She was so afraid to employ the second band that came to her assistance that they were an entire month in the East in idleness. She dared not trust them in the wards alone! It was at this point that Mary Stanley inaugurated the policy of appointing the nurses as assistants to the lady volunteers and the Sisters of Mercy. Indeed, all through the history of nursing in the Crimea, Mary Stanley

was more successful in meeting situations than was Florence Nightingale. The plain fact is that when facing a difficulty of more than ordinary moment, both relied on the skill and cooperation of the Sisters of Mercy. A writer in the *North British Review* of February 2, 1862, puts the case thus:

> It has been remarked that while in the Crimea our hired nurses disgraced themselves by incompetency and disobedience and many of our volunteer ladies were obliged to return home ill or worn out, the Sisters of Mercy held on with unflagging spirit and energy, never surprised, never put out, ready in resource, meeting all difficulties with a cheerful spirit, a superiority owing to their previous training and experience.

Shortly after relief work began in the Crimea, Mary Stanley was given charge of the General Hospital at Constantinople. Cleanliness was the first objective of her campaign. Her task was no light one. The Eastern hospitals were alive with vermin. The blankets were brown with fleas which the soldiers dubbed "light infantry." Under Mary Stanley the Sisters began a cleaning-up process. The situation that met Mary Stanley and the Sisters can be seen from a letter of one of the latter written to the London convent at the time:

> It seems as if we go to bed to become the food not of worms but of fleas, flies, bugs, ants, mosquitoes, while we are entertained by the music of rats, dogs and donkeys, and the roaring of cannon. . . . We have just received hundreds of poor creatures worn out with sufferings, frightful beyond imagination, endured at the Crimea, where the cold is so intense that a soldier described to me the Russians and the Allies in a sudden skirmish, and neither side able to draw a trigger. . . . Imagine then what they have been through, in the trenches, lying in water and snow, eating raw beef and biscuit, never seeing a bed, not getting a drink for days.

In addition to the troops, refugees fell to the care of Mary Stanley and the Sisters. Lord Napier tells in his reminiscences a story that speaks for the readiness of the black-garbed nurses to handle a sudden emergency:

> During the Crimean War I held a diplomatic position under Lord Stratford de Redcliffe the British Ambassador in Constantinople. One morning he said to me: "Go down to the port. You will find a ship there loaded with Jewish exiles, Russian subjects from the Crimea. It is your duty to disembark them. The Turks will give you a house in which they may be placed. I turn them over entirely to you. . . ." I went down to the shore and received about two hundred persons, the most miserable objects that could be witnessed, most of them old men, women and children, sunk in the lowest depths of indigence and despair. . . . I placed them in the cold ruinous lodgings allotted to them by the Ottoman authorities. . . . I went back to the Ambassador and said: "Your Excellency, these people are cold and I have no fuel or blankets; they are hungry and I have no food; they are very dirty and I have no soap; what am I to do with these people?" "Do," said the Ambassador, "get a couple of Sisters of Mercy; they will put all to rights in a moment." I went to the Mother Superior and asked for two Sisters. She ordered two to follow me. They were ladies of refinement and intellect. I was a stranger and a Protestant and I invoked their assistance for the benefit of Jews. Yet these women made up their bundles and followed me through the rain without a look, a whisper, a sign of hesitation. From that moment my fugitives were saved. . . . No one saw the labors of those Sisters for months but myself. . . .

The Koulali hospitals had only been in nominal charge of Florence Nightingale. Mary Stanley took over their real care together with Miss Hutton, another very efficient relief worker. Both ladies left the entire charge of the nursing to the Mother Superior of the Sisters of Mercy. "Koulali," wrote Miss Taylor, one of the lady volunteers, "under the administration of the Sisters, became the pride of the ladies and nurses who worked in it, the admiration of all who visited it, and the model hospital of the East."

After the fall of Sebastopol, Sir John Hall asked the Sisters to take charge of the General Hospital at Balaklava. Florence Nightingale had informed him that her nurses would be withdrawn shortly. The only reason their superior consented to the withdrawal of the Sisters to Balaklava was the fact that greater needs were calling for their ministry there than at Koulali. So on October 8, 1855, the Sisters left Koulali and within two days they came in sight of Balaklava, in the teeth of a terrible gale that kept them tossing about in the Black Sea some days longer. The Superior, who was impatient to be beside the sick soldiers, attempted to land in the angry swell, and the attempt nearly cost her her life. At the first sign of a calm the entire party landed safely, and on October 12 Sir John Hall met them and immediately named the Superior as Superintendent of the Balaklava General Hospital. A motley throng of patients crowded the place and overflowed into fourteen huts scattered around the vicinity. The sick troops had received some attention, but the civilians attached to the army as mule drivers and in other capacities were regarded as intruders and had suffered from neglect. While attending to the troops, the Sisters did not forget these men of many nations, civilian adventurers, rendered useless by sickness for military duty.

An outbreak of cholera kept the Sisters busy night and day, and one of their number, Sister M. Winifred Sprey of Liverpool, fell a victim to the scourge. She was sick only a day, and died calmly and sweetly, as the chaplain, Father Woolet, finished the prayers for the departing soul. The funeral took place the next day, the Sisters in procession with lighted tapers, three priests and several doctors attending the burial, while four soldiers among the many she had ministered to asked the favor of carrying the body to the last resting place. The faithful band just returned from the cemetery when a request came for two of their number to attend a new cholera case.

> It is strangely touching, wrote one of the doctors, to think of their turning from the terrible scene of cholera patients in their agony, to the sight of one who lay so calmly there, arranged for her burial, holding the parchment on which were written the vows she had made to devote herself to God and her suffering fellow-creatures. She had finished her work; theirs lay before them.

Indeed, so violent was the epidemic that for a time its suppression appeared out of the question. "We never leave the patients night or day," wrote one of those now forgotten nurses. The medical authorities at the time were experimenting with chloroform as a remedy, so constant watching was imperative.

Peace was hastened by the death of Nicholas I., the Russian Emperor, not, however, before another victim was claimed. This time typhus took Sister M. Elizabeth Butler away from her apostolate amid the sick and wounded. Two white crosses mark the graves on the brow of a rugged hill, cloistered by an iron railing set in cut stone. The Black Sea moans beneath them. The Sisters of Mercy did not remain long at Balaklava after the proclamation of peace. Mary Stanley returned to England and became a Catholic. Her conversion created a stir at the time, for she was the daughter of the Bishop of Norwich and sister to the more celebrated Dean of Westminster Abbey. Her after-life she devoted to charity. Among her benevolent works was the establishment of a home, a lodging house for women, a laundry at Westminster, a penny savings bank and a society for the help of the sick poor. At her own risk she became a contractor for Government clothing, thereby supplying work to soldiers' widows and other poor women. During the Lancashire cotton famine she rendered noble service. Her friend Lady Herbert enshrined her memory by erecting the Mary Stanley Bed in the hospital for incurables at Great Ormond Street, London. It was very fitting to choose this hospital for the Mary Stanley memorial, as it was partially founded as a thank-offering for the work of the Sisters of Mercy in the East, and its first Superior and the group of nurses on the first staff had served the sick and wounded in Turkey and Russia during the Crimean War.

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

"What Ireland Wants"

To the Editor of AMERICA:

Towards the conclusion of a symposium by thoughtful persons on Ireland a critic of mine made inquiry as to the Home Rule bill and instanced some of its impotencies. I have since possessed myself of that bill and to be quite fair beg to quote first of all the powers which are excepted from the Irish people: "(1) The Crown. (2) Peace and war. (3) The Army and Navy. (4) Treaties with foreign powers. (5) Dignities or titles of honor. (6) Treason, treason-felony, alienage, naturalization, and domicile. (7) Trade outside Ireland (with important exceptions), bounties on the export of goods, quarantine, and navigation outside Ireland. (8) Postal services outside Ireland. (9) Lighthouses, buoys, and beacons. (10) Coinage, legal tender, and weights and measures. (11) Trade marks, copyright, or patent rights."

With these compare the powers which this much reviled Home Rule bill confers upon the Irish people: "(1) Education, primary, intermediate, and university. (2) The business of the Land Commission, including the fixing of rents, but excluding land purchase. (3) The business of the Congested Districts Board. (4) The business of the Department of Agriculture and Technical Instruction. (5) The business of the Local Government Board, and the whole business of local government, including poor relief, lunacy, and lunatic asylums. (6) Trade and navigation within Ireland. (7) The business of the Board of Works. (8) The creation, stimulating, and fostering of Irish industries (including fisheries) by exports on production, subsidies, preferential railway freights, and a score of other indirect means. (9) The criminal law, except as regards treason. (10) Licensing. (11) Posts, telegraphs, and telephones, within Ireland. (12) The Irish civil service. (13) The Dublin metropolitan police. (14) Reformatory and industrial schools. (15) Prisons. (16) The business of the Registrar of Petty Sessions. (17) The business of the Public Record Office. (18) Banks and banking. (19) The judiciary from top to bottom. (20) The factory laws. (21) Trade boards. (22) Railways, tramways, and canals. (23) Company legislation. (24) The business of the Board of Charitable Donations and Bequests. (25) Hospitals and charities. (26) The business of the Registrar-General and of the Registry of Deeds."

Yet this prospect is bitterly criticised by both Unionists and Sinn Feiners, and I am afraid for the same reason, that they fear they would be unlikely to enjoy a fair share of patronage, a fear I believe to be groundless.

As far as the financial prospect of the bill goes, Dr. Kelly, Bishop of Ross, one of the hierarchical representatives at the Convention writes:

> In finance Ireland is treated with much generosity. Under the former bills she should pay out of her own taxes for all her own services, and contribute towards the maintenance of the Army and Navy, and other Imperial services from £2,500,000 to £3,500,000 a year. Under the new bill Ireland will have the expenditure for her own benefit of every penny of taxation raised in Ireland for many years to come. Even the increase of the taxes created by the Lloyd George budget will now be spent in Ireland and for Ireland. Moreover, for some years to come Great Britain will contribute a sum of £2,000,000 a year to make up the deficit between Irish expenditure and Irish revenue. (He might have added that a sum of money will also be paid yearly to provide Ireland with a surplus.) Mr. Gladstone retained to the Imperial Parliament the imposition of all duties of customs and excise, but the new bill, while it does not confer on Ireland full power in this respect, goes much further in all respects, and in practice gives unlimited control over beer and spirits.

Dr. Ross' economic knowledge of Ireland is greater than that of any single individual in America. There is no doubt Ireland will reap something from the present Convention even superior to this best of the three Home Rule bills, all three of which have at different times been rapturously applauded by the majority of the Irish at home and abroad, but that is no reason for contemning and attacking what after all, if it had been put into action in 1913, would undoubtedly have been accepted as a settlement in this generation at least. Half a loaf is always better than no bread and if now we are going to get a whole loaf, let us not abuse Mr. Redmond who spent his life making the present prospect possible.

St. Johnsbury, Vt. SHANE LESLIE.

To the Editor of AMERICA:

An answer to my good friend Mr. Woodlock, who asks "What Ireland Wants?" may be had from two very potent and very popular sources. The answer comes directly and with unquestionable authority and force from the Sinn Fein party, which will take nothing less than absolute freedom for Ireland. Its members will defend that claim with their lives, and they, politically and numerically, represent the *real* Ireland of to-day. Another answer comes from the Irish and their descendants in America, who, basing their demands upon their knowledge of events in Ireland, coupled with the pledges and war promises of Mr. Wilson, have found a league representing millions of American citizens who call themselves "The American Friends of Irish Freedom." This league has sent tons of literature signed by them and their friends, requesting that the United States demand of England the same liberty for Ireland that England professes to demand of Germany for Belgium. The great difficulty, however, lies in the fact that our press, seemingly subsidized by Lord Northcliffe and other Englishmen, has not done justice to Ireland's claim.

New York. JOHN N. DOOLEY.

To the Editor of AMERICA:

Of course Mr. Thomas F. Woodlock knows that no one can tell him with absolute certainty whether his belief that Ireland should—or is it must?—remain within the Empire with colonial Home Rule, or the hope of the Sinn Fein for a free and independent Ireland, represents Irish opinion today. That can only be determined by a vote of the Irish people in Ireland, and the Empire will take care that there shall be no such vote. But if the opinion of a majority of Americans of Irish birth or descent, with respect to Ireland's political future, be a reflex of the opinion of the majority in Ireland on the same questions, then assuredly we may tell him, with confidence that we are right, that the people of Ireland want a free and independent Ireland. For if there be one American of Irish birth or descent who wishes, or is content, to have Ireland remain a British dependency, there are ten thousand who do not. Besides, is there a living man who believes that England will give to Ireland the same form of government in all respects that Canada has?

Every man of Irish birth or descent, and a great many others, will admit that it is Ireland's right, or at least should be her right, to say whether she shall become a nation once again or remain within the British Empire. But few Englishmen or English sympathizers will. Men who look with wet eyes and aching hearts upon stricken Belgium and cry that we must sacrifice every man, if necessary, to restore freedom to Belgium, look with dry eyes and steeled hearts upon prostrate Ireland, and laugh when it is suggested that she, too, should be free. Will some one tell why that is? Will some one give one reason for the restoration of Belgium's independence that cannot be advanced with ten thousand times greater force in behalf of Ireland's independence? Both were conquered by might against the will of the people; one over 700 years ago, the other three

years ago. Neither conqueror had a moral right to conquer. Does the passing of time make that which was morally wrong right? If it does, what reason can be advanced against the contention that in this progressive age three years subjugation is sufficient to justify the perpetual subjugation of Belgium? If freedom be denied to Ireland on the ground that the safety of the Empire requires that she should remain a part of the Empire, can any reason be given why the same rule should not apply as between Belgium and Germany?

The Irish question is said to be a perplexing one. It is nothing of the kind. The difficulty is with her rulers. Let the people of Ireland be free to decide whether they wish to become independent or remain a part of the British Empire; let the same rule with respect to a majority of a people having the right to decide the policies of a country be applied to the question of Irish independence, and the question will be speedily, permanently and satisfactorily settled. Why should not the majority rule apply to the Irish question?

New York. JOSEPH FORRESTER.

"Literature and Twaddle"

To the Editor of AMERICA:

Dr. Walsh, in the last two paragraphs of his article entitled "Literature and Twaddle," in the issue of AMERICA for July 21, raises the old question, What is Literature? In the last paragraph but one he quotes Conrad, indirectly I presume, since the passage is not marked off by inverted commas. I shall be obliged for reference, so to speak, to chapter and verse.

In the last paragraph he gives us a test consisting of three questions by which we may decide if the book we have been reading is literature, and concludes by saying: "In that case you have been reading twaddle and not literature."

I should like to know if Dr. Walsh means "novel" when he writes "book," and also what he means by "in that case," which in the context is evidently more than ambiguous.

Lastly, it would be of interest to me, and possibly also to some of the other readers of your paper, to read Dr. Walsh's proof that the answer to his third question would have any weight in the world, in determining whether what one has been reading is, or is not, literature.

Providence. FRANCIS R. BURKE.

Mr. Atteridge on Air-raids

To the Editor of AMERICA:

Like all Englishmen, in discussing the morals of other peoples Mr. A. Hilliard Atteridge is quick to see the mote in his brother's eye. In your issue of July 21 he uses one page and a half of your good white print-paper to rehash the stock argument that a German airman's frenzied delight is in killing English civilians, preferably women and school children.

Mr. Atteridge says, among other things: "It is for the honor of the British Air Corps that . . . they always take the risk of flying low for the purpose of confining the attack to its military object and avoiding as far as possible damage to the civil population." This solicitude on the part of H. M. Air Corps is doubtlessly the result of the English theory that it is more humane to cause the civil population of Germany to die a lingering death from starvation; due to a blockade which President Wilson called "illegal and indefensible," than to blow them into eternity painlessly, but expeditiously, by the indiscriminate use of air-bombs!

Just think of the excellent use to which that page and a half of your good white print paper might have been put! Mr. Atteridge might have written an article entitled "Why Worry About Cruelties in Ireland? The Irish do not; they are accustomed to it." Or he might have composed a charming little ditty with a caption something like this: "Vodka or the Roaming Romanoffs"; and if perhaps the "ugly novelty" of the aerial bombardment—"with the heartrending cries and sufferings of the little martyrs" (Anglo-newspaper "stuff")—had awakened his soul to its very depths, he might have given us the joy of reading a dissertation on "The Fight for Democracy, Series 1: Greece." But, alas! It was not to be. Maybe, in the distant future, Mr. Atteridge may amuse AMERICA's readers by a witty article on "Miss Cavell and Padraic Pearse: An Anglo-Saxon Appreciation." But, unfortunately, for the present we must be content with the immorality of Germany's Air Corps, spread over a page and a half of your good white print-paper.

Philadelphia, Pa. J. ALLYN POWELL.

"Let Them Get Acquainted"

To the Editor of AMERICA:

Are not those in authority in Catholic colleges and schools doing all within their power and scope to encourage Catholic marriages and to discourage mixed marriages? They have long been waging a vigorous war along these lines. But what have Catholic parents been doing? Allowing Catholic young men and women to choose their own companions, places of amusement, etc. One noble teacher was heard to sigh and say: "We have the young folk with us only a few short hours. If we are not backed up by parents how worthless are all our efforts!" Why should Catholic parents wish to shift their responsibility to Catholic educators? The latter can but teach the principles, and it is for the parents to see they are put into practice. It is sad to realize how many parents are afraid to assert their authority. Because the young person has been to college and the parents have not, may give him better knowledge of books, but certainly not of life learned in the greater school of time and experience. Arouse Catholic parents to courage and endeavor!

Laredo, Texas. A. H. K.

Mr. Wells' Invisible God

To the Editor of AMERICA:

In the course of an excellent article on Mr. H. G. Wells' recent work, "God the Invisible King," in AMERICA for June 23, Mr. Thomas F. Woodlock touches upon some of the absurdities, illogicalities, and whimsies in which the book abounds. He does not hesitate to pronounce against its dogmatism and its frequent shockingly bad taste, yet he finds it impossible not to be tolerant and even sympathetic toward the spirit of the book. "It is this spirit that is a portent of the times and it may be welcomed as perhaps the beginning of a movement toward the truth." With this last statement of Mr. Woodlock I should like to take issue.

As Mr. Wells himself points out, and his reviewer places due emphasis upon the fact, the important thing is not what the author of the work in question thinks about God, nor what changes have taken place in his personal views concerning religion. The important thing is whether the generation of whose spirit Mr. Wells informs us that he is the scribe, agrees with him in this new theology. He tells us that he has not found this new faith growing up in himself alone.

> He has found it or something very difficult to distinguish from it growing independently in the minds of people he has met, English, Americans, Bengalis, Russians, French, people brought up in "a Catholic atmosphere," Positivists, Baptists, Sikhs, Mohammedans. The new teaching is also traceable in many professedly Christian books and it is to be heard from Christian pulpits.

From other passages in the book it is evident that the prophet of the new religion has become convinced from his reading and his dealings with men of various creeds that there is to be a general breaking up of religious beliefs. The standards of

Christ, of Mohammed, of Buddha and other spiritual leaders are being rapidly deserted. Mankind, practically as a unit, is making ready to enlist under the banner of the Wellsian God.

This of course is a bit chimerical. Even though all others should fail, there is one Church which can never fail, for she is builded upon the rock. However, we readily grant that Mr. Wells' prediction is being verified in part. For, aside from his authority, there is ample reason for believing that the disintegration which has been taking place in non-Catholic religious bodies will eventually culminate in a world-wide cult of Anti-christ. Looked at in this wise, "God the Invisible King" may truly be hailed as a "portent of the times." But it should hardly "be welcomed as the beginning of a movement toward the truth."

Protestant Christianity with all its errors and defects lies immeasurably nearer the truth. One may safely say the same of Islamism and others of the Eastern religions. It may even be questioned whether Mr. Wells' present position is much of an improvement over what Mr. Woodlock refers to as "the hopeless negation of drab Victorian days." The agnosticism, learned in the school of Huxley and Spencer, has not been abandoned. On the contrary it has been incorporated as a fundamental tenet of the new creed. Mr. Wells has simply added a few more errors to the old ones. Hence his new departure is not a turning back toward the truth, but a going farther on in the way of perdition. Let me quote his own words:

> At present if anyone who has left the Christian communion declares himself a believer in God, priest and parson swell with self-complacency. There is no reason why they should do so. That many of us have gone from them and found God is no concern of theirs. It is not that we who went out into the wilderness which we thought to be a desert, away from their creeds and dogmas, *have turned back and are returning. It is that we have gone on further* and are beyond that desolation. Never more shall we return to those who gather under the cross. By faith we disbelieved and denied. By faith we said of that stuffed scarecrow of Divinity, that incoherent accumulation of antique theological notions, the Nicene Deity, "This is certainly no God" and by faith we have found God. . . .

This language needs no comment.

Oxnard, Calif. JOSEPH R. STACK, S.J.

The Bible and the State Library

To the Editor of AMERICA:

A few days ago, while I was in the reading room of the New York State Library in the Education Building, reading "The Confessions of Saint Augustine" (Harvard Classics), I became somewhat perplexed in regard to the real meaning of a Biblical quotation employed therein. To clarify the situation I called for a copy of the Douay version of the Bible. After considerable delay on the part of the page, who was searching for the book downstairs, the startling intelligence came back, "We haven't a copy."

I think a state of affairs like this is a shame and a disgrace, an inexcusable laxity on the part of the library officials. To think that among the 375,000 volumes in the main library of the great Empire State there is not one copy of the Catholic Bible! Had I been looking for a King James version I would have been handsomely accommodated. A glance at the catalog under classification "Bible" reveals the following: "Modern Readers' Bible," Moulton; "Murray's Illustrated Bible Dictionary," Rev. William C. Piercy; "Holy Bible," American Standard Edition, published by Thomas Nelson & Sons; "The Bibles of England," Andrew Edgar, D.D.; "The Holy Bible," King James version; "Introduction to the Literature of the Old Testament," Dr. Briggs and Dr. Salmond; "A Harmony of the Gospels," Wm. A. Stevens and Ernest D. Burton; "Hastings Dictionary of the Bible"; and "Cruden's Complete Concordance to the Holy Scriptures."

Judging by numerous signs I conjecture that the library officials thought the Catholic Bible could be replaced by Y. M. C. A. pamphlets, Year Books of the Christian Endeavor, almanacs of the "Ladies' Aid," and above all by tiresome statistics of the Protestant missions and their progress in Korea, Abyssinia and elsewhere.

Not only do we find the Holy Bible missing from this great educational center, but also acknowledged and accepted textbooks of Catholic thought in different branches. In ethics we fail to find the works of Fathers Rickaby, Cronin, Humphrey and Hull. In rational philosophy, the works of Aveling, Dr. Coffey, Hettinger, Father Rickaby and Dr. Driscoll. In education, the treatises of Brother Azarias, "Jesuit Education" by Father Swickerath, and Dr. Pace's work. In sociology and economics, the works of Father Burke, Mgr. Parkinson, Goldstein-Avery, Bishop Stang and Father McLaughlin.

In conclusion, I think that if the State of New York is rich enough to purchase Crowley's "Romanism, A Menace to the Nation," and pay the subscription for "Tom Watson's Magazine," then certainly from the thousands of dollars of Catholic taxpayers it ought to secure a Catholic Bible and give it as prominent a place as is accorded to decidedly anti-Catholic journals.

Albany, N. Y. EDWIN A. DUGAN.

Remedies for Errors in Latin

To the Editor of AMERICA:

Every priest knows that the final syllable in the words *omnia* and *sæcula* is short and unaccented, and also that the first syllable in *sæcula* and *sæculorum* is long. Yet how few pronounce them so! By accentuating *om, sæ* and *sæ,* and making no pause after *a* in *omnia* and *sæcula,* the true quantities of these three words is easily secured in the phrase *per omnia sæcula sæculorum. Michaeli* and *Michaelem* are, of course, words of four syllables, having the first *e* long. By accenting the first syllable, as well as the third, the true pronunciation becomes easy enough. The elision of the *e* in *Kyrie* is an ancient error, for we find *Kyri* simply in some of the old MS. *Horæ* books. Then the consecutive *e* and *i* in *eleison* do not form a dipthong, but contrary to etymological custom the *e* is long and the *i* short. By accenting the first and alternate syllables all goes well in *Kyrie eleison.* By accenting the first and every alternate syllable in the sentence *Introibo ad altare Dei* it is easier to give the true than the false quantity to the *ta* in *altare.* Yet how often one hears that syllable short!

Cardiff, Wales. H. PARLIN.

Classification of Prisoners

To the Editor of AMERICA:

The finger-print and Bertillon systems prove that there are no two people alike in outward form and appearance. We fail to find two with the same disposition and habits. This shows the wonderful work of the Creator. Yet notwithstanding this indisputable truth, there are optimistic people in the world who think they can improve upon the work of the Almighty and pick congenial associates. Why not entrust to them the making of marriages, the selection of husbands and wives, if they can demonstrate that they have been wiser and more successful than others in the ordering of their own lives? The vague terms used by sentimental prison reformers, such as "morons," "defective delinquents," "feeble-minded," "strong criminalistic tendencies," "borderline cases," are only examples of studied ambiguity which serve to conceal their ignorance of the primary causes of hidden conditions.

Boston. JOSEPH MATTHEW SULLIVAN.

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The Mother of the King

THE bodily assumption of Our Lady into heaven after her death is not yet a defined dogma of Catholic Faith, but in the opinion of such eminent theologians as Melchior Cano, Suarez and Benedict XIV, it is so solidly grounded on Catholic tradition that it would be rashness to deny it. The heart of the Faithful has certainly not led them astray. During the centuries which have elapsed since the day of Our Lady's death, they have ever believed that if the virginal body which conceived and gave birth to the God-man was submitted like His to the sway of death, like His too it never felt the corruption of the grave. By His own power He rose from the dead. By His power and through His love He united the pure soul of His Mother to her sinless body and, crowning in its beauty and majesty, the double prerogative of motherhood and virginity bade His Angels bear it above the choirs of the blessed, the serried ranks of the angelic host, to the very throne of the Deity, where it is exalted above every other creature in dignity and power.

It was a day of triumph such as the courts of Heaven alone can witness when the Rose of Sharon and the Lily of Israel, its bloom unwithered and its beauty unstained, was transplanted from the earth, unworthy to preserve its fragrance, to the bowers of Paradise. "Who is this King of glory?" asked the warders of the heavenly gates on the morning of Our Lord's Ascension. "Who is He that cometh from Edom . . . walking in the greatness of His strength?" When the Queen of Angels and of men, the Mother of God was borne aloft above the clouds of opal and of gold that made her footstool, "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array!" they exclaimed, dazzled at her beauty. It is the Virgin foretold by Isaias, who hath conceived and brought forth the Babe of Bethlehem and the Redeemer of the World, the Woman of the Apocalypse whom St. John saw clothed with the sun, the Woman who has crushed the Serpent's head, the Judith whose maiden hands slew the enemy of her people and who exclaims to the watchmen on the heavenly battlements, "Open the gates, for God is with us, who hath shown His power in Israel." It is the Esther who now "traverses the mansions of Heaven, passing through all the doors, into the court of the King." And a throne is set for the Mother of the King, and she sits on His right hand.

The Feast of the Assumption is the crowning jewel in our Mother's diadem. In this mystery, as an old liturgy says, we see virginity bearing a son, and a death that had no peer. The passing away of our Queen was no less wonderful than her child-bearing had been joyful. If she excites our wonder because as a Virgin she brought forth a Son, she is perhaps still more wonderful in the way she goes to her God. She knew no corruption, no stain in life, she knew not of the degradation and the dissolution of the tomb. A supreme miracle of God's power in her Immaculate Conception, in the priceless gift of the Divine Maternity, the masterpiece of grace in her sinless life, she conquers the laws of nature in her death. She had surpassed all men in love, in faith, in purity, she is lifted above all created natures by the undivided splendors of her reward.

On her glorious feast-day, some faint echoes of her triumph reach our ears, some dim ray of her unclouded glory fills our souls. And our hearts are glad, and our lips are full of praise. For she is also our Mother and our Queen. Through her it is easy to go to God, for it was through her that He chose to come to us. He, and He alone is our Redeemer, she is our Mediatrix with Him. Through her shall we find favor with Him who loved her so tenderly, and who in the joyous mystery of the Assumption set the seal to the countless favors with which He had so lavishly crowned her.

Recreation for Our Soldiers

IT was a veteran educator who said that three things were necessary to keep a college boy straight. The first was the Sacraments, the second, prayer, and the third, a healthy interest in athletics. What the college boy requires, is good for all young people. We have long since found out that a list, carefully compiled, but consisting exclusively of "dont's" is a poor way of keeping them up to the mark. The boy *ought* never to have an idle moment. He should travel along a straight line from school to home, and there employ himself in study and other useful occupations. But he won't. Elizabeth Anne likewise, should recur, almost automatically, to her sampler and other household duties at the close

of the school day. But she won't either, even though she be the prefect, without blame and without reproach, of the junior sodality.

There is a good deal of the animal, the healthy growing animal in the young, that must be reckoned with. It is not bad. It is only natural. It cannot be suppressed, and the attempt at repression only leads to disaster. All work and no play, says the proverb, makes Jack a dull boy, and, when the burden of the work is lifted for a time, tends to make him a bad one. His play-energies must have some kind of an outlet. Too much repression forces them into unhealthful channels. It is only common sense to study these energies, to discover how they may be used to best advantage and made a positive help, rather than a hindrance or an indifferent factor, in the life of the young. No doubt, the "teaching of play" has been made ridiculous by extremists. In itself, however, it is only the recognition of a very valuable truth in psychology and morals.

We are now sending our "boys" by thousands into the training camps. In these grim schools of war, the regime will be sufficiently drastic; so drastic, in fact, as to lead to a revulsion in the times allowed for relaxation and amusement. Next to the direct spiritual ministry among our soldiers, it is hard to conceive a higher work than that now taken in hand by the Knights of Columbus, who propose to erect and supervise amusement-centers for the troops. Even the brief experience at the Mexican border was enough to prove the absolute need of ample facilities for recreation of a proper kind for the military posts. We are confronted, apparently, with the alternative, that if we do not put suitable relaxation within easy reach of our soldiers, many will be led away to practices which ultimately mean ruin of body and soul, and consequent uselessness as fighting units. Patriotism and religion alike call on every Catholic to cooperate with the Knights in this admirable work, to the extent of his ability.

The Wrong Way.

IF reports are true, Frank Little, the I. W. W. leader, was in many respects an undesirable citizen. Just keeping within the limits of a benign interpretation of the law, he did all that he could to make the prosecution of the war a failure. Last month he took a principal part in stirring up revolt in Arizona. A few weeks ago, he went to Montana, where he urged the miners to cripple the Government as far as they could, by striking. According him the sincerity of his convictions, it is still true that wherever he went a storm arose, a storm that swept away no undeniable abuse or palpable exercise of tyranny, but only engendered class hatred and rancor. So undesirable did he become, that early on the morning of August 1, certain men, hiding their cowardly faces under masks, called him to the door of his house, bound him, and forthwith hanged him from a neighboring telegraph pole. The man who had counseled violence as a fit and proper means of righting wrongs, ended his life as a victim of violence.

No doubt there will be many to applaud the action of these murderers. They undertook to rid the community of what many good citizens must have considered an intolerable nuisance, and at this perilous time a source of danger not to be left unchecked. But it is wrong, all wrong. Law and order want no such aids. Violence only begets violence. In stress, too many of us not only lose our heads, which is pardonable, but our sense of ethical values as well. Two wrongs never make a right, and never can. To do evil that good may come of it, and all be well, is not only bad morality, but a philosophy bound in the end to make even the attainment of the good aimed at impossible. And the scandal is greater when officials, by adopting evil practices, put themselves on a level with the forces which today are lifting up unholy hands against the authority that comes from God. It is not long since that in New York, petty tyrants in the uniform of the army disgraced the cause of liberty for which the country is at war. Happily, a recurrence was made impossible by the prompt action of the authorities at Washington. But it will be long before the incident is forgotten.

Rationalism and Patriotism

PROFESSOR THOMAS C. HALL has been dismissed from Union Theological Seminary. For years he has been teaching rationalism at that institution. He was not dismissed for that. Indeed, Union is considered broad enough to tolerate a rationalistic teacher. Its theology suffers of course, but Union seems to have strange ideas about that very strange science called Protestant theology. Professor Hall was forced to resign from Union, after the United States Government found him implicated in a plot that aimed at the destruction of the Government which protected him and his pupils in Union Seminary. His was a very poor return for government protection. Still he was an up-to-date rationalist, whose Christianity was Christless, but modern and a bit fashionable.

Just about a year ago another product of Union, Bouck White, enlivened a Socialist meeting by burning the "Stars and Stripes." No one is so foolish as to say that the erratic preacher learned flag-burning at Union. He learned rationalism there surely, and the consistent rationalist is a law unto himself. What does the man who is a law unto himself care for the flag?

Only a few weeks ago at Paterson, N. J., the police authorities interrupted a speech that was being delivered by Norman M. Thomas of New York, who was denouncing conscription. This young man a few years ago was licensed to preach by the New York Presbytery, although at the time of his examination his answers were unsatisfactory from "an evangelical standpoint." The examination had nothing to do with loyalty to country, but a good deal to do with loyalty to Christ.

Old-fashioned Protestantism would have been shocked at the disloyalty to Christ contained in the answers of this bright seminarian of a modern Protestant seminary. But old-fashioned Protestantism is as rare as a horse car in New York, or a crowded pew in summer at Grace or Trinity.

Rationalism had convinced this young preacher that he was a law unto himself. He would preach a Christ of his own making. But a Christ of his own making never said all authority comes from on high and that loyalty to the law of the land is a conscientious duty. The Christ of the Gospels said that. So when conscription became law, this very splendid product of rationalism proceeded to decry it, for he was his own law. He was brilliantly logical but the police did not follow his logic, so they put a period to his speech. He disagreed with the police, as Alexander Berkman did. In fact, Alexander Berkman held the rationalist's principle that he was a law unto himself. Of course he did not call it rationalism but anarchy. The strange thing is that the root principle of both is the same. Bring God down to the human level till finally there is no God, and you have rationalism in the schools, and anarchy in the State. It is a simple process but it spells the end of patriotism. For true patriotism means loyalty to God and to the nation's law as to the voice of God, sounding in human tones.

The Hot Weather

HOT weather is by general consent a bore, a burden, a trouble. Now while no man can add a cubit to his stature by taking thought, any son of Adam can indefinitely thicken, widen, deepen and elongate his troubles by the simple process of thinking about them. Tiny they may be, no bigger than the smallest of all seeds, but if put under the hothouse glass of persistent reflection, they will quickly grow into a great tree, in the branches whereof all manner of annoyances from all parts of the universe will find an undisturbed refuge. Acquainted with this psychological truth, Mrs. Wiggs was wont to hide all her worries in the bottom of her heart, and "set on the lid and smile." Then they could not grow.

Yes, it is hot now, but think of the crisp October that impends, of the delightful blizzards that may rage about our heads next January, of the bracing chill that comes from the Atlantic with the winds of March and April! It is sure to snow, if we wait long enough. There was once a man, newly-imported from the interior, who used to worry whenever the tide went out. Unmindful of the governing moon, he seemed to entertain some doubt about the certainty of its return. But it always came back. If the weather were invariably hot or unalterably cold, incessantly dry or wet without end, we might have some reason to complain. Happily it is set in a cycle, and the turn is always at hand. "'Tis war-rum," says Dooley's Clancy, "but ye can't look f'r snow-storms this time iv' th' year. Annyway," he says, "me mind's taken aff th' heat be me wurruk. Dorsey that had th' big cindher-pile—th' wan near th' fince—was sun-struck Fridah, an' I've been promoted to his job. 'Tis a most re-sponsible place," he says.

Perhaps it is a strain in August to imagine what it feels like in the seasons when sere leaves fill the paths, or snowdrifts sparkle in the moon. If so, try to think how much better off you are, even with the mercury menacing the century mark, than thousands who like Tim Clancy, "wurruk out in th' mills, tin hours a day, runnin' a wheelbarrow loaded with cindhers."

Work and Drudgery

IN an address at a meeting of mechanical engineers, a Western manufacturer pictured in colors somewhat dark, the growing disposition of the day to look upon all work as "mere drudgery." This disposition, said the man of business, often leads to ill-considered strikes, occasional sabotage, and other industrial diseases which by lowering the output seriously interfere with "efficiency." "Industry," he concludes, "must find a substitute for the valuable relationship of master and man, which passed away with the coming of greater industrial concentration."

Honest work usually becomes dull drudgery because the laborer is not interested either in what he is doing, or why he is doing it. Why he is not interested is another question. In some cases, the lack is undoubtedly traceable to a mistaken vocation. Many a briefless lawyer or struggling physician realizes too late that the simpler duties of the farm or the counting-house would be more in keeping with his mental equipment. More than one young man now engaged in occupations almost menial, bitterly regrets the youthful folly that spoiled his preparation for a place of wider usefulness and profit in life. Others, perhaps, today find honest work "mere drudgery," because they have been caught by the false philosophy that life's main purpose is to seek amusement.

Lost opportunities, mistaken vocations and a bad philosophy will account for some ranks of the army of discontented workers, but not for all. The man who toils hard and faithfully for a pittance that barely suffices to keep body and soul together, may easily be pardoned for considering his occupation "drudgery." Of course, he ought to urge his interest to the flaming-point, by remembering that a half loaf is better than no bread, and that the laborer's cap is a badge of honor. But a badge of honor, along with all time-honored apothegms, grades low in calories, and to live for any considerable period on half a loaf means only half a life.

Probably the best way at the manufacturer's disposal of taking the drudgery out of work, is to consider the feasibility of paying the worker a living wage. It is just possible that the thing might be made to pay, in the form of an increased "efficiency." Rest-rooms, gymnasiums, mutual benefit societies and other devices usually viewed out of all perspective, it is to be feared, by the "socially

minded," are excellent as far as they go, but they do not go far enough. They stop short of justice. It was on justice that the old "valuable relationship of master and men" was founded, and it can be revived only when "the greater industrial concentration" of today realizes that justice comes first, and frills second. The worker who sells a dollar's worth of labor for fifty cents in silver and twenty-five cents in some unwanted gymnasium privilege, simply because an habitually manipulated market makes better terms impossible, has a fair excuse for regarding his honest, poet-praised work as very prosaic drudgery. It was no less an authority than Leo XIII who authorized terms far stronger, by saying that in this case the worker is the victim of fraud and injustice.

Literature

LONGFELLOW AND SOME MODERN CONSIDERATIONS

LONGFELLOW is an ancient bard. His verse has become a twilight of memory to this generation, if not an utter darkness. We have had a literary revolution and are still wandering amid the ruins. Even a lame prose, calling itself free verse, is making a claim to Parnassus. This, of course, is the fantastic excess of the movement, the frenzy of the disease. The delirium will pass, but it must not be taken, as some are prone to take it, for a transitional phase of development. It is a decadence, a lapse towards barbarism, the tom-tomism of a dissipated culture settled into a pernicious anemia.

But much of even contemporary normal verse shows a vast swing away from Longfellow's age. It runs to a psychological subjectivism, a self-analysis harping on plaintive chords, expressive of purely personal moods. This is not necessarily poetic heresy, though it does not bespeak poetic health; for poets throughout all ages have struck, to some extent, the subjective note and sung their own moods. But the trend of contemporary verse is to confine itself within the limits of self-analysis, forgetful that there is a vast universe beyond the four walls of introspection. Subjective singing is only of poetic value when it can translate its mood into a universal mood; when its note harmonizes with the chiming of the spheres. When a poet sings his own love, he must, at the same time, sing the love of all other men; when he weeps, all other men must weep with him. But when a poet weeps introspectively, by a process of self-analysis, he weeps alone.

As a concomitant, or rather a result, of this modern tendency to introspective limitation in poetry arises the notion that verse-forms are of little value; the individual mood is idiosyncratic, therefore the form of expression is either peculiar or indifferent, as the poet may elect. The excess of this conception runs to so-called free verse. Within the compass of conventional forms, it uses any form indifferently for any mood. It is as if any instrument should be forced to produce any tone-color in music. The fact is, verse-measures have their normal expression, and the true poet, whose mood is always attuned to objective values, never forces his theme to an alien form. Grief cannot trip to a pizzicato measure, nor joy pace gravely to an adagio movement. A poet may write a sonnet to his mistress' eyebrow, but his *tour de force* is an artifice, whose accomplishment evokes a tolerant smile rather than wins a sincere applause. The murmur of bees is not a roll of thunder; when the poet murmurs, let him not reverberate his mood through tonitruating brasses; when he thunders, let him not crepitate Jove's bolt in the silken throat of a violet.

The anarchy of free verse is but an extreme symptom of the wide departure in verse-making since Longfellow's time. But the spirit of modern conventional verse also marks the difference, if not as emphatically, at least as surely. To go back to Longfellow is not only to return to another age, but to another clime. He began writing nearly a hundred years ago; the educational influences and culture of his younger days were as simple and sober as ours are complex and garish. He came of a Puritan stock after Puritanism had happily escaped the gelidity of its ice-age. The felicitous circumstances of his young manhood enabled him to pursue the bent of his genius to the full. Several years' sojourn in Europe, where he came into direct contact with and assimilated, with ever-increasing sympathy and ardor, the romance-literature of the old world, expanded and fertilized his imagination and rounded out his culture. No man in American literature so sympathetically wrought into his own genius the spirit of old-world romance. There is nothing typically American in his work, even in the poems which are American in theme. "Evangeline" and "Hiawatha" are not exceptions. Their subject and their coloring may be locally American, but their spirit and their imaginative texture are from the looms of the old world. Longfellow was steeped in the influence of romance-literature and his native genius responded to it as the cord to the bow. Why poetry in this country should be typically American to be worth the while is a puzzle to plague the wise. If it be typically American, and worth the while, good; but worth the while because typically American does not follow. It is like that other dreadful challenge: What new message has the poet to give the gaping public, or is he really original?

It is true that Longfellow would find small audience today. But the poetic judgment of the hour has no permanent measure; it has no objective criterion. His work has been called elementary, which is true, but not damaging; it is a criticism founded more than often in a psychic neurosis; the same objection might be brought against Homer. Poetry must be judged for what it is, and not for what it does not pretend to be. Longfellow's poetry is simple and lucid. He did not deal with problems, but with life. It is a poetry of grace and sentiment, in pellucid and flowing numbers, a placid stream wending its way through wooded upland and flowering meadow, not too deep to plumb, nor yet shallow enough to brawl.

He was not a poet of sublime reach; his head was not constantly striking the stars. He could not plunge into the abyss on outstretched vans, like Milton's Satan, through chaos and ancient night. He had no epic depth and breadth, no passionate intensity like a Keats or a Shelley, no splendor of phrase like Tennyson; he had not the fiery appeal of Whittier, the humor or the satire of Lowell, the grave and solemn dignity of Bryant. But he had grace, sympathy, simplicity, sincerity, nobility and a power of imaginative treatment, which secure him a notable place on the heights of Parnassus.

His genius was mainly reflective and placid, but at times he could shake himself free from his meditative mood and strike his pinions in a stirring and rapid beat, as in "His Skeleton in Armor":

> And as to catch the gale
> Round veered the flapping sail.
> "Death" was the helmsman's hail,
> "Death without quarter."
> Mid-ships with iron keel
> Struck we her ribs of steel;
> Down her black hulk did reel
> Through the black water.

In his narrative poems he excels, and none tell a tale in verse better than Longfellow. "Evangeline," a striking *tour de force* in English hexameter and "Hiawatha" in rhymeless trochaic dimeter, are notable examples. But it is in the "Tales of a Wayside Inn" that his genius manifests itself most characteristically. The level of flight is even and sustained. He is here the true minstrel whose harp is well-attuned to his theme. The tales are of a varied character, four of them colonial, some gleaned from the "Decameron," others from the "*Gesta Romanorum*," some from "The Chronicles of Charlemagne." Never did poet select a happier medium for his peculiar muse, and, of all his work, none better reveals the true quality of his poetic gift.

In the sonnet's scanty plot of ground, which is always a searching test of poetic quality, he achieves a deservedly high place. The group of six accompanying his translation of Dante's "Divine Comedy" are wrought with a noble beauty of diction and have caught something of the Dantean dignity and fire. The translation itself is a notable achievement, but like all translations, but dimly reflects the splendor of the original. For that matter any translation of a great poem fails in the spontaneity and the vital grace of the original. Beauty, sifted through the medium of an alien tongue, becomes a pale and ineffectual fire. It is like sunlight through an obscuring veil of clouds.

In his day Longfellow was the most popular poet in his tongue. The reason is not far to seek; his simplicity, his lucidity, the elemental character of his work, its tenderness and appeal to the domestic affections made him easy reading for the average man. Among the English middle-classes he disputed the palm of popularity with Tennyson. Not even in America was his vogue, in his own day, as great perhaps as in England.

In this generation his work, if offered for the first time, would find scant appreciation. We have become a crowd of sophisticated, erratic and erotic psychologists fluttering aimlessly in the intense inane. Simplicity and objectivity are rare qualities in contemporary poetry, and Longfellow's muse, if she were to enter upon the scene today, would be as out of place and as unheeded as modesty in a Broadway cabaret.

CONDÉ B. PALLEN.

REVIEWS

The Mythology of All Races. In Thirteen Volumes. LOUIS HERBERT GRAY, A.M., Ph.D., Editor. GEORGE FOOT MOORE, A.M., D.D., LL.D., Consulting Editor. Greek and Roman. By WILLIAM SHERWOOD FOX, A.M., Ph.D., Assistant Professor of Classics, Princeton University. Vol. I. Boston: Marshall Jones Company. $6.00 a volume.

A comprehensive collection by competent and judicious scholars of all the myths of the various races and ages of man has long been eagerly looked for by the student of ethnology, art, literature and religion. The editors of the "Mythology of All Races" have felt the want and in the present work have endeavored to fill the gap. The series is therefore needed and timely. Its theme in itself is most interesting. Few subjects can have a greater appeal for the man who wishes to know the history of the thoughts and feelings of the races of long ago, of their notions of the Deity and of the forces and the manifestations of nature around them. Many of the tales and stories of ancient mythology are extremely beautiful and embody the noblest lessons, while some are coarse and repulsive. But underneath them all the student, if he reads their meaning aright, will find some faint glimmer of truth, the dim spark in most cases, of that early revelation made to man by the Creator, often distorted it may be, but easily recognizable, if studied without prejudice or passion.

In the preface of the work, the consulting editor, Mr. George Foot Moore, claims that the collection is made for its own sake, with no theory to maintain or illustrate. Here an objective study of the facts of mythology will be welcome. Few subjects lend themselves more readily to idle speculation and unsound hypotheses than the topic which forms the subject of the present volumes. Exception might be made from the Catholic point of view to the definition of religion given in the editor's preface, for the "scientific explanation" which according to him is the third element in the definition of religion seems to exclude that vital element of faith without which in the Catholic system it is impossible to worship or please God. There is also apparent the assumption of the gradual evolution of man from lower stages to a more perfect condition. Catholic readers will therefore weigh carefully the principles and the underlying theories of the writers of these volumes.

The first volume is admirably done. The Greek and Roman myths are outlined and analyzed by Professor William Sherwood Fox, of Princeton. In an "Introduction" he tells us what a myth is, explains its origin, its sanction and persistence, enumerates its kinds, tells us the character of the Greek myth, and is thus led to discuss the nature of the Greek religion in general. The Greek myths are then studied in all their wondrous variety from the story of Ouranos down to those where the element of chance is more visible, such as those of the Moirai, Tyche and Nemesis. It is a wonderful and fascinating story, and the editor throws no little light, thanks to his scholarship and power of interpretation, on those old legends of the "Voyage of the Argo" and the "Labors of Hercules," so familiar to our childhood. He shows the same thorough scholarship in the discussion of the myths of ancient Italy. If the editors keep unwarranted theories out of their finely conceived work, they will make a distinct contribution to modern scholarship. They are evidently thoroughly at home with their difficult theme. But their task is a hard one and many pitfalls are lying in their way. Care, taste and due reverence for their readers mark their choice of the many illustrations which enhance the value of the work.

J. C. R.

The Living Present. By GERTRUDE ATHERTON. New York: Frederick A. Stokes Co. $1.50.

"Without the help of the women, France could not have remained in the field six months," is an assertion that Mrs. Atherton proves true in this volume. The first and more valuable part of the book is made up of sixteen papers which describe the relief-work the ladies of France are doing so successfully, and the second part of the volume is devoted to the author's reflections on "Feminism in Peace and War," which are of little value. She gives vivid pen-pictures of the fashionable ladies of her acquaintance who are in charge of the various organizations that care for the wounded, the poverty-stricken and the bereaved, and she tells how the war changed many a social butterfly into a heroine. Mrs. Atherton has lived so long and so intimately with the French that she can give the following just estimate of the national character:

Contrary to the prevailing estimate of the French—an estimate formed mainly from sensational novels and plays, or during brief visits to the shops and boulevards of Paris—the French are a stolid, stoical, practical race, abnormally acute, without illusions, and whose famous ebullience is all in the top stratum. There is even a certain melancholy at the root of their temperament, for, gay and pleasure loving as they are on the surface, they are a very ancient and a very wise people. Impatient and impulsive, they are capable of a patience and tenacity, a deep deliberation and caution, which, combined with an unparalleled mental alertness, brilliancy without recklessness, bravery without bravado, spiritual exaltation without sentimentality (which is merely preverted animalism), a curious sensitiveness of mind and body due to overbreeding, and a white flame of patriotism as steady and dazzling as an arc-light, has given them a glorious history, and makes them, by universal consent, preeminent among the warring nations today.

But the author does not seem to realize the great influence France's long centuries of Catholicism have had in forming the noble women of "The Living Present." Indeed, it is surprising how little she knows about the Church. For example, she volunteers the information that the Visitation nuns of Bourg "had taken the vow never to look upon the face of a man," but when their convent became a hospital the Pope kindly "granted the holy nuns a temporary dispensation from their vows." Why did Mr. Stokes's official reader allow the author to publish such an absurdity as that? W. D.

BOOKS AND AUTHORS

The ninth revised edition of William E. Addis and Thomas Arnold's well-known "Catholic Dictionary, containing some account of the Doctrine, Discipline, Rites, Ceremonies, Councils, and Religious Orders of the Catholic Church" (Herder, $6.50), has recently appeared. The late Rev. T. B. Scannell, D.D., was the editor of the new edition of this valuable book, and he cites the three Catholic encyclopedias that have been published within the last few years, and gives references to other standard works of recent date. The "Catholic Dictionary's" 876 large double-columned pages are so full of accurate information that it is a reference book of great value. With this and the "Catholic Encyclopedia" at hand, no one need be ignorant of the Church's doctrine, history and practice.

Giusuè Borsi, a young lieutenant in the Italian army, was slain at Zagora, November 10, 1915, while gallantly leading an attack. Prior to resuming the practice of Catholicism in 1913, he had used his remarkable gifts to attack religion and morality, but after his "conversion" Borsi committed to paper the spiritual "Colloquies" he had with God in prayer, and some of them are translated and printed in the current *Catholic Mind*, under the title, "A Catholic Soldier's Diary." He reveals his soul just as it is and shows how God purified and enlightened it. The second paper in the number is Father Edward Hawks's account of how he made his parish school a social center for his flock, by starting catechism classes for public school children, providing entertainment and instruction for working boys and girls, and offering courses in domestic economy for wives and mothers. Most readers will doubtless agree that Father Hawks should have many imitators.

The late Donald Hankey's "A Student in Arms," an interesting war book favorably noticed in our issue of March 17, 1917, was so widely read that a "Second Series" (Dutton, $1.50) of fifteen papers quite varied in character has been published, but as often happens in like cases, the volume's quality is not equal to that of its predecessor. The best essays in the book are "The Bad Side of Military Service," "The Good Side of Militarism," "The Fear of Death in War," and a "Letter to an Army Chaplain." What the author says about immorality in the British army should cause those in authority, it would seem, considerable concern. The autobiographical parts of the book are quite interesting, but the "Imaginary Conversations" fall rather flat.

The six best sellers for June have already been noticed in AMERICA. They are: "Mr. Britling Sees It Through," "The Light in the Clearing," "The Definite Object," "His Family," "The Hundredth Chance," and "The Road to Understanding." ——It is a pity that Mr. William J. Locke, in his latest novel, "The Red Planet" (Lane, $1.50), which will also be a best-seller, no doubt, has essayed to work out a philosophical theory. His subject, the same as that treated by Mgr. Benson in the "Coward," is the demoralizing effect wrought on otherwise noble characters by sudden paroxysms of paralyzing fear. By such seizures Mr. Locke's hero is betrayed into depths of shame. The author tries to reconcile widely discordant elements in the main person in his story, and in spite of his degradation to win for him a large measure of sympathy. The story is not a pleasant one, the optimism of the old soldier who tells the tale is somewhat misplaced, the gloom of the war pervades every page, and although there are several delightful minor characters, the shadow of Leonard Bryce's failings is over them all. The book is clever, and well-written, but the author should have done with baffling psychological analysis and go back to the subjects in which he is more at home. One "Beloved Vagabond" is worth a dozen Leonard Bryces. What the public wants from the pen of Mr. Locke is his sympathetic delineation of simple, unobtrusive kindliness, all the better for its admixture of whimsicality.——"Fairhope, the Annals of a Country Church" (Macmillan, $1.25), by Edgar Dewitt Jones, is a delightful record of a Protestant community in northern Kentucky. The literary value of these memoirs, their mellowness and delicacy, compensates for lack of interest in the subject-matter. The characters are as real as they are accurately described, while the incidents are introduced with the grace of an experienced story-teller.

The "first series" of "Sermon Notes" (Longmans, $1.25), by the late Monsignor Robert Hugh Benson is made up of the discourses he preached while an Anglican. They are divided into nine groups which correspond more or less with the divisions of the Church's year. Often the notes are so full that the Bensonian touch is quite visible. The sermons are moral rather than doctrinal and so orthodox on the whole that Father Martindale, who edits the volume, seldom has to supply corrective footnotes. Preachers will of course be interested in the volume, and as the editor suggests, Mgr. Benson's admirers can use it profitably as a meditation book. The "second series" will contain his Catholic sermon notes.

SOCIOLOGY

Jane Ashton's Teeth

THIS is really a collection of hot-weather thoughts on why it is necessary for civilized communities to have laws. In another form, the underlying ideas were once expressed at a New York State Conference of Charities and Corrections; as a result, the New York *Call* remarked, with a deal of unnecessary ferocity, that the expresser was "a perfect type of the solid bone-head." But to return to Jane Ashton's teeth.

Jane, relates the Kansas City *Star*, loathes the attentions of the dentist. Despite her family, she will wait until driven by toothache before having her teeth cared for, and in the interim her complaints of the pain she suffers are loud and long. Some days ago her mother was urging her not to wait for the catastrophe, but to go before her teeth gave her trouble. "But, mother," Jane protested, "they are my own teeth, aren't they? If I want to let them ache, isn't that my privilege?"

"No, they are not your own teeth," replied mother. "They are the family's teeth, and the family suffers from them when you let them get to aching."

"That principle," comments the *Star* wisely, "applies to most of our interests. They aren't ours alone. They are the family's, the town's, the nation's. We can't paddle our individual boat. We are on a raft with a lot of others, and what we do concerns them as well as us." No man lives to himself, as the Grammar teaches.

PROPENSITY TO EVIL

THAT is to say, we live in a community, a society exercising lawful authority, competent to forbid us to sink the raft, or to let our teeth ache to the annoyance of others. Man is not an isolated atom, but a social being. No man is sufficient to himself either for his temporal needs or for the higher neces-

sities of his mind and soul. In the union of a common bond, forged by common needs and common aspirations, he finds himself best able to work toward self-preservation and the attainment of happiness. He must therefore, by the constraint of nature, be a citizen of some State, perfect or inchoate; and the natural reason why he must obey is because "the humanity that is in him" makes his proper development impossible, unless he takes his place as a subject of that helpful union of allied interests, deriving its authority from God, which we call the State.

It would be easy to sketch an ideal State wherein every human factor would labor not only at his own happiness and perfection, but for the happiness and perfection of his neighbor and of the community. History, however, teaches that this ideal State has never existed; experience, that it does not exist today. There was never a society, even were it a partnership or a family, utterly free from clashing interests; and, morally speaking, the State in which no citizen will ever be inclined to enforce his own claims, without regard to the claims of others, seems impossible. "If there is anything absolutely certain," writes the English philosopher, Lilly, "it is that there is innate in every human being a propensity which renders him prone to evil and averse to good."

Why Law is Needed

WHAT can the State do to lessen this propensity? The means at its disposal are many and varied. It can encourage religion and education, with their elevating and purifying influences. It can appeal to the individual's realization of the necessity of organized society, and of his obligation to do his part in maintaining society as an efficient instrument of the public good. It can remind him, in season and out, that vice is hideous and virtue desirable, while thrift, peace, and honesty are profitable to the individual, and, at least indirectly, to every member of the community. But what if all these means, patiently and perseveringly applied, fail? What if, in a given case, they have failed? Is the criminal propensity of the law-breaker to be allowed precedence over the virtuous principles of the major part of the community?

Against this unchecked propensity, deaf to reason, law launches its sanction. "Men," wrote Plato, "must necessarily frame laws if they are not to sink to the level of the most savage beast." ("Laws," IX.) And he adduces the reason:

> If ever by some Divine dispensation there were born a man with a nature capable of these attainments [perfect political wisdom and self-control] he would stand in need of no laws to rule him . . . but, as things are, such a mind is nowhere found, except some faint traces; therefore, as a second-best course, we must take to law and order.

Aristotle adds the "coercive sanction":

> But these [motives drawn from reason] seem to have no power to dispose the bulk of mankind to goodness. . . . The bulk of mankind pursue the pleasures they like, and the means thereunto, and shun the contrary pains. . . . The man who lives by passion will not listen to the voice of reason, nor can he understand it. And when this is a man's state, how can any arguments effect a change in him? It would seem, indeed, as if passion were deaf to argument, and yielded to force only. . . . Therefore, law, although it is the reasoned conclusion of abstract wisdom and intelligence, has a coercive sanction. ("Nichomachean Ethics," x, 9.)

Centuries later, St. Thomas discussed the same truth in these words:

> Because of wanton and saucy spirits prone to vice, who cannot easily be moved by words, it was found necessary to provide means of restraining them from evil by force and fear; that so, at least, they might desist from evil-doing, allow others to live in quiet, and themselves at length be brought by habituation of this sort to do willingly what formerly they accomplished out of fear, and thus might become virtuous. ("Summa," I-II, Q. xcv., art. II.)

These passages give in outline the commonly accepted view of the sanction of law.

Crime and Responsibility

BRIEFLY, it is this: Man violates an authoritative prescription, thereby causing a breach in the moral order. Society imposes a penalty. It intends, thereby, to repair the breach, or, as some put it, to vindicate the outraged majesty of the law by dissolving the *vinculum juris,* the fetter forged upon the law by crime. Its next intention is to deter the criminal and others from repeating the offense. In the third place, it proposes to reform the offender by this discipline, or, as St. Thomas says, to bring him to do willingly what once he did through fear. Ultimately, the whole process works for the good of the individual and of the community.

Today our ideas on the sanction of law are undergoing an unsatisfactory change. Crime, we are told, is a disease, like typhoid or measles; it involves, therefore, neither actual guilt nor personal responsibility. Everybody is at fault except the alleged criminal. He, poor man, is an invalid demanding the most delicate consideration; he is lured, hypnotized, brainstormed; or his grandfather, moldering in some forgotten churchyard, was a notorious character. No one denies the actuality of borderline cases, or the influence, as yet unmeasured, of heredity, and especially of environment. The teaching that certain malign conditions, external or personal to the individual, may lessen or destroy responsibility is no discovery of a new jurisprudence, but a principle as old as historical man. But crime is caused by the free act of the individual; else the act is not crime, but accident, or the result of mental aberration. It seems, therefore, high time to call a halt upon our newer theories, and, as a first measure of prevention and reform, to insist on personal responsibility and respect for legitimate authority. We are not going to do away with evil by building gymnasiums or cooking schools, and then sitting down to rest. The ability to chin one's self six times or to make drip coffee does not take away the temptation to crime. If we are to make progress towards ideals of right living, we need discipline, mental discipline, and, above all else, that moral discipline which will teach our boys and girls to "love the brotherhood, fear God and honor the King."

Liberty and Obedience

WE need not plead for fear of punishment as the ultimate motive of prevention or reform, but we cannot safely blind ourselves to the fact that this fear has its place and value in the life of the community. As a modern investigator, Dr. William Healy writes in his study, "The Individual Delinquent."

> With full appreciation of the offender's personal background, and with attempt at all needed therapy, there may well go hand in hand the deliberate idea of building up inhibitory powers by maintaining the concept of possible future penalty. Even in cases of short periodic relaxation of will-power, there is no reason why the idea of retribution should not be invoked to aid in moral reformation, though the conduct has a definite physical basis which demands consideration.

Obedience to the law is a lesson that must be learned. Without subjection there can be no freedom; without law no liberty. It is a lesson that must be instilled in the home, in the school, by the churches, by all mediums of public communications, and by our courts. If this lesson can be taught by building up the character on lines of gentleness and love, let us work along this more excellent way. But if these means fail with Izzy the gunman and Tony the thug, let us not hesitate to adopt what Plato called "the second-best course," the unflinching sword of the law.

PAUL L. BLAKELY, S.J.

EDUCATION

A Little Knowledge

THE question is sometimes asked: "Why are there so few Catholic educators in secular institutions of learning?" The answer is not difficult. Proportionately, the total number of Catholic students in various institutions of learning, including colleges, universities, normal schools and seminaries, is rather higher than that of any other denomination. But the teaching force of the Catholic schools needs constant recruiting; a fair percentage of men enter the seminaries to study for the priesthood, while the others engage in other professions, especially law and medicine.

Graduation in the law school takes place a year in advance of the regular graduations, and the conditions among law students are much like those of the general undergraduate body. There remain the students preparing for the other degrees, especially in medicine, and in the sciences and the humanities.

The "Dabbling" Physician

AS regards physicians, they are dabblers in the sciences. Their profession requires that they "dabble" in botany, chemistry, physics, zoology, pharmacy, physiology, anatomy, in the languages, perhaps in law, and in a host of related studies. The training of the present-day medical student may be likened to the passage of a man down an aisle in a store, who sees on both sides of him well-filled baskets of fruits and produce, from each of which he has time to select only a sample. "Sampling" is the word that best describes the training of the medical student. Yet in collecting the samples, the medical student generally is impressed only with the number of samples obtained, and forgets entirely the size of the baskets from which they were taken. A dear old physician used to say to me: "Physicians are the most conceited men in the world. I am one. Because they have touched so many sciences they have an exaggerated idea of their knowledge, their influence and their responsibilities, and regard the sciences and professions with a patronizing air." Be that as it may, there can be no doubt that the medical student is excessively conscious of his learning and extraordinarily imbued with his own importance. Self-conceit and the frank materialism that pervades the atmosphere of most medical schools, induce him to slight his religious obligations, and defection from the Faith seems to be the usual outcome.

Of medical students, one of every seven, an average derived from several schools, is a Catholic; yet I doubt if one of seven Catholics will remain true to his religion. Of physicians known to me personally, one of every six is a baptized Catholic, yet perhaps only one of ten such Catholics still adheres to the Faith in which he was baptized.

Graduate Students and Faculty

APART from medicine, the defection among postgraduate students is considerable. In one group of twelve graduate students, three were Catholics, three Methodists, one an atheist, another a Jew and four were of miscellaneous faiths. Of these, one Catholic, two Methodists and three of miscellaneous creeds practised their faith. One of the lapsed Catholics, had no religious training in childhood, the other had, he said, a too rigid training, and hence a reaction set in when he left home for high school. Parenthetically, I note that both married non-Catholics. The Methodist stated he had left his denomination because of the disagreement of his church with science. The defections will probably increase after a few years. This was in a science group, but defection is no less marked in the humanities, I believe.

Finally, the faculty. To educators, no modern movement is of such intense interest as the movement toward unification of creeds. It means the virtual abrogation of the doctrine of "private judgment," while the practical Christianity, so strongly insisted upon by this same movement, is in effect a repudiation of the doctrine of "justification by faith." Thus the old differences are wiped out, and a position is assumed which accords in many respects with the stand of the Catholic Church. Educators recognize this swinging toward the Church; they are aware also of her unchanged, dignified stand. This recognition is best illustrated when controversial topics are under discussion. "I wonder what the Catholics say to this?" is the question asked. They do not seem to concern themselves with the opinions of other denominations; subconsciously, they all accord the Catholic Church the position of precedence, and hence of authority.

Scientists and Religion

THE present attitude of scientists leans toward conciliation. "If I belonged to any church at all, it would be the Catholic Church," is a statement made to me so frequently by scientists during the past ten years that it compels attention. The reason, too, was given. "I admire the splendid organization of the church, and the education of her priests. The clergy is composed of educated men, backed by the authority of the church; they are not subservient to the whims of their parishioners. They are not merely high school 'grads,' with half a year at a seminary (I quote actual words), but university-trained men who know what they are talking about." Once more the old adage holds true, "Knowledge begets respect." One may also add, "tolerance."

These were well-known teachers, men of influence, of much experience, and considerable achievement. In contrast to their liberal view stands the intolerance of slight knowledge. A little knowledge is indeed a dangerous thing. It is a strange human trait that incites a man to fulminate against something of which he knows little, or nothing at all. Such is the case with many educated men who pretend to sneer at Christianity, yet some of the sneerers very patently have read not even a chapter of the Gospels they ridicule.

Like the rest of humanity, educators have their fads, in their teaching, in their research, and in their creed. Until a few years ago it was fashionable, especially in the sciences, to be a serious freethinker, and perhaps to own a "Freethinker's Catechism"—this last a paradox in itself. I venture to say that this external profession was largely a pose, and that secretly many of the "freethinkers" believed in a personal God and a hereafter. Yet many practised better than they preached. How else can one explain the anomaly of the professor who preached a destructive agnosticism in the classroom, and yet was a deacon in his church?

The Passing Materialism

THE pendulum has swung in the other direction: scientists are again seen in the churches. With splendid impartiality many attend a different church each time they go. But this swinging has a deeper significance than mere "faddism." It marks the revival of a Christian idealism and the incipient decline of an intolerant materialism. Even before the great war, condemnation of the criteria of materialism was heard with increased frequency. The warped perspective of a too rigid professionalism, the falseness of personal gain as a criterion of justice, and the material ideal of success were deprecated and denounced. The system whose first tenet is a denial of God, and whose second is selfishness, was stigmatized as impossible; it had had its opportunity, and the results were not pretty to contemplate. In introducing the element of sacrifice, educators have strayed far indeed from the materialisitc creed of selfishness. For the Christian ideal is sacrifice, embodied in the sacrifice of Jesus Christ for man, and in the sacrifice of the individual for his family, for his fellow-man and for his country. In this return to a Christian ideal lies the best promise for the future.

University of Missouri. Richard A. Muttkowski, Ph.D.

NOTE AND COMMENT

The Red Cross and Florence Nightingale

THE founder of the Red Cross, Henry Dunant, speaking at a meeting of the National Association for the promotion of Social Science in London, in 1872, said:

> To Miss Florence Nightingale I give all the honor of this humane convention. It was her work in the Crimea that inspired me to go to Italy during the war of 1859. . . . In my turn I endeavored to follow the example of Miss Nightingale, as she herself had followed in the steps of Him who went about doing good.

It is well to recall Florence Nightingale's ideal in these days when much is spoken about the cause of suffering humanity. In suffering humanity Florence Nightingale saw the blood-red image of the Great Sufferer.

Saint Anne de Beaupré

THE feast of Saint Anne de Beaupré was celebrated this year at her national shrine with extraordinary splendor and devotion. According to the correspondent of the *Soleil* of Quebec, who wrote from Beaupré on July 26, the day of the feast a throng of 12,000 pilgrims came to the little village on the St. Lawrence not only from the Province of Quebec, but from every Province in Canada and from far-away districts in the United States. The spectacle at the Pontifical Mass at which his Eminence, Cardinal Bégin, of Quebec, assisted, was deeply impressive. Almost every year, some extraordinary favor marks the solemnity, and well-authenticated cures attest the power of the mother of Our Lady. This year, five such instances, as yet however not officially confirmed, have been reported. Among them the most striking perhaps is the cure of a Syrian girl. The Church is proverbially slow to pronounce officially upon these facts, but there can scarcely be any doubt that the little Canadian village has been the scene of well-certified and extraordinary cures, which science can explain in no ordinary and natural way and which can be ascribed only to the power of God who in working them does honor to the mother of Our Lady and rewards the faith of her clients! The spiritual favors and graces conferred through St. Anne on thousands who visit her shrine cannot be reckoned. No one leaves Beaupré without having his faith enkindled and his devotion and piety deeply stirred.

Birth-Rate and Birth-Control

RACE-suicide, whose propaganda has not ceased during the war, may be given pause by the set of figures published in the London *Month* for July, 1917. A comparison is instituted by the English magazine between France and England:

In 1700, France numbered about 20,000,000 inhabitants.
The British Isles numbered from 8,000,000 to 10,000,000.
In 1789, France numbered about 26,000,000.
The British Isles numbered about 12,000,000.
In 1814, France numbered about 29,500,000.
The British Isles numbered about 19,000,000.
In 1880, France numbered about 37,200,000.
The British Isles numbered about 34,800,000.
In 1913, France numbered about 39,500,000.
The British Isles numbered about 46,000,000.

In these last two periods the decay of Christian morality had its effect in both countries, but to a far greater extent in France, especially when we consider how the population of Ireland steadily decreased owing, not to race-suicide; but to the causes and consequences of the famine, from over 8,000,000 in 1841 to less than 4,500,000 in 1914. In 1881 France had about 10,000,000 more inhabitants than Italy but 144,000 less births. In 1910 France was only 3,000,000 ahead of Italy and yet fell short of the latter's number of births by 370,000. Many indications show that the main cause of this terrible decay is voluntary sterility. The number of marriages is increasing (282,000 in 1881; 308,000 in 1911; a greater percentage than in Germany). There is no trace of organic incapacity. Few unions prove entirely sterile, and one authority places the number of abortive births at 500,000 a year. Voluntary sterility is proved by the fact that the 282,000 marriages in 1881 produced 937,000 births, whilst the 308,000 marriages in 1911 produced only 740,000. In 100 French families 16 have no children; 50 have one or two; 23 have three or four; 8 have five or six, and only 3 over seven! The average family is 2.7 in France, 3.7 in England, 4.2 in Germany, 4.5 in Italy, 4.7 in Russia.

Four organizations have been formed in France, to counteract by every means fiscal, political, and moral, this curse of race-suicide that has been destroying the French nation more surely than any Prussian advance. It is worth noting that wherever the population, as in Brittany, is made up of practical Catholics their families are large. The Church's stand is clear. She recognizes the necessity of prudence on the part of parents and a sane regard for each other's health. Continence is the one restrictive measure.

Evangelizing South America

THE *American Israelite* contains a good paragraph about the propaganda against Latin Americans that is popular in some sections of our country:

> If love of truth did not count with us, which we are far from insinuating, ordinary Yankee business shrewdness ought to induce us to discourage the bigoted propaganda against Latin-Americans and the Catholic faith which they profess. For the rest, the shameful tactics to which some of the sects resort in their attempt to "evangelize" South America, are a sad commentary on the spirit of Christian charity, which is supposed to be the actuating motive. There are plenty of pagans in the world to be converted to Christianity, and efforts in the latter direction would be a more creditable performance than the attempt to alienate South Americans from their Catholic faith by having recourse to slander and misrepresentation.

Indeed, there are a number of pagans in the United States awaiting the zealous ministry of those who are so concerned about South Americans. The problem of empty pews in non-Catholic churches might be solved before an attempt is made to carry the torch of enlightenment to the people south of the Canal zone.

The War Fund's Progress

ENCOURAGING reports have been issued by the official organ of the Knights of Columbus, the *Columbiad,* concerning the progress of the million dollar drive undertaken by the Knights:

> The drive for the Knights of Columbus $1,000,000 War Fund is meeting with cordial cooperation from Catholics throughout the country, and all indications are that the fund will be readily acquired. In fact, so spontaneous has been the response to the appeal issued by the Supreme Officers of the Order that there is every reason to believe that the initial fund of $1,000,000 will be augmented far in excess of that amount.
>
> The K. of C. War Committee has already closed contracts for $100,000 worth of buildings for recreation centers and chaplains' quarters at the army cantonments, and negotiations are under way for the awarding of contracts for an additional $100,000 worth of buildings. The more the work advances the more do those in charge realize its huge dimensions. Already chaplains have been attached, at the Order's expense, to various camps, and more are being appointed.

How vitally necessary is moral protection for the morale of an army in camp or in the field is patent to all interested in the welfare of soldiers. Efficient chaplain service secures this protection, and the Knights' War Fund campaign was launched for this purpose. As the Supreme Knight has stated: "The time for talk has passed, the time for action has arrived. It is a call for 'All aboard' and every one must do his part."

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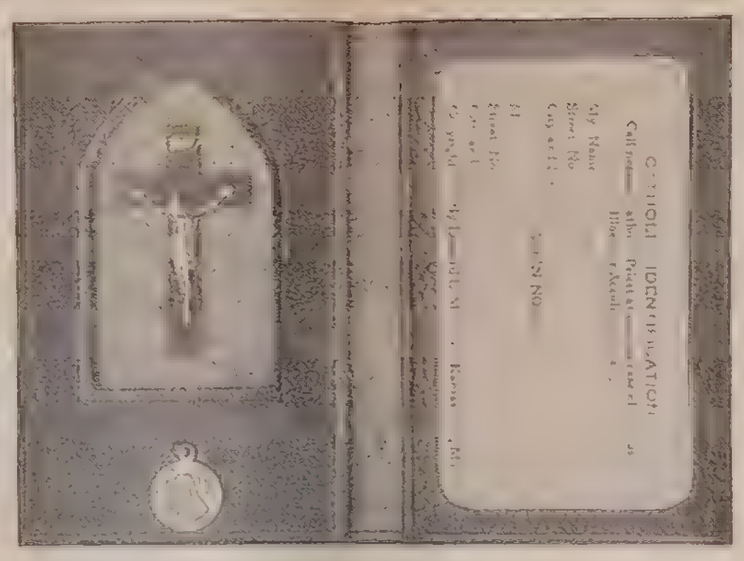
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Chronicle

The War.—There has been heavy fighting during the week on the western front. On August 6 the Canadians pressed close to Lens. Continuing their progressive movement from the north, they advanced along the Lens-Bethune road almost to the outskirts of the city. They then struck south and took the Cité du Moulin, which brought them within a thousand yards of the center of the town. They then moved eastward until their line was due south of Lens and but half a mile distant. The gains have been small but consistent. East of Ypres the British made substantial gains in the capture of the village of Westhoek and the positions stubbornly held by the enemy on the Westhoek ridge. Bulletins from both armies give the impression of a heavy engagement. The attack was made on a front of nearly two miles south of the Ypres-Roulers railway. There has been steady fighting along the French front on the Aisne and around Verdun in the Caurières Wood and between Avocourt Wood and Hill 304, neither side winning anything more than local advantages. Towards the end of the week the Germans in Champagne launched a heavy attack on a two-mile front on Mont Carnillet which netted them some gain. Berlin claims a large number of prisoners were taken.

Bulletin, Aug. 6, p.m.-Aug. 13, a.m.

Between the Dniester and the Pruth the Russian army seems to have regained something of its morale. The retreat has slowed down and the troops in several places are making a stand, in some cases counter-attacking and regaining some of the lost positions. South of the Pruth the retreat is still under way. This is the more vital part of the line because of its influence on Rumania. In Rumania the Germans struck a heavy blow at Fokshani, taking, according to their report, over 16,000 prisoners and 18 guns. The fighting in the north here has produced two effects. The first is that the offensive started by Rumania to help Russia has come to a halt, though marked at first by initial successes. The second is that the northern end of the Rumanian line is being bent back slowly towards the east, thus endangering the line which now runs along the Transylvania border. The Germans are closing in on the main railroad between Czernowitz and Bucharest. The loss of this line will be a serious blow to the Russo-Rumanian army. But the Russians are stiffening their defense, though pushed back to Ocna and retiring slowly on the Transylvania border.

The President won his long fight over the Food Administration bill on August 8 when the Senate by a vote of 66 to 7 adopted the conference report on the measure. Under the Food Administration bill as passed, after nearly two months of delay in the Senate, the President receives a grant of sweeping powers of food control, such as were never before conferred upon an American executive. The vote came after the bitterest struggle any war legislation has so far encountered, and at the end of a long debate in which the Democratic whip, Senator J. Hamilton Lewis, of Illinois, after declaring that the whole world was watching to see what the Senate was going to do, made an impassioned appeal to the members to put aside prejudice and support the Administration.

Food Control Bill Passed

On August 10 the bill was signed by Speaker Clark, of the House, and by Senator Saulsbury, Vice-President, pro tem, of the Senate and then sent to the President, who early in the afternoon signed it and then formally announced the appointment of Mr. Hoover as Food Administrator. Immediately after his appointment Mr. Hoover issued a statement in which he outlined the needs of the Allies, and the great part which he believed the consumers, as well as the producers, could play in alleviating suffering and distress. With proper co-operation and the exercise of the unusual powers granted by the Food bill, he felt sure that the situation could be met. His powers, he said, would be used to protect honest and patriotic men against those who were selfish enough to gamble on the sufferings of others. Mr. Hoover outlines the hopes of the Food Administration as follows:

> The hopes of the Food Administration are threefold. First, so to guide the trade in the fundamental food commodities as to eliminate vicious speculation, extortion and wasteful practices and to stabilize prices in the essential staples. Second, to guard our exports so that against the world's shortage we retain sufficient supplies for our own people, and to co-operate with the Allies to prevent inflation of prices. Third, that we stimu-

late in every manner within our power the saving of our food in order that we may increase exports to our Allies to a point which will enable them to provision properly their armies and to feed their peoples during the coming Winter.

The Food Administration is called into being to stabilize and not to disturb conditions and to defend honest enterprise against illegitimate competition. It has been devised to correct the abnormalities and abuses that have crept into trade by reason of the world disturbance and to restore business as far as may be to a reasonable basis.

In enforcing the measures of the act, Mr. Hoover says that it is not his intention to proceed with a host of "punitive measures" but rather by "co-ordination with the various trades to effect such constructive regulations as will render gambling, extortion and other wasteful practices impossible and will stabilize prices."

The Food Survey Bill

Immediately after the Food Administration bill had passed the Senate, Senator Gore moved to bring up the Food Survey bill passed by the Senate more than two months ago, but side-tracked for the Food Control measure. Senator Gore's motion to adopt the conference report on the bill was passed by a viva-voce vote. The Food Survey bill provides for an investigation by the President, through agencies to be designated by him, of the supply, consumption, cost, prices and distribution of all food products, fuels and agricultural implements, so as to devise means to secure a steady flow to the market. It authorizes the President in times of exigency, to purchase foods, fertilizers, and agricultural implements and sell them to producers, so as to stimulate production. This bill also needs the signatures of the Speaker of the House and President of the Senate before going to the President. It will work collaterally with the Food Administration bill.

Cabinet Changes

Like Germany, Great Britain has witnessed this week an important change in the Cabinet. Official announcement made some time ago stated that in Germany four Imperial Secretaries of State, including Foreign Secretary Zimmermann, five Ministers of the Prussian Cabinet, including Finance Minister Lentze and Minister of the Interior von Loebell, had resigned their portfolios and that Dr. Richard von Kühlmann, Ambassador to Turkey, had been appointed Secretary of Foreign Affairs in succession to Dr. Zimmermann. In England the change has not been so sweeping, but it is nevertheless highly significant. On August 11 it was officially announced that Arthur Henderson, Minister without portfolio and Labor member of the War Council, had resigned his post in the Cabinet. The resignation was accepted in a rather scathing letter from the Prime Minister, Mr. Lloyd George, in which he practically accuses Mr. Henderson of bad faith and duplicity both with his Cabinet colleagues and with the Laborites.

Mr. Henderson has been under fire since he went to Paris recently to confer with French Socialists with regard to the International Socialist conference scheduled for Stockholm next month. He defended his action by stating that he met the French Socialists as a leader of the Labor party in England, not as a Cabinet Minister or as an official of the British Government. His presence in Paris at the Socialist meeting aroused considerable resentment, especially as he was accompanied by the Socialist pacifist, James Ramsay MacDonald, and the resentment was increased when Mr. Andrew Bonar Law, speaking for the Government, admitted that Mr. Henderson had gone to Paris without the knowledge of the Government. Mr. Henderson entered the British War Council as Minister without portfolio in December, 1916, when the Lloyd George Ministry succeeded to that of Mr. Asquith. Up to that time he had been Minister of Pensions.

The Irish Convention

Ireland.—On Wednesday, August 8, London received the official report of the Irish Convention. Sir Horace Plunkett, the chairman, addressed the gathering on the task before it and on various schemes for governing Ireland already in existence. He then suggested various means by which these methods of government might be examined. It was finally proposed by the chairman and unanimously resolved that a standing committee not exceeding twenty persons, five to form a quorum, be appointed to determine on general procedure details. On August 9 an official report gave the names of the standing committee, which the Convention ratified. The names include Viscount Midleton, Lord MacDonnell, Joseph Devlin, M. P., for Belfast West, Hugh T. Barrie, M. P., for Galway, the Mayors of Dublin, Belfast, Londonderry and Cork, and the Archbishops of Dublin and Cashel. A resolution was passed providing that the committee should have power to report to the Convention from time to time what further committees might be necessary, and to make proposals as to their composition. Invitations conveyed by the Mayors of Belfast and Cork that the Convention hold sittings in those cities were unanimously accepted. Adjournment was taken until August 21 to allow the secretary to prepare a different scheme of Irish government.

Persecution in Guadalajara

Mexico.—The persecution of Catholics in the State of Guadalajara continues with unabated fury. After the imprisonment of the priests, there was a great parade of protest, in which a large number of women and young men took part. The manifestants carried banners bearing different inscriptions. When the procession reached San Francisco Street, the police charged the men and women and seized the banners, at the same time threatening to shoot into the crowd. The parade finally reached the City Hall, and when some of the people attempted to speak, the soldiers on guard interrupted them continually. Confusion followed; some women and twenty-five men were arrested.

Next day the former were released; the students, however, were sentenced either to pay a fine of $200 or to remain in prison for fifteen days. They chose the latter and added to the chagrin of the Carranzistas by singing hymns in their cells. The priests have been released under bond, but the Cathedral and the Churches of El Santuario, Mexicaltzingo, El Carmen, La Purisima, San Francisco, San José and two or three others, have been closed by a special decree of Carranza, because the priests interfered in politics. This interference consisted in reading from the pulpit, the Archbishop's pastoral letter. A general order for the arrest of this prelate has been sent throughout the country. The people have been further incensed by this document which was affixed to the doors of all the churches in Guadalajara:

MUNICIPAL COUNCIL OF GUADALAJARA

The Governor of the State, under date of the 15 inst., has advised this Council as follows:

The Government of this State has decided, that since all churches are the property of the nation, to consent to reunions in which the people are incited in sermons to disregard the sovereign laws of the State and are thereby urged to rebellion, would be to render itself an accomplice in such criminal acts; that to leave these churches in the hands of such seditious persons would give rise to the same interpretation; that under such circumstances it is its duty to take over these churches and to withdraw them from those who thus abuse the trust placed in them for the sole purpose of performing religious duties.

For the aforesaid reasons, this same Government has asked and obtained of the President of the Republic of the United States of Mexico, the authorization to withdraw from religious worship and to close those churches, in which on the twenty-fourth of last month there was read from the pulpit a pastoral letter which by its nature tended to arouse the people to rebellion, inasmuch as it protested emphatically against the Constitution of the Republic lately passed and approved in Queretaro. These churches, according to the depositions made in the local Federal District are the following: the Cathedral, *Mexicaltzingo, El Santuario, San José, Mezquitan Capilla de Jesús, San Francisco,* and *El Carmen.* Wherefore, and in view of the authorization hereby given, you will please proceed to the closing of these churches; you will lock their doors, seal them and immediately hand over their keys to the State Bureau, and take every care and precaution needed.

Believe me, etc., etc.

Constitution and Reforms.

Guadalajara, July 15, 1917.

The Governor of the State, E. DEGOLLADO.

Such is liberty of speech and worship in Mexico.

Conditions in Yucatan

Yucatan still remains under the sway of Alvarado who is gradually crushing the unfortunate country under his iron heel. As is apparent from the subjoined letter sent to AMERICA by a prominent Mexican, the peninsula is far from happy or prosperous, and the outlook for the future is very gloomy.

The brave General Alvarado, who has been carrying on the work of revolutionary reconstruction, as he understands it, for the last two years, recently arrived in Merida from Mexico City. He has been appointed by the illustrious Carranza, Commander-in-Chief of the campaign against the "rebels" around Chiapas, Tabasco and, it appears, Campeche. Although there are no railroads connecting Yucatan with Chiapas nor Tabasco, Alvarado is to have his headquarters in Merida where, no doubt, he can direct the military movements by the use of wireless and aeroplanes. At least, he will be safe from any accident that may happen in the campaign itself. About 2,000 troops reached Merida recently. They are to be the nucleus of an army of 25,000 soldiers, that will be placed under the absolute command of this extraordinary strategist, Alvarado. Undoubtedly, if he does not meet the success which his previous military achievements warrant, at least he will have a stronger hold on the love of the Yucatanians, through these 25,000 bonds of love between Yucatan and the rest of Mexico. Incidentally, Alvarado will be still better able to hold his old Chief in check, and will continue developing the resources of our State in his own peculiar way. We are not prepared to say how soon the erstwhile prosperity of Yucatan will come to nought through the anarchic propaganda that has been carried on unceasingly for the last two years; but ruin is coming, I fear. The farm hands have been taught that they have rights, rights and rights, but no duties, no obligations whatever. Unfit to appreciate the good things of life and being accustomed to be guided, now they find themselves "full-fledged citizens," and as such make use of their inalienable right not to work. That is as far as their revolutionary education goes. The result is a very serious menace for Yucatan. The hemp industry is suffering from the conditions made possible by the Carranza regime. The output of sisal is decreasing and it will continue to decrease, so long as the revolutionary propaganda goes on. Yucatan will suffer and the poor, humble Indians, the farm hands, will likewise suffer. Moreover, the American farmers may be confronted with a difficult situation, if in the course of time they cannot get twine for their harvests.

Well, as I said, the contingent of 2,000 soldiers for Alvarado arrived in Merida, instead of arriving at Tabasco or Chiapas to fight the rebels, and they were sent to the Cathedral. Now, it is well known that after the outrages committed in that sacred place, after all things of value were taken away and the tombs desecrated, it was turned into a large warehouse where all sorts of greasy stores were kept by the Government, until it pained the hearts of all people, even unbelievers, to contemplate the awful conditions in which these vandals of the twentieth century had left that beautiful place. Finally, a few weeks ago, the Cathedral was given back to the Roman Catholic Church to which it belonged. And now another outrage is committed, soldiers have their quarters there. It is stated that these soldiers, poor, ignorant Mexicans, when they came into the Cathedral, respectfully took off their hats.

When Alvarado came back from his short trip to Mexico, the few grafters in Yucatan that follow him, determined to tender him a big reception on his return. Abusing the power they can exercise over the peons, they had several thousand Indians from the farms come into the city of Merida to cheer for their leader, Alvarado. They knew perfectly well that neither the well-to-do people, nor the city working classes would come out to meet this petty dictator, so they took these poor, ignorant Indians and shipped them to town. Due to some delay or to some other circumstance, the Indians had to stay longer than was expected, and they were also sent to the Cathedral to stay over night, as if it were a hotel, and there they remained suffering from hunger and thirst until their "apostle" Alvarado arrived with his soldiers.

I have mentioned before the daily paper *El Democrata.* This political paper commenced to attack Alvarado just before he left for Mexico, and the attacks were more severe during his absence. The editors wrote a series of articles entitled *"Las Seis Coronas del General"* (The General's six Crowns), in which referring to paid articles published in the Vera Cruz press, it was stated that Alvarado had done great things for Yucatan, deeds that show him as a true democrat, a man of progress, who had

worked wonders in Yucatan in the brief period of two years. *Democrata* refuted all those articles. The result was that upon his return from Mexico, Alvarado had the young men who appeared as owners of the paper, sent to jail and there threatened with all sorts of things, unless they told who was the author of the series of articles referred to.

The sick in the public hospital are suffering terribly from lack of medicines. It is stated publicly that such a simple product as iodine cannot be had in the hospital. Despite all this tyranny and incompetence we hear in dismay, that the United States which is fighting for democracy, is contemplating a loan to Carranza. Can it be possible?

Such is the general condition in Mexico: other revelations will be made next week.

Russia.—After the vote of confidence in him given by the five chief political parties in Russia, Premier Kerensky announced his new Cabinet on August 6.

Kerensky's New Cabinet

The Constitutionalist Democrats are represented by three Ministers and M. Tchernoff, who was accused of intriguing with the Germans, has resumed the office of Minister of Agriculture which he had resigned. Here is the personnel of the new Cabinet: Premier, Minister of War and Marine, Alexander F. Kerensky; Vice Premier and Minister of Finance, N. V. Nekrasoff; Minister of Foreign Affairs, M. I. Tereschenko; Minister of Interior, M. Arksentieff (Social Revolutionary, lately released from penitentiary); Minister of Public Instruction, M. Oldenburg (Constitutional Democrat and member of the Academy of Sciences); Minister of Labor, M. Skobeleff; Minister of Trade and Industry, M. Prokopovitch; Minister of Social Tutelage, M. Astroff (Mayor of Moscow, Constitutional Democrat); Minister of Supplies, M. Pieschehonoff; Minister of Justice, M. Yaroudny; Procurator of the Holy Synod, M. Kartasheff; Minister of Posts and Telegraphs, M. Nikitine (Social Democrat); State Controller, M. Kokoshkine (Constitutional Democrat); Minister of Agriculture, M. Thernoff (Socialist); Assistant Minister of War, M. Savinkoff; Acting Minister of Marine, Lieut. Lebedoeff; Acting Minister of Finance, M. Bernatsky; Minister of Public Aid, M. Yefremoff, and Minister of Public Works, M. Youreneff.

Two things are remarkable about the new Cabinet: the inclusion of M. Arksentieff, the leader of the peasants' delegates as Minister of the Interior, and M. Tseretelli's voluntary exclusion. With the full approval of the Premier, he took no portfolio, but is using his influence to keep the Council of Workmen's and Soldiers' Delegates loyal to the Provisional Government.

M. Savinkoff, Assistant Minister of War, with the object of restoring discipline to the army, has decided to appoint Government Commissioners with the troops, to replace the present elected Commissioners. According to the latter system, companies chose from their number delegates who in turn elected higher committees from divisions, corps and armies. Uniformed civilians figured largely in these bodies, and often dictated to commanders strategic movements. This was largely the cause of the recent military disasters. The new Commissioners will have authority over the administration and the political life of the army, but the officers in high command will direct all field operations.

On August 8 Mr. Elihu Root reported to President Wilson the results of the American Mission to Russia. He is of the opinion that the people are no longer in danger of internal chaos and believes that Russia can retain her present form of government. President Wilson congratulated Mr. Root and the Commissioners on achieving these results:

Mr. Root's Report

> Consolidation of the Russian factions into a so-called national party, fired by determination to follow the leadership of men like Kerensky, Milukoff, Placanoff and Prince Kropotkin and prevent internal discord from defeating the basic aims of the new Republic. Defeat of the wholesale German propaganda by exposing the intrigues of Teuton agents and frustrating the widespread campaign about everything American. Demonstration to the Russians that lasting peace cannot come until German militarism has been eliminated.

In explaining the readiness with which the Russians started a representative government Mr. Root said that the farmers had long been accustomed to local self-government through their mayors, and in a larger way through the Zemstvos, which gather in every district and exercise considerable power. He reported that before he left Petrograd, the extreme element that favors the destruction of all property, had lost the acendency, and that it cannot regain control of the forces of law and order. What Russia needs from America, said Mr. Root, are moral support, railway materials, money and expert help in the development of industries. He has no fear that Russia will repudiate her financial obligations. The food question he found a serious one in Petrograd and Moscow, but not in the outlying districts. As there is an abundance of soldiers in Russia already, Mr. Root does not favor sending on American troops. The new Republic's forces only need to be organized and disciplined. The likelihood of Russia's making peace with Germany he believes to be nil, but there is danger of a great Teutonic invasion. Word came on August 13 that the Provisional Government had postponed until August 23 and 24 the meeting of the Extraordinary National Council at Moscow.

Mr. Charles E. Russell, another member of the Commission, says that numerous Russians in German pay returned home from this country on purpose to discredit the American Mission. He reports:

> These men, some of whom claim to be Russians, but many of whom claim American citizenship and travel on American passports, preached anti-Americanism to the crowds and represented the United States as a nation ruled by thirty capitalists and seeking to exploit Russia and sell supplies and munitions.

By contriving to be chosen to company committees, German agents found it easy to spread disaffection among the Russian troops.

Newman and the Romance of Religion

JOSEPH F. WICKHAM, M.A.

ON a pedestal in the gardens of Trinity College, Oxford, there stands a bust of an old Oxonian. You might pass it by, if you were in a hurry, and not stand to gaze at the pensive features that seem to ask you to stop and dream. It is quite unremarkable, perhaps, that this bronze memorial should be here, for it is the common way of telling the world that a man lived, and was great, and died. And in very truth this old graduate of the old seat of learning, whose thoughtful face in the garden seems to be dreaming today of the Oxford thousands fighting in France, this old man, indeed, was great. He lived, if anyone in the nineteenth century lived; and when he died, the English world stopped still for a moment, for it had lost John Henry Newman.

The story of Newman is more than a twice-told tale. He has told it himself best of all; Mr. Hutton has told it, and the late Wilfrid Ward and Dr. Barry; and every man of letters from Mr. Birrell to Monsieur Bremond, and Mr. Benson has found him inspiration for his thoughts. And today, when Oxford is wide awake, and thinking of today's battles of armies set in array rather than of battles of the spirit fought in the long ago, it seems a work of supererogation to recall to memory those far-off days when Oxford was asleep and Newman woke it up.

But romance is never out of fashion, whether it be the romance of love, the romance of dying for one's country, the romance of finding new lands, or the romance of finding God. And Newman, though he was many things else, was certainly a figure of romance, standing forth as bravely in the nineteenth century as Washington in the eighteenth or Joffre in the twentieth. His romance was not that of love, or of discovery of continents, or of dying that others might live, but was the romance of religion, of a soul seeking the Soul.

It was an age of high aspiration and endeavor. Carlyle was crying against the shams of society with a voice that thrilled with indignation; Ruskin was teaching sincerity in art to an age that had forgotten what art was; Matthew Arnold was preaching the sweetness and light of an intellectual culture; truly Newman was no isolated figure winning the attention of an England that had no one else to hearken to. His rise to glory was no easy triumph; but triumph it was, and it grows greater the farther it recedes into time.

In Newman's youth-time the youthful poet Keats had summed up all truth in the word *beauty*. "That is all ye know on earth, and all ye need to know." The creed is not as simple as it may seem, and if carried to its widest interpretation, it is sound philosophy. Newman carried it to the forecourts of heaven, and proved it true; and it is in that journey, in that wonderful Odyssey of religious adventure, in that dauntless faring-forth of him who in the Siege Perilous had no dread, that lies the romance of the future Cardinal-Prince.

Many men and women have lived this romance; it is not new; it is not uncommon; and Newman's living it is in no sense a more precious thing than the experience of an unknown saint in the wilderness of the world. But all who have trodden the paths that lead to Rome will accept him as their leader and their hero, for their story is but a variant of his, and in him the tale is a classic, even as the tale of Troy divine. It is a tale of a man seeking truth, questing for it as the pearl of great price. And that day in Palermo, in 1833, when he wrote "Oh, that thy creed were sound, thou Church of Rome," he uttered the aspiration that was the watch-word of his heart's pulsation; it told the story of a soul's desire even as the device on a warrior's shield.

"Love," sings the Roman, "conquers everything." It was love of the English Church that conquered Newman's love of the Church of England. It was love of things that hailed their origins from more ancient sources than a monarch's decree or an act of parliament, that made him a soldier in the Tractarian movement at Oxford. It was the love of the ideal embodied in Tract 90 that broke about him the storm of protest in the halls of ancient Oxford, a tempest that drove Newman closer to his destined harbor, and that boded to Oxford and to all England that in the world of the spirit a new day was about to dawn. "I have no romantic story to tell," writes Newman in his "Apologia"; and yet his life in that splendid span of years from 1833 to his death is one long season of knighthood, a seeking of the Grail that was lost, and a watching the Cup as the only work worth the doing. These years are the answer to the prayer of "Lead, Kindly Light," that wonderful poetic cry out of the depths of the half-light when he saw darkly what he would see in the glory of the sun's full gleam.

To cross the stream that separated the Church of England from the Church of Rome was no mere crossing of the Rubicon. For Cæsar the plunge meant glory or defeat in the Roman world; and Cæsar brooked no defeat. For Newman, in his English world, it would seem to shadow forth anything but glory. And on that night of October 8, 1845, when Newman sat in his house at Littlemore, waiting for the Passionist priest to come and bid him enter the Apostolic fold, there must have flashed through his mind in a clear vision the worldly defeat that the morrow would bring. For with the new religion would come the loss of the whole olden world, the old

friends, the old honors, the old scholastic ease, the old, familiar liturgy of the Church of England, and, not least of all, the old University of Oxford, with its halls and its towers thrice hallowed in his memories as among the sweetest of his life's possessions.

And so it was. The old England, the England that began when the eighth Tudor repudiated his Spanish queen, forgot him, for a while, but the older England that knew Augustine and Thomas of Canterbury welcomed the new ally to its thin battle-line. And now with the old courage and the new light Newman did the work where he found it to do. Ordained priest of the Catholic Church, he preached again, and delivered those marvelous lectures on "The Idea of a University," and was joyful in heart at the new gladness which was to come to him. And then in 1864 the England that had forgotten him again remembered, for Charles Kingsley had thrown down the gage of battle in the query "What, then, does Dr. Newman mean?" And Newman picked it up, and wrote one of the three or four most famous confessions in the history of the world, the "*Apologia pro Vita Sua.*"

There is no need today to say even a word about the "*Apologia,*" there never was a reason for offering it more than the sufficient compliment of reading it; for it is its own best introduction to itself, and its own best critic. All of Kingsley's books could well be spared from the accomplishment of the nineteenth century, but to conceive the nineteenth century in England without Newman's "*Apologia*" is to dream a garland of years quite at variance with one of their essential meanings. From the thrilling pages of the introduction to the point where Newman came, as he says "into port after a rough sea"; and from this record of his new peace to the beauteous closing page dedicated to Ambrose St. John and Newman's other fellow-priests of the Birmingham Oratory, the "*Apologia*" is a rare human document in the form of a work of art; a truly wonderful book, portions of which stand unrivaled in the prose of the nineteenth century, and easily challenge the test of comparison with the best pages of the half-dozen prose masters in all British letters. To read it through, slowly and thoughtfully and comprehendingly, letting the mind travel in a real companionship with Newman's, is a voyage into the seas of a soul's romance quite as actual as a mariner's adventure into undiscovered oceans seeking the land of promise.

The land of promise was come to Newman when he wrote this book; and the promised land was right at home, in England. He had become a prophet with honor, in his own country; and the men who were seas away from him in the belief of the soul clasped his hand in an ecstasy of joy over the great book of a great sincerity. Foemen in creed were honored in his friendship; and the old friends of his heart were happy in his triumph. Henceforth in the estimation of the British world Newman was not merely a great Anglican become Roman Catholic, but a great man of his time, a name upon men's lips with Gladstone and Tennyson and the Prince of Wales.

This is not a critical essay on Newman as a writer. If it were, we could not but tarry on the delights of "The Dream of Gerontius," that beauteous strain of music that breathes the mystery and the sweetness of Christian death; a strain of music, in very truth, for its words are a melody and a heavenly harmony that sing themselves to the soul of the man of faith quite as appealingly as Elgar's composition chants the hymn to all the world. "The Dream" was written soon after the "*Apologia.*" The prose work gives us Newman's view of life, his own life; the poet conjures for us his vision of death, the fair vision that came to him in the solitude of Edgbaston, as he thought of the glory that was God and the grandeur that was man, if man but chose to grasp it.

Probably most great men suffer many disappointments in the course of their lives. Certainly Newman was not an exception in this respect. Not all of his plans could he carry through; not all of his contemporaries understood his ideals and motives; and many a brooding hour must have broken his peace of mind as he pondered on the ways of men. But the length of years that carried his sorrows gave him also his vindication and his crown. In 1878 Oxford called him home as honorary Fellow of Trinity, and after his thirty-three years of absence Newman was free to sit again at the high table and to make friends with the things of his youth. The next year saw the final touch of glory, when on the twelfth day of May Leo XIII made the priest of the Oratory Cardinal of Saint George. It was a splendid day for Newman, a fair day for all England, when the great Leo gave the word. Never, indeed, was a choice happier than this. The fitness of things displays itself more than once in a while in the ordering of human affairs; and this was a conspicuous example of princely honors finding their way to a prince of men, a unique occasion in history when one rare soul could offer to another the title that a critical world would hold as flawless. For with Newman the world had been nothing if not critical; but it had found him true, and it rushed to him now, and gave him all the love and all the friendship and all the glory that it had. And this is a very dear thing in life.

Eleven years more the Cardinal dwelt in the peace of Birmingham, the calm and serenity of old age falling upon him very gently and very sweetly, touching his spirit with that singular tenderness that looks upon you from the painting in the National Gallery. And then came the end of things, of the day and the even-time, and of dreams, and of earthly toiling. The life of the great man was rounded with the sleep that is life, the dawn of the deathless day; the great heart was at home with the Heart he had loved and served; and the motto on the Cardinal's shield, "*Cor ad cor loquitur,*" was being lived to the uttermost.

A new generation has grown up since that August day in 1890 when Newman died. It is no doubt richer in many things than the generation that preceded it; but it is less rich in at least one thing, the precious personal

memory of a man who followed the gleam faithfully as the knightliest of the knights of old, who chanted through the years the chronicle of his glorious adventure in language like the Angels' own, and who died at the last in all the beauty of death, and was laid away with the whole world weeping as at the passing of a friend.

The Rockefeller Foundation

BIRD S. COLER

"IN a tour through the many finer and coarser moralities which have hitherto prevailed or still prevail on earth," said Frederick Nietzsche, "I found certain traits recurring regularly together and connected with one another, until finally the primary types revealed themselves to me, and a radical distinction was brought to light. There is master-morality and slave-morality."

It is said that a distinctive trait of the paranoic is his perfect ratiocination upon false premises, and Nietzsche, a philologist who tried to search life through a chain of labored puns, who, on digging into the viscera of man and finding no link of tissue in his fingers corresponding with his conception of a soul pronounced the soul an illusion of human variety, had a tolerably true instinct for premises. His eye was an accurate and penetrating organ, capable of visualizing the three dimensions of form in social phenomena, but it conveyed its images to a brain that was like the over-wrangled mind of Childe Harold, "a whirling gulf of fantasy and flame." The practices describable as master-morality and slave-morality, have in truth, always existed. But by the dancing Furies in the cavern of Nietzsche's skull they were distorted into a vital process whereby nature endeavors to evolve from the human race, a higher type, whose development would be arrested if slave-morality in the masses did not prohibit men from destroying what to the average mind appears monstrous.

Said this philosophical interpreter of the Foundation movement:

> It is necessary to show that a counter-movement is inevitably associated with any increasingly economical consumption of men and mankind, and with an evermore involved machinery of interests and services. I call this counter-movement the separation of the luxurious surplus of mankind: by means of it a stronger mind, a higher type, must come to light, which has other conditions for its origin and its maintenance than the average man. My concept, my metaphor for this type, is, as you know, the word "superman."

Lest these words be too obscure, I will quote another passage:

> This must be a new kind of ruling species and caste, this ought to be quite as clear as the somewhat lengthy and not easily expressed consequences of thought. The aim should be to prepare a transvaluation of values for a particularly strong kind of man, more highly gifted in intellect and will, and to this end slowly and continuously liberate in him a whole host of clangored instincts hitherto held in check.

We have here then the practical expression of Nietszche's system, the "new kind of species and caste." It is, as a matter of fact, no new kind of system, only an old kind; but its terminology is new, and its methods have been transformed to accord with present conditions and fashions of thought. Democracy is the shibboleth of the hour: it is still a moving principle in politics, but it runs a great deal of danger of degenerating into a mere shout. The new caste movement is like one of those parasitic insects that wears the livery of the hosts upon whose life-juices it feeds: it is a student of mimetics. It wears the livery of democracy, and mimics the motions of philanthropy, while depositing its voracious grubs in the rich streams of human charity and the comfortable offices of democratic government. Fatal as the grub of the ten-cospis to the egg of the honest mason-bee is the grub of the Foundations to philanthropy and democracy. It is a parasite greedy to feed itself and not humanity, greedy for its own power and not popular government.

I am told that the cognate institutions of the Rockefeller Foundation are alike in essence and tendency. I cannot say except from inference and an occasional side-glance; they have not been the specimens I studied. It is the Rockefeller Foundation which attracts my attention particularly. It is not necessary that we should consider the Foundation an unmixed evil: it could not live in the world if it were that. Some patch of virtue, some fiber morally sound and effectively beneficial, everything must have to grow. But it is precisely the concrete good that is in the institution which makes it dangerous. It gives $1,000,000 to a college, and medical science, physical science, or science in its broader significance, has some gain. It does not make any difference in the public mind that its gift is conditional and involves the raising of a much greater fund from the public unofficially or officially: the people feel that some bacteriologist is enabled to get new light on a disease problem, some electrical engineer is equipped for beneficent discovery in his science, some new light is gained for the human mind through the benevolence of the world-renowned Rockefeller Foundation.

"What," asks the man in the street, "is to be gained by this act, except the gratitude of the public?" Of course the answer is, "power," the control, partly at its

own expense but mainly at public expense, of the educational potentialities of that college, an influence over the minds that will themselves be influential in affecting public sentiment. It is impossible to go into details of the thoroughness with which this has been done. We can only mention two leading educational institutions supported in part and controlled in whole by the Rockefeller Foundation, the Rockefeller Institute and Chicago University. But these are by no means all the opinion-factories operated for the Rockefeller benefit. It aids many institutions of power and enlists thereby in its cause the weight and authority of those institutions. There was a recent instance of its method which is characteristic of the Foundation's benefactions. It was announced that Mr. Rockefeller had increased the capital of the Foundation to $125,000,000, of which $10,000,000 was to be used for war-purposes. I searched carefully for some definite pledge in the article in which reference was made to numerous activities connected with the war. I found one. It was an item of $160,000 for a hospital unit from Yale University. But it appeared that of this sum the Foundation was to contribute $25,000. That was enough to get control of it, to tie it to the Rockefeller system.

The scheme has attained proportions so huge that one is bewildered by its ramifications. It began through effecting educational agencies, but it has proceeded swiftly and surely to attach itself to governmental forms. It has subsidized critical and well-advertised agencies who play on mass-psychology, like the Bureau of Municipal Research of New York. It has reorganized and recast the whole policy of the New York City school system. It has fattened all the departmental offices and created new ones to sustain at the public cost the graduates of its subsidized schools. What is the effect of this? Why, to overload the tax-paying power until the great middle class is crushed down into the laboring class which is to be controlled by the methods of modern psychology for the benefit of the governing caste.

Perhaps it is not design, but it is hard to believe anything else of a system that results in as perfect a device for deceiving the public as the constant democratization of elective forms, such as direct primary systems, and the collateral process of binding more and more tightly in the directive system of the Rockefeller interest the officers so democratically elected. More and more are nomination and election facilitated, further and further are the realities of government removed from democratic control and lodged in the hands of a carefully created governing class. We are told that government is a science, a mystery, an esoteric art with which the vulgar have nothing to do. No simple act of administration has the merit of either honesty or efficiency, if not performed by an expert. This movement has already so far gained control of the public that many ordinarily sensible and sincere citizens are convinced that a government is honest which listens in on telephones, slanders men and women of blameless life, and parades its social intimacy with the opulent beneficiaries of its disposition of public values.

So far has the movement proceeded that many citizens are convinced that a government is efficient which can neither check an epidemic nor clean a street; are convinced that a government is economical which imposes a tax upon property such as would have left the most corrupt and wasteful administrator the world has ever known dumb with amazement. In spite of obvious inefficiency, trickiness and extravagance on the part of the politicians to whom it gives all the support of its vast power and public opinion, there are men, thousands upon thousands, who believe in this movement. There are some who do not. There are some who see the tell-tales of "master-morality" and the inevitable end of a power attached to a people's government which is itself irresponsible to the people and which exerts the power of some $125,000,000 visible capital, and the potentiality of incalculable millions invisible.

In his address on "The National Crisis" last Easter, Dr. Felix Adler of the Ethical Culture Society made this significant observation:

> It would be a fatal mistake on our part to allow the antithesis between autocracy and democracy to impress us to such a degree as to make us heedless of the mighty struggle that will presently take place within the bosom of democracy itself: I mean the struggle between two opposing ideas as to what democracy is, and how it should be worked. The one idea, the new and ominous conception arising in our midst, is in brief, government with the consent of the governed but without the participation of the governed. Increased power is to be vested in those who wield authority, both in the political chiefs and in the captains of industry; they are to mature the policies, to decide on the action to be taken, and the people thereafter merely to hold them to account for the results achieved. It is in the name of efficiency that this new formula of democracy is advocated. Already it is put in practice under the pressure of military necessity in the belligerent countries. But it was proposed before the war, and it is designed to maintain and fix it after the war. Democracies, it is said, are inefficient, slack, undisciplined. In proportion as the size of democracies increases, as the prolific millions, the hundreds of millions, enter into democratic ranks, the multitude will become more and more unwieldy, its action more and more uncertain and confused. In the interest of the people themselves, therefore, rulership must be exercised by the few, albeit for the benefit of the many. But this is after all the old superman theory revived. The rulers, the supermen, are indeed to be elected by the people. How long will they remain elective under such a system? They are to be accountable for results to the people, and results will mean material results. Then will come an aggressive foreign policy, extension of the territory of the United States to the Panama Canal, exploitation of South America and the Far East, etc. A leading organ in this city which conspicuously urges the new formula recently spoke of the billions of profits that are waiting for us in China. In a word, the masses are to be deprived of initiative, and to be compensated by increased wages and bonuses, the birthright once again is to be bartered for a mess of pottage.

Ominous words, these, but they are prophetic. Will the people heed them?

Literary Specialization

JOHN B. KENNEDY, B. A.

SCORES, perhaps hundreds, of young men and young women arrive in Boston, Chicago and New York every year, and particularly in New York, laden with two or three letters of introduction to journalists or educators, a good stock of more or less conventional talent, and ambition that is abundant but limited. They want jobs as reporters or at anything in fact that has a journalistic or literary flavor about it. About ten in a hundred get such jobs, the remainder join the merry chase for berths until their capital is exhausted, when they either leave the big city, disgusted, or take employment as clerks, time-keepers, or what you will, so that there is an honest and sufficient wage attached. Some of the more weak-minded, and, incidentally, least-gifted, of this majority of disappointed *entrepreneurs* end their lives in dismal tragedy.

It would profit little to pursue a moral, except that a very old and a very uninteresting sermon could be preached regarding the folly of expecting much more in a big city than can be obtained in a smaller one. Again, there would not be much gained by any research to discover how many of the ten per cent of newcomers that receive journalistic and literary occupation, achieve the high rung for which they strive. One out of every ten might be a liberal speculation.

Yet it would be unwise and far from accurate to conclude from all this that opportunity is scarce, that chance for the success of talented young men who can write prose or verse is so rare and uncertain as to be despaired of.

The world receives no new information when it is written, that with perhaps one exception there is no manner of bread-winning that demands more natural and acquired abilities and offers less proportionate compensation, than literature, along whatever avenue it be pursued. Nowhere in the industrial field, or in the professional field, for that matter, is there such prevalent mental confusion regarding the law of supply and demand, as plagues the market of letters. Of course the supply of literary matter greatly exceeds the demand; this fact can best be summarized by the warranted assertion that for every manuscript accepted by an editor, one hundred manuscripts are rejected. But the literary market, for reasons that become evident after a moment's consideration, presents the unique problem of having no definite stabilizer other than the means of magazine circulation. Editors are judged by the circulation they produce, and they select matter accordingly.

A logical effect of the hazy system by which current literary work by contributors meets assay, is the bulwark of editorial regimen that opposes newcomers. If a manufacturer of shoes who had acquired a good reputation, should one season disappoint his customers with inferior goods, the mistake might be overlooked. But not twice. The rules of the game are definite and valid. But a magazine writer who has earned a reputation by clever work may turn out a good deal of inferior work before his reputation is injured, and a good deal more before editors decline to purchase his wares. There are several reasons for this state of affairs, one of them being that the reading public is loath to forsake its idols; and another is found in the personal relations existing between editors and authors. But whatever the causes, the effect is one, the newcomer cannot market his product unless its quality excels, or at least equals that of the writers who have arrived.

It is impossible for anybody who has not undergone the monotony of mailing manuscripts and receiving rejection slips to realize what a test of the most lively fortitude a campaign against magazine columns can be. Every man who breaks for the first time into the big print of the high-paying publications, does so either through sheer brilliance or because he has undergone arduous self-discipline and labor. We can find what faults we may with the moral tone of magazine literature, it is usually frankly commercial, but it is unquestionably a substantial and permanent medium for the dissemination of ideas and the earning of wages.

Naturally, the one certain way of gaining access to the ranks of well-paid writers is to be highly talented and industriously trained, and additionally gifted as a salesman. It is an easy matter to dispose of young literary aspirants with the advice that they should be able to write, be willing to write, and be willing, further, to tear up what they write. That is negative counsel which cannot much advance a young man as an author, although it may tend to give him the much-coveted sourness of the superficial critic. The young man seeking headway in the literary world today, and by this, of course, journalism is always connoted, for the trade of reporter and novelist are divided by the thin line of fact, must specialize, and not be afraid to scatter seeds by the wayside. By specialization is meant objective as well as subjective work. It would be ridiculous to encourage a man with a bent for humorous writing to think of nothing else but humor, and one with a head built for tragic plots and bitter realism would soon make the world mad, if he was urged to concentrate on his dismal powers to the exclusion of the relief which nature always affords to the most gloomy natures, creative or merely passive.

Literary specialization consists of selecting a range of publications, gaining the atmosphere of each, and then writing copy that will not need acclimatization at the editor's hands. For instance, it is far more probable

that the editor of a satirical weekly will accept a manuscript written in a vein that he has trained himself to admire and his readers to accept, than some brilliant piece of work that is foreign to his idea of his publication's requirements. Editors are always modest enough to admit their fallibility: they refuse matter usually because it does not "suit the present needs of the magazine." The writer once made bold to retort that if the magazine did not need his article at present, it might be treated to it as a luxury, and the editor, perhaps in a moment of generous amusement, reread the manuscript and accepted it. But the safest policy is to write to the tone of the publication, always of course presupposing that this is morally justifiable. An author can always elevate his work, if need be, after an editor has accepted him as a regular contributor.

Once regular, bread-winning employment has been secured by the young man ambitious for literary laurels, and it has often been found that more successful authors emerge from the counting-house than from the reportorial den, he should diligently read and write. There are scores of subjects on which a man of general talent can concentrate, outdoor life in fact and fiction, trade and business topics, character, and even scenic sketches, descriptions of the bizarre and the curious in every-day life and book-reviews. From the simple rhyme to the sophisticated satire, a writer can charge his pen and fire at one of a hundred publications, and keep on firing.

Furthermore, during the process of the campaign for recognition the young writer will do well to scatter seeds by the wayside. One of the most popular institutions of daily journalism is the "colyum," so-called. Each "colyum" is edited by an experienced wit and has its own public composed of wags and would-be wags. No money is paid for the contributions printed in the "colyums," but the advertisement attached to the honor of "landing" is tangible. Through the little attention aroused by matter the writer contributed to a New York "colyum" he was requested to write a series of advertisements for a leading food and candy manufacturer.

The encouragement that comes with successful writing of small items is cumulative. It nourishes that first ambition to do great things with which all beginners are fired; it sustains it when it is most in need of sustenance, during the adolescence of style and thought. Perhaps young writers who follow the plan of literary specialization, of composing and selling unconsidered trifles while working for bigger things, may begin and end as the authors of trifles, of printed pieces that are brief in substance and time. Even so, the world will not weep, and neither should the authors. They have, at least profited by the sum of the trifles in the exercise of creation and the pleasure of monetary profit. Those specializers who have the gift for greater things will emerge and do their big deeds, no matter what obstacles may temporarily handicap them.

If the numberless aspirants to the writing trade suffered the full consequences of their reckless desire and purblind labor, a condition approaching feudalism would soon exist in the literary world, each editor having his roster of serfs. Callow litterateurs must blend the spirits of independence and legitimate ambition, and be able to live without the pen, or typewriter, while they are trying their talent with it.

The Old and New Theology

J. D. TIBBITS

SOME years ago, in one of its characteristic articles, the *Outlook* drew a vivid contrast between what it considered to be the relative conceptions of the New Theology and the Old, and for purposes of illustration it compared them, respectively, to a seed and a diamond. The application was made with much cleverness and much plausibility, and the inference was unmistakable. The diamond, of course, represented what the *Outlook* regarded as the old view of religion. It was consequently the main task of that religion to guard it with the utmost care, lest it be exposed not only to positive loss, but more particularly, lest it come in contact with any elements which might defile or corrupt it.

The New Theology was represented by the seed, and the seed was typical of the capacity for growth, thus illustrating the dynamic conception of religion. Every day would record a change, and every change an advance. It was eminently a living thing, affecting each age, and affected by it, while its origin would for all practical purposes be lost in an ever-increasing obscurity. It would dwindle each year into greater and greater insignificance.

The conclusion was only too obvious. The diamond, translated into a religious conception, spelt little else than stagnation and antiquarianism, while the seed was the very embodiment of life and health and vigor.

Now striking as this contrast undoubtedly is, its value lies mainly in the fact that it affords a complete and perfect demonstration, first, of the danger of illustrations which fail to illustrate, and second, of the laxity of contemporary Protestant thought. The religious literature of the day is filled with similar examples, all of which are intended to popularize the conviction that the New Theology is really representative of progress while the Old Theology in general, and the Catholic Church in particular, stands by its very nature for obscurantism and

reaction. And I have selected the aforesaid illustration not because its absurdities are any more or less patent than the others, but because of the *ex-cathedra* tone of finality which is common to the *Outlook's* utterances, and because it is an excellent specimen of the popular theology of the day. It undoubtedly impressed a large number of readers, especially those of that well-known type who have just enough curiosity to read the speculations of other men, but lack either the intellect or the application to analyze them.

No one who understands even superficially the theology and the history of the Catholic Church can fail to note that though it might, in a limited degree, bear comparison with a diamond, yet that degree is so very limited as to render the illustration valueless. And they will note also, that in just about the same limited measure it will bear comparison with a seed; for there is certainly a sense in which the Church may be said to grow just as there is a sense in which she may be said to be unchanging. It is not my contention to dwell upon the question of religious development as such, but simply to direct attention to the laxity in the *Outlook's* thought, for it is very evident that the comparison of religion with a seed is quite as inapplicable to the New Theology as to the Catholic Church. Indeed the Catholic Church may be said to illustrate it more fully. The growth of a seed is at least an orderly and legitimate process; and in her task of bringing the message of Christ to bear upon the changing conditions of the ages the Church's growth has been almost uninterrupted. Thus the age of St. Thomas Aquinas represented a distinct advance over the age of St. Augustine. The Encyclical "*Rerum Novarum*" was as truly a milestone of progress as was the Encyclical "*Pascendi.*" Yet the fact remains that in this very progress of the Church her origin has become illuminated rather than obscured; while the remarkable disparity between her own development and that of Protestantism has become increasingly apparent. Catholicism has never disowned its past. If I am discussing a point of theology, it is a distinct strengthening of my position if I can cite St. Augustine or St. Ambrose as on my side. But it would be almost ludicrous to imagine Dr. Lyman Abbott as seriously attempting to buttress an argument by an appeal to Jonathan Edwards or to Archbishop Cranmer. The seed theory of religion has therefore little application to Protestantism. Its history might with far greater fitness be compared to a series of shipwrecks.

But as illustrations appear to be the order of the day, I shall venture to offer one, which, whatever defects may attach to this form of exposition, may yet be of some value in bringing into clearer relief the intellectual basis upon which the theology of the *Outlook* and its admirers rests.

Those who a generation ago were old enough to be readers of contemporary fiction, will remember a short but singularly clever story by the late Mr. Frank R. Stockton, entitled "The Lady or the Tiger?" The scene was laid in a mythical barbaric kingdom; and the hero, for some reason or other, was obliged to undergo a curious ordeal. He was forced to appear in the amphitheater, and to enter one of two closed doors. One of these doors concealed a lady, conspicuous for her beauty; the other a half-famished tiger. If, therefore, the hero was so fortunate as to enter the former, he married the lady forthwith; if the latter, he was devoured by the tiger in the presence of the vast audience.

Now the princess, who in this case was also the lover of the hero, sat on that day in the royal box. He knew that she possessed the secret of the doors; and he knew, too, that a glance from her would, at the fatal moment, direct him. She however, was beset by conflicting impulses. At one moment it seemed that she would have him live even though he were to marry another; the next moment she decided for the tiger; and these impulses were alternating with increasing rapidity just as the fatal hour was at hand. At length the hour came; the hero appeared. There was one quick glance; one impulse uppermost; the sign given and recognized. The hero walked to the door indicated by the princess, and opened it.

The story ended here. No one has ever known which door the hero opened; but those who lived at the time of this story's publication will recall the curiosity which it aroused from one end of the country to the other. There was much speculation, some of which was really ingenious. At length Mr. Stockton was appealed to, and in a multitude of letters, to reveal the secret; but he declined once and for all; till at length, from mere hopelessness, the guessing ceased and the curiosity evaporated.

The points of resemblance which this little tale bears to the scheme of the New Theology are very marked. Both are stimulating to thought and encouraging to speculation; but there is an even closer resemblance in the utter hopelessness of result. The Christ of the New Theology is neither more nor less than a sort of magnified Mr. Stockton; but distinctly lacking in Mr. Stockton's candor and frankness. The story was indeed a clever trick in literature. It is impossible not to admire it. But that Christ should be made to appear as the author of a similar trick in theology, is not exactly calculated to evoke admiration or even respect. It would be very difficult to show that the New Theology has ever, to any extent, increased respect for religion. It has indeed popularized the theory that all religions are equally good; but it is today reaping its fruit in the growing suspicion, which is all too prevalent among Protestants, that they are equally good for nothing, and if men continue to speculate it is partly because the New Theology has succeeded in concealing their helplessness from them, and partly because the longing for religious truth is so deeply rooted in human nature, that no theology, however new, can wholly eradicate it.

First Centenary of the Brothers of Mary

JOHN E. GARVIN, S.M.

"TINS to mend! Tins to mend!" It was in the city of Bordeaux, at the beginning of the French Revolution, that this cry was heard in the streets of the residence section more frequently than usual. People saw what seemed to be a traveling tinker, a man about thirty years old, looking eagerly about from side to side, a kettle on his back, a kit of tools in his hands, and here and there children would come out as if from their hiding-places in the side streets, and run ahead to indicate the house where the tinker was wanted. It looked like a preconcerted move, and such it was, for the tinker was a priest in disguise. He would enter the house cautiously, but once in the presence of those who had called for him, he was again the minister of God.

This was the life and the work of Father William Joseph Chaminade during four years of the Reign of Terror in Bordeaux. It was not fear that suggested the disguise and dictated the precautions. He protected his life only in order to expose it all the longer in the work of serving religion. Neither was this perilous work in the line of strict duty, for he had joined the hunted clergy of Bordeaux, of his own accord. Since his ordination seven years before, in 1784, he had been employed in the work of education in the diocesan college of Mussidan, a little town about fifty miles northeast of Bordeaux. He had refused the oath to the Civil Constitution of the clergy, and he was served with a warrant to quit the soil of France.

But he chose to remain faithful in a double sense, for he not only refused the oath but he defied it, and determined to continue his priestly ministry in the city of Bordeaux. Disguised as a tinker, or sometimes as a peddler, he often met the fatal tumbrels which were carrying victims to the guillotine; he often passed the dread instrument itself in the "Square of the Nation."

To this humble tinker and peddler in disguise, the Providence of God reserved a most fruitful life of sixty years in the ministry, and the history of the Church in Bordeaux has enrolled Father Chaminade and his labors on one of its brightest pages. When peace was restored he became one of the most useful and active agents in the revival of religion. Within a few years his energy and activity had so impressed themselves upon the people of the city that he was regarded as the apostle of Bordeaux.

According to the testimony of his fellow priests, "His works included everything that was most Catholic in Bordeaux." Every work of piety or charity or education conceived and executed in Bordeaux during the first years of the nineteenth century was in some way dependent upon the activity, the wisdom or the initiative of Father Chaminade. Two of the Archbishops of Bordeaux have given testimony to this effect. Cardinal Andrieu called him "the Vincent de Paul of Bordeaux," and after a careful study of that period of the history of his diocese, Cardinal Donnet declared: "Trace any work of piety, of charity, of education, in Bordeaux, to its source, and there, at the head of every one, will be found the name of Father Chaminade."

The crowning work of the life of Father Chaminade was his sodality, and it was his earliest one as well. It spread and prospered almost beyond belief and in due course of time it saw blossom on its stem two flowers which were at once its glory and its crown, the Institute of the Daughters of Mary and the Society of the Brothers of Mary.

Sodalities were nothing new in the history of the religious life of France, but the sodality as founded by Father Chaminade at Bordeaux, was something quite unique. It was not a resurrection: it was a creation. The sodalities before the Revolution had respected caste and rank, but the new order of things in France had placed real worth before the accident of birth, and Father Chaminade welcomed this new order in a wholesome and Catholic sense. In fact, Father Chaminade was a man of views rather than of traditions; he had no overpowering respect for precedent, and it was amusingly said of him that in the organization of his sodality as well as of the Society of Mary, he believed more in making precedents than in following them.

The Sodality of Bordeaux was founded by Father Chaminade in 1800. Within a few years it was city-wide in its membership, and much more than city-wide in its activity and its interests. As its influence widened, its central administration became more and more united and experienced. By little and little, within the inner circle of the sodality, a select company of members had gathered about Father Chaminade and seconded him in all his undertakings. These chosen souls became his "staff," as he loved to term them, his aids and lieutenants in the various departments of the sodality. Soon they felt themselves attracted to a life of greater perfection. Father Chaminade trained them in an especial manner, and planned to perpetuate through them the various works of the sodality. They lived the life of religious although they were not separated from the cares and occupations of the world by any inclosure or any definite limitations. They received permission to vow obedience to their director, and only waited a favorable time to complete their sacrifice by the vows of poverty and chastity.

This was the origin of the Society of Mary. On October 2, 1817, at the closing of a week's preparatory retreat, seven of the young men of the "staff" declared formally and publicly to their director that they placed themselves entirely at his disposal.

This is the centenary which the Brothers of Mary are celebrating this year. One hundred years of existence finds the Brothers in all parts of the world. France, Switzerland, Belgium, Holland, Austria, Spain, Italy and North Africa have seen their work and even the ends of the world have been reached by their enterprise. Six of the largest and most flourishing Catholic schools in Japan form one of the most important and encouraging fields of the labors of the Society of Mary, and one of the most promising prospects in the gradual enlightenment of this rising nation which is fast becoming the preponderating influence in the Far East.

As early as 1849, one year before the death of their venerated founder, the Brothers of Mary entered the United States, and established themselves at Dayton, Ohio. Today the American provinces number 420 members, employed in sixty establishments. These comprise six colleges, five high schools, and forty-nine parish schools.

The commemoration of the centenary of foundation is threefold, one in August, one in October, and one in December. The first celebration is more in the nature of a family reunion, for all the Brothers of the Province took advantage of their vacation, and attended the ceremony, which occurred at St. Mary's College in Dayton, on August 8, after the exercises of the annual retreat. His Grace, the Most Reverend Archbishop of Cincinnati, presided, and the Right Reverend Bishop of Harrisburg delivered the address for the occasion. The second ceremony will take place on the anniversary of the centenary, October 2, at the new central house of the Society at Mount St. John, some miles east of Dayton. The Apostolic Delegate, Mgr. John Bonzano, will preside, and the Right Reverend Bishop of Toledo will preach the sermon. The final ceremony will be held at St. Mary's College, Dayton, and will be honored with the presence of his Eminence, Cardinal Gibbons.

At the completion of a hundred years of service for God and His Church, it is consoling for the disciples of Father Chaminade to pause on the threshold of a new century of prospective effort. The closing years of the century have seen the intro-

duction at Rome of the cause of the beatification of the venerated Founder; the opening years of the second century of his institutes may see him raised to the honors of the altar. It is heartening to look back upon past achievements under the initiative and inspiration of so holy a leader; it is encouraging to look forward to the accomplishment of still greater things for the religious instruction and education of youth.

The celebration of a centenary is a commemoration of time past; it should also be a dedication of time to come. It is at once a prospect and a retrospect. The past is in God's hands alone; the future is largely in our own. The Society of Mary stands upon the threshold of the second century of her existence, and it is with no weariness in well-doing, with no taint of cold formality or morbid institutionalism, with not a sign or semblance of decay, that the Society steps forward into the new period of her work. With the blessing of God and the protection of her glorious Patroness, the Immaculate Mother of God, the Society goes forward. "With legitimate pride in her older children, with confidence in her younger, she hastens to the goal of her desires."

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

Charity Without State Aid

To the Editor of AMERICA:

On June 28, 1817, three Sisters of Charity, Sister Rose White, Sister Cecilia O'Conway and Sister Felicité Brady, arrived in New York, N. Y., from Emmitsburg, Maryland, to take charge of New York's first orphan asylum, a small frame building, No. 32 Prince Street.

The first year there were five orphans. To provide for them the "Roman Catholic Benevolent Society" was incorporated by the State on April 15, 1817, the first Catholic Society incorporated by the State of New York. Its object was to take care of, clothe and give both a moral and religious education to poor and destitute children left without parents or guardians, to shelter them from vice. For their Christmas dinner that year the orphans had pork, cabbage and potatoes and were glad to get even that.

In 1825 the center part of the larger building in Mott Street, now the parish school, was built, and in 1833-34 the wings were added. In 1852 the new asylums at Fifty-first Street, Fifth and Madison Avenues, were consolidated with those at Prince Street and Peekskill. In 1901 all the orphans were removed to the present institution at Kingsbridge.

The children admitted to these asylums have numbered: 1817-35, 1,200; 1835-52, 2,000; 1852-70, 2,400; 1870-1917, 13,000, a total of 18,600. The three Sisters of Charity increased in the 100 years to 3,000.

No State aid has been given to support these orphans. Catholic charity has been the source of their income. At the rate of $125 a year, the sum the city pays for children in public institutions, the cost for this number of children, based on the annual number the asylums sheltered, would have been $9,375,000. This is a splendid gift to the City of New York.

Brooklyn. T. F. M.

Mr. Atteridge and Air Raids

To the Editor of AMERICA:

It has often been said that Englishmen do not possess a sense of humor, but upon perusing the article by Mr. A. Hilliard Atteridge, in AMERICA for July 21, entitled "An Air Raid on London," I was firmly convinced that I had unearthed a genuine, if unconscious, humorist, not one of your frivolous Yankee variety, but a real, *bona fide*, dyed-in-the-wool "source of innocent merriment."

In anathematizing the Germans, Mr. Atteridge has curiously failed to recall the familiar household phrase involving a kettle and a pot. *A bas* the ungodly Zeppelin! Away with German air raids! Down with these cruel assaults upon a nation whose splendid conquests with the sword have insured her right to the title of "God's chosen people!" These attacks are dangerous; people may be killed; therefore, they are to be condemned. "I did not see the material damage," sagely quote Mr. Atteridge. *Ergo,* Wilhelm II, there was none, and you must discontinue these naughty wickednesses. And to think that it is the merciful and loving Englishmen who are thus attacked, the virtue-cherishing Britons who thank God that they are not as other peoples! Think of the cowardice which reminds the British that they are in a war, and without giving any opportunity to put into practice the revered English belief that he who fights and runs away will live to run another day.

Ah, Mr. Atteridge, you, too, have drunk deeply of the subtle poison which induces the malady known to Americans as Anglomania. With characteristic inconsistency, which, however, is not confined to Englishmen alone, you denounce the Germans, but dexterously forget that you are not without sin in casting the first stone. Yours, I mean your nation's, is the cry of the ancient Roman: *Carthago est delenda!* Germany, too, must be destroyed, by fair means, if possible, but Germany must be destroyed. And let not the vulgar be so blasphemous as to remind us of our treatment of Ireland or of India. Since we are battling for small nations, we must not be reminded of such silly trifles. We are fighting for civilization, and the account of our barbarities of this war should be consigned to the dusty oblivion of the waste-basket, as the story of the Baralong incident literally was, in a Philadelphia newspaper office. We are struggling for democracy; we have told the United States so, and she believed us, for the newspapers tell us so, and when she realizes the unselfishness of our faithful Japanese democrats, and when she appreciates the parental spirit in which we removed the Irish autocrats of Easter Week, 1916, she will readily understand that, though we love the German people, we must "slay and spare not," according to the Scriptural declaration that "whom the Lord loveth, He chastiseth." Yes, we are warring to civilize and educate and uplift the Germans, and, as Mr. Dooley would say, "We'll threat ye th' way a father shud threat his childher, if we have to break ivry bone in ye'er bodies."

Well, well, we custodians of the "common heritage" and other people's business are certainly a great race. Give us a fair start and we can beat the world—to a telegraph office. We have common impulses—for the same money, and a common language—of slander and abuse. We may be defeated on the battlefield, but in the histories which our children will read, we shall be invincible. Let none dare insinuate that we are evil, as the Germans are. Not for us the women-and-children-killing air raid. No, rather give us the unfailing weapon of starvation, at the use of which experience has made us an adept, and the cool and penetrating instrument which dear, old England insisted upon retaining at the Hague Conference, when the barbarous Teutons voted to abolish it, the sweet and kindly dum-dum. Let none accuse us of being haughty or egotistical, for we are compelled to think well of ourselves in order to prevent the unenlightened contrary opinion from being unanimous.

Aye, there it is, the old, old cry. Is it any wonder that real Americans are nauseated, not with their own war for "democracy," but with Britain's war for hypocrisy? The English are admirable lip-warriors. Having the "ear o' the world," they can appreciate the value of heaving an epithet as well as a bosom, and, as a consequence, many a strong, able-bodied and commercially inclined Briton, who might have made an efficient ton-

sorial artist, or a skilful guardian of the sliding-shovel, or a stentorian-toned merchant of vegetables, or a fleet Tommy Atkins, is to-day receiving many pounds sterling for suffocating a patient, American public, with literary gases more dangerous than those used to "destroy the Teutons."

Perhaps it is none of our business, being "foreigners," but one cannot help wondering whether England would have been so badly defeated today, if those who attempt to justify her cause in a manner that is ludicrous because of the patent instability of their argumentation, had only carried their hymn of hate to the extent of carrying a musket. Even if it would not have availed to crush the uncomfortably efficient German, it might have had a most salutary effect upon the wearied optics of their American cousins, inasmuch as the various London newspapers published in this country might possibly have been induced at certain intervals, to vary the line of type which is kept ever ready like a trained fire-horse: "We regret to state."

In conclusion, let me say that when "Bobbie" Burns wrote his little wish that we might see ourselves as others see us, he was merely restating the thought of the ancient Diogenes: "Such as have virtue always in their mouths and neglect it in practice, are like a harp which emits a sound pleasing to others, while itself is insensible of the music." As philosophy, it is not half bad, Mr. Atteridge, is it? But what do you and I and other Anglo-Saxons care for Scotch or Greek reasoning? One is a subject race, and the other is now an object lesson, while we—well, we are free and independent, and, with certain restrictions, wish the same blessings of liberty for others. We are civilized, educated, even if we have not studied "*Philosophia Moralis*" from the German author, Cathrein, and we are democrats with a small "d," earnestly urging democracy for all the world, but, in justice to our Anglo-Saxon race, let us not fail to add that there are certain nations, which, with fine logical distinction, we cannot include within our concept of the world.

Camden, N. J. ALFRED WILKINS.

To the Editor of AMERICA:

I was taught as a boy, at old St. Mary's, at school and in an experience of thirty-five years as an active journalist on the Boston press, that courage was an attribute of the Jesuit. I regret exceedingly to have the illusion so completely shattered (*sic*). It is cowardly to print one side of a matter of such tremendous possibilities for good or evil—the A. Hilliard Atteridge articles—in these perilous times, when you know that the other side cannot be given a hearing.

Boston. HUGH P. MCNALLY.

"No Priests in the Trenches!"

To the Editor of AMERICA:

I note in your columns of a past date a most excellent suggestion, the inauguration among the Catholics of the United States of a movement to have the French Government release the great number of priests who are fighting in the armies of France, from trench duty. Surely they have shown by wholehearted devotedness to their country's cause that being a Catholic and a priest made them but the more eager to sacrifice all, when their country demanded it of them.

Along the lines suggested by the writer, in the article referred to, would it not be possible to have at least a few of the priests relieved from the trenches, for duty as chaplains in the various training camps in the United States? These priests could be used in connection with the noble work undertaken by the Knights of Columbus. How effective would their influence be among the men in these training camps! They would speak from actual experience on the battlefields of Europe, and one word from them would have more weight than a dozen from others of no wartime experience.

As I understand it many priests left the various colleges in this country to fight for their native land. It would not be inappropriate, since our country is now allied with France, for these priests to return to this country, where their influence among the men in training, would be of far more value to the common cause.

Richmond, Va. JAMES M. PURCELL.

To the Editor of AMERICA:

I was, indeed, glad to find in your issue of July 28: "No Priests in the Trenches!" a communication of Paul Bakewell. I was also pleased to note that he called attention to the so-called liberty attained by the revolution in Mexico. Truly, that revolution seems to have been the work of the devil, and the ends attained such as would please the devil. If all governments were of the Carranzista type and all rulers of the Carranza and Viviani type, I think, time would soon have its end, for the world would be so abominably wicked that it would no longer deserve the mercy of God; and the shower of fire and brimstone with which it is threatened 1290 days after the continual Sacrifice is stopped, would, indeed, be imminent. I wish also to call attention to the article: "Viviani Sobs" in the August *Messenger*, p. 496. From it I quote the following: "Little does M. Viviani care for burning cathedrals." Contrast these words spoken in Boston with his utterances in the French Chamber: "We have driven Jesus Christ from the schoolroom, and we shall not cease our efforts until we hunt Him over the frontiers of France." I sincerely hope that our aid to the French will not strengthen characters of Viviani's type. Surely it is time for the French people to wake up and not let that class represent them.

I heartily approve of Paul Bakewell's suggestion that the Catholic Hierarchy unite in a brief statement as to what the present Government of France has done against the Catholic Church; and that they make a united appeal to our President and Representatives and Secretary of State urging them to request that this course on the part of the French Government cease, and that French Catholic priests be allowed to return to their spiritual duties instead of being forced to take up arms.

Oil City, Cal. P. A. MCANDREW.

"Let Them Get Acquainted"

To the Editor of AMERICA:

In reading the letter from the little town in Missouri, signed "O. L. S.," one can well imagine the writer, the simple, courtly type of Catholic gentleman of a day gone by. The world may march on its way, with its modern ideas of coeducation and of progressive thought, but he clings to the old truths of his Mother, the Church, and is content. Surely, "of such is the Kingdom of Heaven." And yet, dear O. L. S., we, especially we of the cities, like that same old Church, must keep abreast of the times, while keeping close to Mary as the model of purest womanhood.

I think this argument started by someone suggesting that a practical way to avert mixed marriages might be to find some means of bringing Catholic young men and women together socially, preferably during their school and college years when friendships are formed which sometimes ripen into marriages later on. Propinquity being so potent a factor in love, surely this is worthy of consideration as a very good preventive measure against the evil of mixed marriages.

If I may be permitted an expression of opinion, I think it would be a good thing for pastors to introduce a little more social leaven into the daily bread of church-life, so that the

coming together of the people would not consist mainly of May devotions, October devotions, Lenten devotions, with perhaps a few euchre "frosts," so far as social life is concerned, as dessert. This seems to be the present yearly routine. I have often wondered what the church offered in lieu of mixed marriages. To judge by the average Catholic family, boasting of from two to five or six unmarried eligible, or beyond-eligible, girls, the answer appears to be, no marriage at all for thousands of its women who have the finest qualities for motherhood. I know that the unmarried Catholic woman is the very salt of the church and of church charities. But that prospect alone does not always satisfy, especially the girl with a natural "homing" instinct, and not called by God to the religious life. How can she become acquainted with eligible Catholic young men? Certainly not at any of the above-mentioned euchre "frosts," for nobody worth-while goes.

Protestant churches have the happy faculty of bringing their young people together. I have heard a Protestant father boast that he had married his five daughters among the young men of the church, while his Catholic friend still had his four, the youngest nearing forty, "withering on the parent stem." Indeed, these are the girls who at Catholic missions for unmarried women are called upon by the preacher to sing to Mary to protect her child from "pleasure's siren lay." I do not mean to be flippant, but I always have to smile a little because I know that many of them would like but the chance to hear, just once, the music of that same "lay."

In my own particular case, I have been attending the same church for three years, and I do not know the names of the people in the seat in front, or in the seat behind, or in the seat across the aisle.

As to the wisdom, or not, of coeducation in schools and colleges, I am not in position to judge, and perhaps it is beside the question. But I know many graduates of such colleges, both men and women, and one must admire the frank goodfellowship existing among them; they have known one another and have played together since childhood, and in their association the question of sex is not eternally coming up. They marry among themselves, these good college people, and are progressive, clean-minded and public-spirited. I think Catholic colleges might do well to imitate them; perhaps there would then be fewer Percyes and Juliennes.

Brooklyn. X. Y. Z.

Hospitals and Animal Houses

To the Editor of AMERICA:

Will you kindly grant me a little space in your columns to express my sentiments in regard to the article of Miss McDonell, to be found in your issue of June 9? I must say that when I read that protest, I was astounded that a young lady proficient in learning and claiming to be a Catholic, should have made the statement that she has never "discovered any great advantage in a Catholic hospital to the patient as far as religion is concerned." Certainly that remark shows either a great lack of experience or a sad cooling of her religious principles. Now, though I have been in many hospitals, I have never been East, but I cannot be persuaded that there is any difference between East and West as far as nursing is concerned. If there is none, then my advice to Miss McDonell is, open your eyes.

Since the sentence reads that she has found no religious advantage as far as the *patient* is concerned, I take it for granted that Miss McDonell does see such an advantage in young girls being trained for nursing under the personal supervision of the Sisters. Hence I shall say nothing on that point. But let us see if it is not possible to find just a few great advantages that will accrue to the patient from being in a Catholic hospital.

In the first place is there any difference between those in charge of Catholic hospitals and those who oversee the work in non-Catholic institutions? Foolish question! In the one you have women who have sacrificed all this world holds dear, who, for the pure love of God and suffering humanity, have given themselves heart and soul to the care of the sick; in the other will be found many who have likewise given themselves to the same work with great love and charity. But these last, as a whole, cannot work with the same zeal and earnestness as those angels of purity, the Sisters, who are bound by vows to the exact performance of their duties. Compare the amount of charitable work done in Catholic hospitals with that done in other institutions; notice well the care taken of such patients in the former as compared with the latter, and I'm sure a great difference will be found.

Secondly, what is the relation between those in charge of the hospital and the patient? From what I have said in the first point, it is evident that those pure, saintly Sisters will have a much better effect on a patient, than will the ordinary individual, good though he or she may be. This fact is admitted even by Protestants. Right here in Seattle, which is so far from being a Catholic city, the majority of patients in the Providence hospital, our great Catholic hospital here, are Protestants. None of them would think of going anywhere else, though there are several excellent non-Catholic institutions in the city. Why is that? I think the answer should be clear to any one of ordinary intelligence.

Thirdly, what are the relations between the nurse and her patient? Now, it is true that a nurse must always be kind and sympathetic. But if that nurse is not forewarned, if she is not watched over and told plainly what to avoid and where danger lurks, is it not possible that her sympathy may run away with her, to the detriment both of herself and of her patient? And where are nurses better guarded than in our Catholic hospitals, where the Sisters know them well, and knowing them well, know also where their greatest danger lies? Not that I mean to say that no wrong ever takes place in our hospitals. No, nothing is perfect here below. But I do positively claim and can bring forth plenty of proofs for my assertion, that in non-Catholic hospitals, nurses are in greater danger than in Catholic hospitals. How will Miss McDonell answer me if I ask her how is it that in so many Protestant institutions there are no male nurses or stewards? Will she say that I'm narrow-minded, or will she tell me that a nurse must be ready for anything? If she says the first, then I answer, "God pity her"; if she makes use of the second clause, then I say she is absolutely wrong. For there are certain diseases, certain operations with which a young woman should have nothing to do. I don't care how strong she may consider herself, she should refuse the work. All along the Pacific Coast I have seen and been able to compare the nurses of various hospitals. As a result, I positively assert that the nurses, be they Protestant or Catholic, of Catholic institutions, for the most part far surpass nurses in Protestant hospitals, as far as their morals are concerned. Does Miss McDonell mean to say this will make no difference in regard to the religious treatment of the patient? What Miss McDonell says regarding the willingness of Protestant institutions to send for the priest, I take with a grain of salt. I know of more than one case where the patient has died without the Sacraments through the utter neglect of hospital authorities. No, the advice which I, a Catholic, give, and which a vast throng of Protestants likewise give, is: Go to a Catholic hospital, if you want to be sure of being treated as a human being. And to all young girls, desirous of nursing, I would say: Go to a Catholic training school. There you will get a perfect professional training joined with a religious one. Otherwise, though you may get an excellent training in nursing, I have serious doubts regarding your future.

Seattle. S. V. H.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Playing the Game

LIFE after all, is not so much of a mystery as the pseudo-mystics would have us believe. If there are many things which we do not know, there are at least a few matters on which our knowledge is fairly complete. Life always touches reality when it speaks of love and pain, of sorrow and sacrifice, and most of all, when it speaks of duty. These are not shadows; they are things that we know in part, the real things that make life tangible and worth-while. And duty only means to take the bitter with the sweet, to rejoice mildly in success, and to pay the penalty with good grace. Along that way, and that way alone, lies the truth that makes us free.

> It will be found that in the long run, freedom . . . lies, not in a reckless independence of what may sometimes seem unnecessarily rigid rules . . . but in a disciplined submission to those rules which on the whole, have been worked out for the good of the greatest number.

These simple phrases sum up nearly the whole philosophy of submission to lawful authority, and they are found not in some recondite treatise on jurisprudence, but in a sprightly little volume by Mary Sewall Gardner, R. N., on the duties of a good nurse! For all who serve and all who live, the price of freedom may sometimes be the relinquishment of old conveniences, prestige, or cherished personal privilege. We cannot live in isolated independence, whether our part in life be that of the king in his palace, or of the nurse at the bedside of the poor. Besides ourselves with our undoubted rights, there are about a billion of other people in this world, all of whom may claim rights equally beyond question. It is a humble simile, perhaps, but life is very like a tense game set on a narrow campus. Unless the contest is conducted according to the rules, some players are likely to meet with injury, and if, for insubordination, you are put out of the game, it is you who are the loser, and not the umpire. The only way to freedom is in "a disciplined submission to those rules which, on the whole, have been worked out for the good of the greatest number." As in any game, so in the great game of life, the man who will not abide by the rules is fit only to be cast into the exterior darkness, where anarchy replaces liberty.

Divorce and Cooking

IN an excellent chapter entitled "Marriage as a Business Partnership," in her recent book, "The Margin of Happiness," Mrs. Thetta Quay Franks reminds the public once more that poor cooking is largely responsible for the scandalous growth of divorce in this country. It is probable that nowadays one out of every twelve American marriages is terminated by divorce. "Tens of thousands of homes are ruined by helpless and ignorant housekeepers," is Senator Smoot's conviction; 38.9 per cent. of the divorces granted in the United States between 1887 and 1906 were due to desertion; from 1867 to 1906 divorces for neglect to provide increased by 1331.4 per cent. and for cruelty by 1035.3 per cent. The following item from the *Newark News* of March 28, 1916, in the author's opinion, explains only too well what caused most of those divorces:

> Women's ignorance and neglect of home-making arts were pointed out as leading causes of family desertion, at a conference yesterday afternoon of social workers at the Wiss building. The meeting was under the auspices of the Bureau of Associated Charities. While touching on what the probation officer is doing to control the present situation, Mr. Gascoyne declared much of the blame for the delinquent husband rests on the undesirable home-conditions caused by the presence of an untrained wife.

Who can doubt it? Many a divorce had its origin at the breakfast table. Watery coffee and leaden biscuits served by a frowsy, scowling wife to an overworked, anemic husband are familiar preliminaries to a petition for divorce based on "cruelty" or "desertion." Often a wife's inability or disinclination to make the home attractive by the amiable exercise of old-fashioned household arts will drive her husband to the cheap restaurant, to the corner saloon, or to the alluring siren, and then follow divorce proceedings, with their train of disgraceful scandals, blasted lives, and orphaned children. Yet all might have been so different if the "innocent party" had only learned before she married how to cook an appetizing, economical meal. All might have been so different if she had only had the desire and the skill to model her wedded life on that of the "valiant woman" in the "Book of Wisdom" who "sought wool and flax" and "wrought by the counsel of her hands," who "bringeth her bread from

afar" and has "given a prey to her household, and victuals to her maidens," who "shall not fear for her house in the cold of snow," who "looked well to the paths of her house and hath not eaten her bread idle. Her children rose up and called her blessed; her husband and he praised her."

War and Tobacco

CASSANDRA is speaking through many mouths these days, prophesying dire peril to the nation. Lately her speech moved the distinguished president of the "Non-Smokers' Protective League of America" to petition the President to save the country from the sure defeat that will follow the use of cigars, cigarettes and pipes, by our soldiers. The learned doctor avers:

> The safety of the individual and the victorious culmination of a mighty struggle for the supremacy of vital principles demand the abolition of a practice that lessens muscular strength forty-four per cent; lessens mental activity thirteen per cent; exerts a specially deleterious influence on the heart . . . not infrequently causing sudden death.

In view of these astounding figures small wonder that the petitioner considers tobacco-growers as "land-wasters" who should be treated like alien enemies.

And chocolate is quite as bad! Even the tender Kaiser, who is making every sacrifice for his warriors, has forbidden the vile stuff to the soldiers.

This in all seriousness from a patriotic American! Truly safe and distant concern for the army mothers strange fancies. Far from the shrieking shell the zealous patriot acts coolly and decides what is good and what is bad for those who are playing with death. With unerring judgment he concludes that little comforts which cheer heavy hearts must be forbidden the soldiers, by order of the Commander-in-Chief of the army and navy. The nation were doomed else, and the patriot with it. It is too bad that the men in the trenches and the surgeons at the front cannot express their opinion of this twaddle. Their language would no doubt be inelegant, but their views would be sound.

This whole incident would not be worthy of notice, did it not point to a growing tendency which is working itself out in various forms of fanaticism, like absolute prohibition of alcoholic beverages and tobacco. A persistent and unwise minority, forgetful of the rights of the majority and oblivious of the fact that men cannot be dragooned into virtue, clamor for executive orders and legislation that defeat the purpose in view. Unfortunately such men triumph in the end, only to take to cover when the inevitable reaction against unnecessary and unpopular laws sets in. Let the soldiers smoke, cigars, if they can get them, cigarettes, if they like them, pipes, if nothing else is at hand. And let the poor workman drink a glass of beer at lunch. It will cheer his heart and probably save his wife from many a gruff rebuke.

The Cat and the Bag

NO modern, agile cat can be kept in a bag for any great length of time. The occasion for escape is sure to come, and the last evil is worse than the first.

The war has offered a chance for many a feline to come into the open; as a consequence the country is overrun with the pestiferous creatures, which are doing their best to make discomfort doubly uncomfortable. The most aggressive of these animals have taken the form of forty radical papers which are striving to discredit the Government, some indeed going to the outrageous extent of suggesting a "bloody revolution," in order to cripple the hands of the President. And thereby hangs a tale briefly told. Before the war the majority of these journals bent all their powers to scurrilous attacks on the Church, not because they believed that institution corrupt or dangerous, but simply because it stood for authority against anarchy. And the Government was well pleased with conditions. Though the wretched sheets were vile beyond expression, and caluminous to a degree unexcelled in the history of that crime, yet the mails were open to them and they were carried from one end of the country to the other, leaving slime and hatred in their wake. There is the tale, and the lesson is clear. Such papers exist not to disseminate news or to defend principle, but to reflect the sordid, elemental passions of their editors who grow rich on calumny. And be it remembered that in the list of journals considered enemies of the United States in this, the greatest crisis of the country's history, are the very papers that have made a business of calumniating the Church, priests, Sisters and Catholic laymen. In this fact lie both a consolation and a warning.

"Fortes Creantur Fortibus"

"IF you didn't want to go, Jack, I should feel that I'd been the wrong sort of mother," is the admirable comment made by "The Whistling Mother," the heroine of an excellent war-story that has lately appeared, when she learned that her enthusiastic son was among the first to volunteer. She had little advice to give her boy when the hour of parting came, for, as he remarks: "If she hadn't done her level best, long before that, to teach me to keep clean, and think straight and 'hit the line hard,' it was too late to begin then." Mothers and sons whose sincere convictions nowadays are expressed in words like the foregoing are true patriots indeed. According to the old Latin line: "*Fortes creantur fortibus et bonis*," "The brave are generated by the brave and good," and it is particularly true of mothers. On no one else does the burden of war bear more heavily. Fathers freely offer their means to their country, sons nobly offer their lives, but mothers in giving their boys, generously offer what is often far dearer to them than life itself. However, if they are not "the wrong sort of mother" they will make the sacrifice bravely, remem-

bering that the call of their country is the call of righteousness.

Moreover, mothers of that kind will have, in all probability, sons who are worthy of them. In the first place they will not be youths who are so enfeebled by self-indulgence and evil living that they are unable to meet a soldier's physical requirements. Secondly, because a patriot-mother has taught them from their earliest years "to keep clean, and think straight and 'hit the line hard,'" they will not easily forget the lesson at the time it is most needed, amid the temptations of camp-life and the horrors of the front. Finally, if the influence exerted by the memory of a thoroughly patriotic mother will do so much to keep our soldiers sober, chaste, and courageous, what high-minded and invincible defenders of their country they will be, if they are also armed with a living practical faith in Christianity, particularly if they are consistent adherents of the only perfect form of Christianity there is: Catholicism?

A Politician in Georgia

"WAY down" in Georgia a fledgling Baptist minister, just twenty-one years old, recently jumped into the State legislature, from an anti-Catholic platform. Naturally many Catholic Georgians were curious to know why the youthful preacher, turned Solon overnight, hated the Church so vehemently. After a while one of these Catholics addressed a query to the flaming Baptist and received in reply the following amusing letter:

You are at liberty to publish this, if you desire, as there is nothing secret about it. J. S. W.

State of Georgia
House of Representatives
Atlanta. July 23, 1917.

Mr. Chas. C. Thorn, General Agent,
201 Trust Co. of Ga. Bldg., Atlanta, Ga.

Dear Sir:

Yours of the 19th inst. received today. It gives me pleasure to state why I am opposed to Roman Catholics teaching in our public schools. 1st. They are the sworn subjects of a foreign potentate, the Pope, who resides in Rome, Italy, and who advocates the union of church and State, the nullifying of all Protestant and civil marriage, and whose decrees, past and present, condemn our public schools, teaching the old, musty slogan of the Dark Ages that "Ignorance is the mother of devotion." 2nd. The Catholics, at the dictates of Bishop Keiley, have defied the law of Georgia, thus proving that they would obey their foreign law in preference to the law of our State, and any person who takes an oath binding him to disregard the civil law when that law conflicts with Roman Catholic law, should not be allowed to teach in the public schools, which are supported solely by the State government. 3rd. There are no teachers employed in Catholic schools, except *Catholics*. Why? Because they might teach Catholic boys and girls that the Catholic religion is unsound and wrong. According to the same rule, I oppose the employment of Catholic teachers in our public schools, because they might—and it has been openly charged by Dr. Keese, that they do—teach that the Catholic religion is the best and only true religion.

Show to me that the Baptists, Methodists, Presbyterians, or any other denomination are guilty of the foregoing attempts to defy the law of Georgia, and I will oppose *them* teaching in our public schools. I have not the least degree of baleful prejudice against anyone, but because the Catholic Church is an organized political hierarchy; because the Popes have always hurled anathemas against all forms of civil and religious liberty; and because they antagonize our public schools, and all independent, democratic forms of government, I am forced to say their followers should not teach their poisonous doctrine in our public schools. You may not be familiar with the teachings of your church and its "infallible heads," but if you will study its doctrines and practices, you will find it exactly as I say.

If you don't know that Bishop Keiley of Savannah, served notice that he would not allow the Veazy Law enforced in his diocese, except on terms specified by him, the Bishop, then you should inquire of some of your Catholic friends and learn if I am correct. I also cite you to the divorce case of Frank Boifeuillet's wife, of the courts of Bibb county (Macon), when she was granted a complete divorce and her maiden name restored, about the first of February, 1916, because her husband told her she was his concubine until their marriage was reaffirmed and sanctified by a Catholic priest (Bachelor, I presume). Are not these instances of papal contempt for our laws sufficient cause for alarm?

I take it you are an honest man, and merely lacking in information concerning your own denomination, therefore I refer you to the greatest living authority on the Catholic question, Hon. Thos. E. Watson, of Thomson, Ga. His writings on all subjects have long since been pronounced standard and authentic, as he refers to the page and title of Catholic authors and theologians, to back his every charge and instead of proving him untruthful, the champions of your creed, including the Catholic Laymen's Association, merely fly off the handle and indulge in abuse. This, I trust, sufficient and satisfactory explanation of my reasons for the platform you read.

Respectfully,
(Signed) J. Seaborn Winn,
Rep. Hart Co.

A mere editor is powerless before such ministerial eloquence, capitalized and uncapitalized, punctuated and unpunctuated. The dear boy-preacher, fresh from school, knows "heaps of things that ain't true," so many "heaps" in fact that they cannot be demolished in one lifetime.

No wonder. His tutor and mentor is the Hon. Thomas E. Watson of Thomson, Ga., a man who is just at present a near-traitor to his country. What patriotic Georgians think of the "greatest living authority on the Catholic question," who sent his daughter to a convent to be educated, may be gleaned from these forceful words of M. L. Brittain, State Superintendent of Public Schools in Georgia, spoken just after his son had enlisted.

But in the sadness there is a pride in his response to his country's call, and I would not change places with those of you in Gwinett who have been led into treason through following that combination of Judas Iscariot and Benedict Arnold called Thomas. E. Watson. Always a common liar by nature and character assassin by trade, he first abused President Wilson for his long patience and delay, and now that war is declared he tries to weaken the President's arm by counseling resistance to the law of the land which has shielded the slacker hides of his deluded followers. Will you follow such a yellow dog?

A Representative from Hart County is actually following Mr. Watson. Poor boy, he has much to learn.

Literature

JUSTUS VAN DEN VONDEL

GREAT minds grapple with great themes. They seize upon them with something of that resistless instinct which drives the eagle in its flight above the clouds. Michael Angelo has no rest until he lifts the Pantheon into the skies; Aristotle must codify the laws of human thought; St. Thomas Aquinas views with unerring glance the whole economy of Catholic theology in a synthesis as vast and harmonious as a Gothic cathedral; Shakespeare takes for his province the mysteries of the human heart; Aeschylus chains Prometheus to the rocks of Caucasus and paints the Furies in their relentless pursuit of the sinner and his crime; Milton views heaven, earth and hell, entrances us with the peace and happiness of Eden's bowers, ravishes us with the melody of the harp and psaltery of angelic hosts or terrifies us with the wailing and the curses of the eternal prison-house. These are the kings by right divine of the realm of letters, philosophy and art.

To this high company belongs Justus Van Den Vondel, the glory of Dutch literature, its most renowned poet, probably its greatest name. His tragedy of "Lucifer" is one of the world's immortal books, massive, terrifying, a brother to the "Macbeth" of Shakespeare, the "Prometheus" of Aeschylus, Goethe's "Faust," and the "Samson Agonistes" of Milton. The "Lucifer" appeared thirteen years before the "Paradise Lost." By some Vondel is said to have inspired the English bard. Many contend that the latter actually plagiarized from the Dutch writer. A list of parallelisms between the "Lucifer" and the "Paradise Lost," originally given in George Edmundson's "Milton and Vondel," is now reprinted in the scholarly translation of the great Dutch master, which appeared some years ago and has again been recently given to the public. (Vondel's "Lucifer." Translated by Leonard C. Van Noppen: Greensboro, N. C. Charles L. Van Noppen.)

The reader can judge for himself how close has been the imitation. More than a hundred passages are given from the "Paradise Lost" to bear out the contention. But they no more prove it than the close similarity between scores of verses in the "Aeneid" prove that Vergil plagiarized from Homer. That Vondel furnished the Puritan poet with material, with inspiration, with imagery, there can be little doubt. But from such assistance to the downright robbery with which Milton is indicted there is a far cry. Great minds, searching into the secrets of the heart, must at times light upon the same revelations of passion and character, and unfold them in the same form. To Vondel, however, must be given the credit of having first treated in large, regular and majestic lines the titanic subject of the fall of the Angels and their Chief. Vondel sings of the fall of Lucifer, Milton of man's first disobedience and the fruit of the forbidden tree.

Vondel's subject, in its main outlines, was not untried before the day of the great Dutch and Puritan poets. It had been sung in Caedmon's story of the creation and fall of the Angels, which Francis Junius had given to the public not long before, in the *"Adamo"* of Andreini, the *"Adamus Exul"* of Vondel's great countryman, Hugo Grotius, in Taubmann's *"Bellum Angelicum,"* and Caspar Staphoristius' *"Triumphus Pacis."* Not many years previously, a Jesuit scholar, James Masenius, professor of eloquence and literature at Cologne, had published a Latin poem on the Incarnation entitled *"Sarcotis."*

"Sarcotis" and Masenius have given rise to a famous literary controversy, for in 1747, a Scotchman, William Lauder, startled the literary world by an article published in the *Gentleman's Magazine,* in which he stated that Milton had skilfully and copiously plagiarized from the work of the Jesuit professor. He went further in subsequent papers and attempted to show that Milton had also plundered from the *"Adamus Exul"* of Grotius and the *"Poemata Sacra"* of Andrew Ramsay. Even Dr. Johnson seems to have been deceived. But Warburton, Douglas and Bowle detected the fraud. A minute examination of the texts of Masenius proved that the passages which Lauder ascribed to him, were not to be found in the best texts and that they had been interpolated by the skilful forger from William Hog's Latin-verse rendering of "Paradise Lost."

That Milton was influenced by Vondel, is more than likely. But we can acquit him of servile imitation or plagiarism. There were many points of contact between the two men. There burned in the hearts of both the same flame of genuine poetic inspiration. They both had absorbed all the wisdom and the lore of ancient Greece and Rome. But Milton was perhaps the more accomplished scholar. He could compete on their own ground with the most learned men of his time. In the heart of the Puritan, there lingered a spark of the genius of the Hebrew Prophets. From the seers and the singers of Israel, Vondel, in his "Joseph" and "Jeptha," drew his noblest inspirations.

They were both poet-politicians, mingling in the mighty events of a troubled age. Both touched the heights of the sublime. Virility, splendor, strength, depth, substance are the main characteristics of the Dutch as well as of the English poet. They are at home with angelic cohorts, they joy in the shock of onset on the perilous heights of the battlements of heaven. Their harp is attuned to softer accents as they describe the peace and happiness of the earthly paradise. In Vondel, especially after his conversion to Catholicism, there is a softer note than in the stern Puritan. But the flight which buoyed Milton up beyond the "starry bounds of space and time" seems to have lifted him but once to the regions of the sublime. Vondel, no doubt, reached the limit of the sublime in "Lucifer." But this was not the only drama in which he manifested his extraordinary powers in a manner worthy of his genius. In "Palamedes" or "Murdered Innocence" he had immortalized the tragic fate of the aged Advocate of the States-General, John Van Oldenbarneveldt, in a wonderful drama which even to this day stirs the blood of every Hollander. Their emotions are no less powerfully aroused when they read or see the splendid tragedy of "Gysbrecht Van Amstel" as truly a national play as the *"Iphigenia in Aulis"* or the *"Persae."*

The "Lucifer" is a daring conception. It is built on the simple but beautiful lines of the Greek masters. From the peaceful joys and the bliss of the angelic cohorts in the bowers of heaven, it passes naturally to the gloom of conspiracy occasioned and motived by the two controlling forces of the play, the envy in the heart of Lucifer and his hosts, of man's power and the jealousy of man's happiness. Through the storms and seas of sedition, it plunges with the force of an irresistible torrent down to the endless gulf of ruin through the flood and flame of the Divine wrath and vengeance. Never did tragedy more perfectly fulfil its purpose, that of moving the sentiment, of pity and terror and of purifying the passions. The "Lucifer" "is the drama of a magnificent ruin." It does not deal with men, but it is full of passion. It seethes with the conflict of the opposing emotions of angelic wills, the wills of Lucifer, of Belial, of Beelzebub, of Apolion, with those of Michael and Raphael, with the irresistible will of Jehovah himself.

The tragedy rises to the very crest of demonic pride and the fiercest outburst of rage and uncontrolled love of power and

dominion; it melts to the softest strains of friendship and tenderness in the noble passage where Raphael, "sublime in devotion, infinite in pity, immaculate in holiness," pleads with the rebel Lucifer "overwhelming in passion, gigantic in intellect, resistless in will" to cease from his hopeless and sacrilegious attempt. Never did poet before so strikingly contrast the genius of evil and the spirit of virtue and holiness. The Angels of Vondel, fallen Thrones, Dominations and Powers; the steady squadrons of Light and Love, who remain faithful to Jehovah, are splendidly drawn. They are not mere abstractions. They burn with the fires and the light of their own immortal natures; Lucifer and his "horrid crew" for their own ruin and destruction; Michael and his cohorts and his brother-chiefs, with all the beauty and glory of their devotion. The rays from the throne of God flash on the helms and spears with which they drove the infernal host over the crystal battlements. The action is swift, resistless, a mighty river rolling to a Niagara of defeat, disaster, irremediable doom. And over the clash of onset, we hear in those choral odes, the pride of Dutch lyric song, the shout of defiance of the rebel host, the pæan and the triumphant song of the victorious army of the Living God, the wail of the lost and the damned, the trisagion unending of the armies of light.

Vondel is the embodiment of all that is best in Dutch literature and national life. Catholics the world over have every reason to be proud of the conquest which the Catholic Church made of the intellect and the heart of this great man. Great at all times, even in the earliest essays of his dramatic genius, such as the "*Pascha*," Vondel reached the full measure of his genius and his art, only after his gifts had been so to say, carried to serener heights and larger horizons by his conversion to the Catholic Faith.

JOHN C. REVILLE, S.J.

REVIEWS

A Scallop Shell of Quiet. Introduced by MARGARET L. WOODS. New York: Longmans, Green & Co. $0.60.

This dainty little book is the twelfth number of the "Adventurers All" series of "young poets unknown to fame," and contains four Englishwomen's verses which are characterized as the introduction well remarks, "by a spirit of piety . . . as well as a spirit of pity, and a response to the actual touch of life." The ten poems contributed by Miss Enid Dennis are for the most part fragrant with Catholic devotion. There is a joyous mysticism in "The Blithesome Quest," which begins the volume, and "The Song of the Churchmen" merrily praises the homely utility of medieval England's piety. No doubt Mr. Belloc and Mr. Chesterton will especially admire the stanza which runs:

Who were the taverners, say, in old England?
  The Churchmen? Yea, in sooth,
  For when manners were uncouth,
They dispensed a gentle courtesy in England.
  And they sealed the Abbey brew
  With a double cross, mark you,
Lest the people should go fainting after Mass-time.
  And the brown beer they out-poured
  To the glory of the Lord
When the Feast was still as holy as the fast time.

Most of our readers will probably agree that the finest poem in the book is Miss Dennis's "The Sisters of Perpetual Adoration," of whom she sings:

. . . . They lingered when the banqueting had ceased
To thank Thee—and the moments sped apace:
Still at the undiminishable feast
They say perpetual grace,
Thy guests, dear Lord, who while the years take wing,
Their *Benedicite* before Thine Altar sing.
For hunger hath not naked left the Board
Whose Heavenly food the quickening spirit held.
That love its gift might render to the Lord,
To stay Thou wert compelled,
Though for the guest Thy Board no more was spread—
How could they let Thee go?—Thou who art Living Bread!

For these brief, beauteous moments of the morn
When Thou didst deign within their hearts to dwell,
Demand the intervening hours forlorn
In which Thy praise to tell.
So must they needs, in love and holy fear,
Adore Thee from afar, who came so near—so near! . . . .

Among the thirteen poems of Helen Douglas-Irvine, the best are those describing the beauty she discerns even in city streets. The following poem, "Flowers to Sell," shows her manner:

Pale gold 'mid dirt and stones
  Radiant, victorious,
Piled high by grim, sad crones
  Who, disillusioned,
Blinded, spill lucent gold,
  Sell gold to Londoners:
Orfevery for coppers sold.

Fragrance of earth and rain,
  Wilderness of springtime,
Brought by the London train;
  Grace that from quietude
Comes to the tortured street,
  Captive incredible,
Lovely, elusive, sweet.

"Mary, Mother, *bid voor ons!*" is the refrain of Gertrude Vaughan's moving poem, called "At a Field Hospital." "No News" beautifully expresses the author's faith in the ministry of angels and here is her offering to Blessed Joan of Arc, over whose statue hung a lily:

A lily leaned her lovely lips—
  Carmine-stippled,
  Zephyr-rippled—
Until her stamens, pollen-laden,
Thine aureole were, O Warrior Maiden!
And, shrouding thee with lambent flame,
Breathed incense to thy deathless name
And so thine oriflamme became.

Ruth Young, the last of the four contributors to the volume, pays the memory of "an aged priest" a tribute, containing the lines:

Never, since Life began
Death offered less reason for tears!
He rests now, after long years
Of ministry never denied
To all who rejoiced or who sighed.

and the present conflict suggests the well-expressed thoughts in "A Little Tree at Les Posses," "Paris," "Stars" and "A Rainbow in War Time."

W. D.

History of the Spanish Conquest of Yucatan and of the Itzas. By PHILIP AINSWORTH MEANS. The Peabody Museum of American Archaeology, Harvard University.

We all have an idea of Yucatan, and most of us, if given a moment or two for observation, could point it out on the map. Not many of us know anything about the Itzas; and therefore we are under obligation to Mr. Means, a graduate student, and to the Peabody Institute for the light thrown on this subject. It is satisfactory to see that Mr. Means follows later investigators, who reject the claim made for an obvious reason by earlier writers, on behalf of American civilization, of an extreme antiquity, and hold it to be with regard to that of the old world very modern indeed.

For the ordinary reader some points might be made clearer. On page 142, a note gives some explanation of the method of

measuring time; but not enough to show how 8.6.2.4.17 correspond to 100 B. C., and 8.14.3.1.2 to 50 A. D. We are sorry too that Mr. Means falls into the tourist trick of jumbling English and Spanish together. Why should we have, "the Reverend Reader *Fray,*" so and so; "Missionary *Padre Fray*" somebody also; "*Beneficiado*" and "*Maestro de Capilla*" mixed up with "singers" and "sacristans"? Moreover, "making continual sacrifices and orisons" is a strange way of expressing the Friars' occupation. As in all publications of this class, we are made to see the virtue of the missionaries and the obstacles put in their way by lay avarice and cruelty. Mr. Means tells it all very sympathetically, and we are most grateful for the detailed account of Fr. Avcudaño's sufferings in the wilderness (pp. 158-173) with their many wonderful interpositions of Divine Providence and the wonderful miracle by which, according to the account of Fr. Avcudaño, they were terminated. This book therefore, is most interesting for Catholics. H. W.

A Standard Method of Testing Juvenile Mentality by the Binet-Simon Scale. By NORBERT J. MELVILE. Illustrated. Philadelphia: J. B. Lippincott Co. $2.00.

The Psychology of Special Abilities and Disabilities. By AUGUSTA F. BRONNER, Ph.D. Boston: Little, Brown and Co. $1.75.

No device of the psychological laboratory has been more misunderstood than the Binet-Simon and similar scales, and this misunderstanding has been furthered by the vagaries of the amateur psychologist proclaiming, as Binet and Simon never did, their complete infallibility. Mr. Melville insists that these tests are worse than useless unless conducted by qualified experts, men broad enough to realize that as yet certain phases of the soul's activities defy analysis and tabulation. They are not automatic methods, "comparable to a weighing machine on which one need but stand in order that the machine throw out the weight printed on a ticket." Hence, "we insist that a Binet age score, a Goddard age score, and the like, be not accepted on their face value, recommending their interpretation in terms of mental growth periods in the light of group norms, and of supplementary data."

Mr. Melvile candidly admits that thus "we seem to open the door to arbitrary opinions, and to deprive our methods of all precision." He thinks, however, that this objection is largely overcome by the fact that the Binet-Simon method "unfolds according to an invariable plan" and compares the replies of the subject "with a norm which is a real average determined by experience." But this is the precise point of the difficulty. A "norm" is fixed and objective, and Mr. Melville admits that the scales are only "partially standardized." But if the length of an inch is the x of the problem, it is no solution to say that one foot is equal to x taken twelve times. It may, however, be the first step toward the solution; and working along the scientific lines traced by Healy, Melville and other investigators of like spirit, psychologists may yet fix upon a standard which will raise the Binet-Simon and similar tests, to a point where their results will be definite measurement, rather than as at present, useful conjecture.

As might be expected from an investigator trained in the school of Dr. William Healy, Dr. Bronner eschews imagination and evaluates her findings in the light of ascertained facts. That the inter-relations of soul and body are exceedingly close, is almost a truism with Catholic philosophers, and has ever been. Who of us has not had a "grouch" before his morning coffee? What appears to be laziness or disorderly behavior in a child, may be traceable to defective eyesight, to occluded nasal passages, or other physical disorders, quite as well as to sloth or malice. Medical inspection has perhaps been overdone in many public schools, but some of our own establishments have sinned by the opposite extreme. Even teachers have *dolce far niente* days, and under the onslaught of a violent toothache not all of us reproduce the meekness of Moses and the patience of Job. To expect normal progress and satisfactory conduct from an ill-nourished child who cannot see clearly or breathe properly, is the height of unreason. What is here needed is medical attention, not exhortations to emulate the bee. One of the best chapters in this book, which may be cordially recommended to teachers and social workers, is Dr. Bronner's discussion of "Some Present Educational Tendencies."

P. L. B.

BOOKS AND AUTHORS

The latest volume of the English Dominicans' excellent translation of St. Thomas's "*Summa*" (Benziger, $2.25) begins "The Second Part of the Second Part," and embraces Questions I to XLVI, which treat of the theological virtues, faith, hope and charity, with their numerous ramifications and sub-divisions, and of the vices opposed to them. Those to whom the Latin of the Angelical Doctor shuts his works, are fortunate in having so good a translation as this at their command.——M. H. Gill & Son, Ltd., of Dublin, have placed with B. Herder, their American agents, a new edition of the reformed Roman Breviary. Each of the four 32-mo. volumes is five inches by three and three-fourths, weighs five ounces, is bound in limp morocco, and is printed on gilt-edged India paper. The price is $8.00 a set. The Breviary's *rubrics* are all done in black, the matter is arranged conveniently and there seem to be as few cross-references as possible. But priests with aging eyes will perhaps consider the print too fine.

In his valuable little book "The House Fly, a Slayer of Men" (Longmans, $0.35), Mr. F. W. Fitzsimons, F.Z.S., F.R.M.S., etc., seems to have gathered enough damaging facts to ruin forever the reputation of the *musca domestica*. He bids the reader remember that "a single female fly can, under favorable conditions be the parent of 7,000,000,000,000 flies in a season." He shows how these vile insects prefer to feed on the filthiest substances, thus infecting with disease germs all foodstuffs they can reach. He tells of an anti-fly campaign, conducted in Johannesburg, South Africa, that accomplished the death of 61,943,000 flies, "which means that there were the following summer season 67,901,083,980,428,722,176,000,000,000,000,000 fewer flies." These surprisingly accurate numbers represent, no doubt, a very conservative estimate. The author also gives startling figures to show how flies propagate enteric fever, tuberculosis and pneumonia and twenty-two pictures illustrating the nature and the habits of the fly make the book more convincing still.

"Mass in Honor of St. Catherine. Op. 55, S. S. A. with Organ" (Fischer, $0.80), by René L. Becker, and "Mass in Honor of St. Ciro. Op. 105. Unison" (Fischer, $0.60), by E. Bottigliero, are recently-published pieces of church music. The first, by Mr. Becker, in three parts, is well adapted to the average choir of sopranos and altos. It is comparatively simple, with no solo parts, and is especially commendable for its good harmonization and skilful voice arrangement. But it lacks a general theme, being a series of pleasant, but rather secular, melodies, and without very much variety. If a composer does not feel inspired with a definite musical concept, or theme, which will give a certain unity of style and coordination of parts to an entire Mass, why would it not be well to borrow a Gregorian theme and develop it? "The Mass in Honor of St. Ciro" is a good composition, quite melodious, and of medium range. The frequent alternation of solo and chorus parts gives variety, and prevents the monotony which sometimes accompanies unison singing. Some of the passages intended for the chorus are written in a style better suited to solo work, being so sustained

as to require the expression of an individual voice. As to the general character of the Mass, it is on the border-line of secularism. The theme is above reproach, musically, but breathes only faintly the spirit of the Church.

The readers of "Christine" (Macmillan, $1.25) by Alice Cholmondeley will probably be at a loss to know how much of the book is fact and how much fiction. It purports to be a series of letters, dated from May 28 to August 6, 1914, and written to her mother by a gifted young English violinist who was studying at Berlin. In the preface we are told: "I am publishing the letters just as they came to me, leaving out nothing," and the publishers then announce that they "have considered it best to alter some of the personal names in the following pages." Yet the writer's keen analysis of the German character, her vivid description of how Berlin behaved during the first few days of the war, her romantic affair with the officer who hated militarism so, the astonishment her skill with the violin caused the Germans, and the wit, cleverness and literary finish of the letters will make the average reader suspect that he is enjoying a book of fiction. "The war killed Christine" writes her mother, for she "died at a hospital in Stuttgart on the morning of August 8, 1914, of acute double pneumonia" brought on by exposure while trying to leave Germany. It would be interesting to know what Berliners made of the author's name.

To those who are anxious to get back to the land Freeman Tilden gives good advice, in his book called "Second Wind" (Huebsch, $1.00). It purports to be the story of a college professor, Alexander Hadlock, who was alone in the world at sixty-two, without money and without opportunity to earn money. He took up farming and made a success of it. The farms are calling for the right kind of people, according to the author, and the right kind of people are splendid failures, successful men and women, and second-wind folk. With energy, persistence and pluck, the right kind of people will prove successful farmers. There must be too, that character-trait that Freeman Tilden calls, the "feeling for excellence." The book is interesting and contains much valuable information for the farmer and would-be farmer.—— "The Book of Camping" (Alfred A. Knopf, New York, $1.00), by A. Hyatt Verrill, is a practical and comprehensive handbook, of necessary information for the prospective camper. A glance through the contents shows a thoroughness of treatment, while even a cursory reading gives evidence of common-sense and experience on the part of the author. But to gain the full benefit of his advice the book must be studied and his directions carefully practised. There are copious illustrations, with pictures and drawings that are easily comprehended.

In a paper on "The Poetry of Circumstance," contributed by Lady Katharine Stuart to the July-August *Poetry Review,* she includes her two stanzas entitled "Charlotte Brontë in Heaven," which runs as follows:

I saw the dames of honor wait
  Upon the Queen of Heav'n;
So merry, yet withal sedate
  Are they—the sisters seven!
Rosetta holds a deep red rose,
  Jeanne d'Arc, her lilies gay;
Cecilia's canticles do close
  As Agnes kneels to pray;
The fair Elizabeth lets fall
  Her kirtleful of flowers.

Terésa tells her rosary,
  Clare turns her book of hours.
As I beheld a dame drew nigh
  With worship in her eyes.
Cried she: "Alack! What part have I
  In yonder Paradise?"
Then answered the celestial choir:
  "On *earth* they worship art;
In *heaven* we cherish and admire
  Humility of heart."

Major A. Corbett-Smith quotes these fine lines from Miss Renshaw's poems on the airmen who sail:

Among wind-music and the great sad dreams
Of dying suns, and frail cloud-drift that streams
Past like a hunted thing! . . .
Almost they brush the splendor of the stars,
And sway the low red lantern of the moon
With wind-beats of swift wings.

And Eric Chilman sings thus of "After-Days":

When the last gun has long withheld
  Its thunder, and its mouth is sealed,
Strong men shall drive the furrow straight
  On some remembered battlefield.

Untroubled they shall hear the loud
  And gusty driving of the rains,
And birds with immemorial voice
  Sing as of old in leafy lanes.

The stricken, tainted soil shall be
  Again a flowery paradise—
Pure with the memory of the dead
  And purer for their sacrifice.

BOOKS RECEIVED

Doubleday, Page & Co., Garden City, N. Y.:
Martie the Unconquered. By Kathleen Norris. Illustrated by Charles E. Chambers. $1.35; The Whistling Mother. By Grace S. Richmond. $0.50.

E. P. Dutton & Co., New York:
Canada the Spellbinder. By Lilian Whiting. With Many Illustrations in Color and Monotone. $2.50; America's Case Against Germany. By Lindsay Rogers, Ph.D., LL.B. $1.50; Civilized Commercialism. By Ernest G. Stevens. $1.25; Gone to Earth. By Mary Webb. $1.50.

William Heinemann, London:
France. By Christophe Nyrop. Translated from the Danish by C. A. Bang & A. G. Chater. One shilling.

Houghton, Mifflin Co., Boston:
War Food. Practical and Economical Methods of Keeping Vegetables, Fruits and Meats. By Amy L. Handy. $0.75; The British Navy at War. By W. Macneile Dixon. $0.75.

Alfred A. Knopf, New York:
The Journal of Leo Tolstoi. First Volume—1895-1899. Translated from the Russian by Rose Strunsky. $2.00.

P. J. Kenedy & Sons, New York:
Little Pilgrims to Our Lady of Lourdes. By Mrs. Francis Blundell. $1.10; The Mystical Knowledge of God. An Essay in the Art of Knowing and Loving the Divine Majesty. By Dom Savinien Louismet, O.S.B. $0.75.

John Lane Co., New York:
Through the Iron Bars. Two years of German occupation in Belgium. By Emile Cammaerts. Illustrated with cartoons by Louis Raemaekers.

Boni & Liveright, Inc., New York:
Best Russian Short Stories. Compiled and Edited by Thomas Seltzer. $0.60.

Longmans, Green & Co., New York:
An Introduction to Political Philosophy. By H. P. Farrell, M.A. $1.25; Songs on Service. By Eliot Crawshay-Williams. $0.90; Backgrounds. By Grace Mary Golden. $0.36; The Method in the Madness. A Fresh Consideration of the Case between Germany and Ourselves. By Edwyn Bevan. $0.50; The Public School System in Relation to the Coming Conflict for National Supremacy. By V. Seymour Bryant, M.A. With a Preface by Lord Rayleigh. $0.50; At a Venture. Poems by Eight Writers. $0.60; Aldebaran. By M. St. Clare Byrne. $0.60; First Violations of International Law by Germany, Luxembourg and Belgium. By Louis Renault. Translated from the Original by Frank Carr.

The Macmillan Company, New York:
Bromley Neighborhood. By Alice Brown. $1.50; Christine. By Alice Cholmondeley. $1.25.

A. C. McClurg & Co., Chicago:
A Soldier of France to His Mother. Letters from the Trenches on the Western Front. Translated with an Introduction by Theodore Stanton, M.A. $1.00.

Mission Press, Techny:
The Ebb and Flow of Life. New Stories for Old and Young. In Four Volumes. By Konrad Kummel. Translated from the Third and Fourth German Editions with the Permission of the Author. By a Father of St. Bede Abbey, Peru, Ill. $5.00.

C. Arthur Pearson, Ltd., London:
The Menace of the Empty Cradle. Where It is, Why It is and What is Its Cure. By Father Bernard Vaughan, S.J. One shilling.

The Penn Publishing Co., Philadelphia:
Mistress Anne. By Temple Bailey. Illustrations by F. Vaux Wilson. $1.35.

G. P. Putnam's Sons, New York:
The Margin of Happiness. The Reward of Thrift. By Thetta Quay Franks. $1.50.

EDUCATION

"Does Education Pay?"

A GREAT New York department store is now preaching through the pages of the metropolitan press, a sermon most fit for the ears of parents. "A considerable part of a business like ours," writes the manager, "is conducted by boy power." In discussing this phase of modern industry, the manager goes on to score two good points on the training of children, especially boys. "Our trouble," he explains, "is to get the right kind of boy."

After an experience of many years, he finds that very few boys, offering themselves for employment, "have any serious purpose, or attach any value to permanence." In their eyes a "job" is a "job," a source of present income, with little or no reference to the future. Hence "they go on the slightest pretext —an easier job, shorter hours, a trifle more pay." Whether they are really learning anything from their work, or whether the new employment is in any sense fitting them to become productive citizens of the future, are matters with which they do not concern themselves. "It must be," concludes the philosophic manager, "that the fault is not all with the boy." If it is absolutely necessary that a sixteen-year-old boy take some part in the support of the family, the least that parents can do is "to encourage him to get a job in a reputable place, and keep it," to learn all that he can about his employment, and thus fit himself for rapid advancement.

Sacrificing the Future for the Present

OF greater value is the manager's second suggestion. Admitting that his advertisement is "frankly a bid for boys," he writes, "Of course, school is the place for the sixteen-year-old boy, and college for the exceptional boy." Here is food for thought, meat for strong men, especially pastors and fathers. More than once during the past ten years have critics noted that the attendance of boys and girls at Catholic high schools and colleges is low in proportion to the Catholic population. In some parts of the country, the number is, apparently, falling. If half of what the critics say is true, the prospect is somewhat ominous. We cannot play our part in public life, or contribute our influence to the uplifting of the professions, unless we make every effort to give our children an education. In this, we can learn a valuable lesson from the Italian and Jewish immigrants in New York, among whom it is not uncommon to see a whole family living contented, almost in penury, to give the gifted child, first a collegiate, then a professional education. Many American parents, it may justly be feared, are easily caught by the prospect of immediate returns. Why send Johnny to high school or college, when he can go into an office at once, on a weekly honorarium of eight or ten dollars? Could they but look into the future and see middle-aged Johnny still engaged in minor duties at a menial's salary, they would gladly sacrifice present convenience, for the larger opportunities of the future. "Will an education pay?" asks a writer in the current *American Israelite*. "Pay in what? In money? In nine cases out of ten it does that. Statistics show that the vast majority of men who stand high in business have been educated men." This is expert testimony from one of a race that has always exercised a dominating influence in commerce and finance. As the catalogues of American colleges and universities testify, our Jewish brethren are practising what they preach.

The Early Limit

IN the Borough of Brooklyn dwells an authority on the problems of the boy and the young man, Mr. Patrick Mallon. For about fifteen years, Mr. Mallon has worked in conjunction with the Juvenile Court. The experience thus gathered from thousands of cases involving the reconstruction of the individual and of the home, enables him to speak from full knowledge. Among the causes, both of juvenile delinquency and of failure in after-life, Mr. Mallon enumerates the shortsighted parents who take their children from school at the earliest moment, when with a little sacrifice, they might have given them a high school or even a collegiate education. He continues:

> With the greater facilities for obtaining an advanced education, it is becoming more and more difficult to get a position above the rank of an office-boy or messenger, without a high school education. The lad who left school just as soon as he could procure his working papers is greatly handicapped when he reaches his eighteenth year, because his wants are increased, and he naturally looks for a better-paying position, but finds his lack of education a serious drawback. Under such circumstances many a boy considers that he is not fairly treated by his employer, and throws up his position for a better-paying one. It is while waiting for the better-paying job to turn up that many boys form undesirable acquaintances on the street-corners or in the pool-rooms, and before they realize it they have joined the ranks of those who try to live without working.

"A bird in the hand is worth two in the bush" is an adage absolutely untrue, if made to apply to the pittance which the boy or girl who should be in school, gains at the office or factory. Every social worker has met cases, in which naturally capable young men and women were absolutely unable to make any advance after the first few years, because of their lack of mental training. They have reached their limit, and it is a limit that is rather low.

The Financial Returns of Education

ACCORDING to the Chicago *News*, parents who wish their children to become "financial successes" ought to know that, generally speaking, a man's earning capacity is in direct proportion to his education. Uneducated laborers earn on an average $500 for forty years, a total of $20,000. The annual average is clearly below the level of a decent living wage for a man of family. Ignorance is thus a fruitful source of destitution. High school graduates will earn during the same period about $40,000. By a clever deduction, the *News* essays to fix the exact amount which each day of schooling adds to the worker's income. A high school education calls for twelve years of 180 days, or 2,160 days in all. If this total adds $20,000 to the earning capacity, it follows that each day at school means an increase of $9.02 to the total income of forty years. Likewise does it follow, that unless a child leaves school to engage in work for a greater daily compensation than $9.02, he is actually losing money. That seems to show that education pays.

From Chicago also, comes a unique booklet, "Preparing for Success in Life," by the Rev. Fitzgeorge Dinneen, S.J. "Who wins in athletic contests?" asks Father Dinneen. "The trained man. Who wins in the keen competition of business and professional life? The trained mind." Father Dinneen maintains that it "can be proved by history and statistics" that "most successful men, as a rule, are college graduates." Certainly, there are college men who have made a failure of life; not because of, but in spite of, their college training. Since man's will is free, not even a course devised by an archangel could guarantee uniform success. Nevertheless

> College graduates make up about one per cent of the total male population of the United States. Yet this *one per cent* furnishes *sixty per cent* of the successful and influential men of the country, leaving only forty per cent of the best places for the other ninety-nine per cent of the population.
>
> Furthermore, small as is the percentage of college-bred men, fifty-eight per cent of the men who have been Presidents, Vice-Presidents, Justices of the Supreme Court, Cabinet members, Senators and Representatives, were college graduates.
>
> A boy trained in the common schools has one chance in forty thousand. High school training will increase his chances twenty-three times. A college education will increase the chance of the high school boy nine times, giving him two hundred and twenty times the chance of the common school boy.

Absolute accuracy is not claimed for these figures. But Father Dinneen is right in his contention that they are near enough to the truth to prove that "a higher education gives a man a tremendous advantage. The reasons are obvious: the trained mind and the disciplined will."

"Capitalize Your Brains"

"JIM has at last caught hold," a film manufacturer said to me a few days since. "It may take time, but I've noticed that college boys always do 'catch hold,' and they hold hard. Their brains have been trained. I've always regretted that I didn't go to college. I've got a 'business instinct,' I suppose, for I see a thousand good ways of branching out. But I can't follow them myself. At this moment, college men are following them out for me, and doing what I can't do for myself, for want of an education. Don't get the idea that it's an early start that counts. It isn't; it's brains that count, every time." "I can never be grateful enough," a prominent ecclesiastic recently remarked, "to the old priest who persuaded me to go to college. But for him, in all human probability I should be what many a graduate of the crowded city streets of my boyhood now is: a day laborer, a struggling tradesman, perhaps a vagrant." "I've got four boys," said a lawyer, who after a ten-year struggle, now averages an annual income of $15,000, "and every one of them will go to college. After that, if I have anything to say about it, every one of them will take up a profession. The professional man capitalizes his brains, and that's about the safest investment mankind knows of. The employee is often dependent on the whim of his employer; any man who works for another instead of for himself, must be, to a large extent. If he ever had any ambition, the grind crushes it out of all but the rare exception. The small tradesman may be menaced or wrecked by the swindling methods, euphemistically called 'big business efficiency,' and he has no redress. Capitalize your brains, and you're safe against anything but insanity, and you reduce your chances on that."

The Best Investment

THESE are grimy considerations, perhaps, redolent of the least erected of the spirits that fell. But they ought to have weight with the parent who is anxious to take his boy from school and put him to work, "to help the family," when in point of fact, no real need exists. "Does education pay?" Let us leave out of consideration the new universe which the intellectual life brings into existence, and forget, for the moment, the wider opportunities of helping others that education makes possible, and answer emphatically, "It does pay." There is no better investment. The father who leaves his boys and girls an education has richly dowered them, and they are true benefactors of mankind, working better than they know, who help our Catholic parents to send their children to high school, and when at all possible, to college. The material rewards are great; the returns in things of the mind and the spirit, immeasurably greater.

Paul L. Blakely, S.J.

SOCIOLOGY

Socialism and the War

A NEW interest in Socialism was aroused by the world-war. The first event that naturally attracted universal attention was the complete collapse of the international Socialist movement at the opening of the great conflict. Socialism, it was found, had never succeeded in extinguishing entirely the fire of patriotism in the hearts of its followers. It was merely smoldering under the ashes. The "comrades," too, were Englishmen and Frenchmen, Germans and Belgians first; Socialists afterwards.

But the war was of service to Socialism in presenting it with unforeseen opportunities of carrying on a new and successful propaganda. If the International had failed; if comrade was ranged against comrade in place of fighting shoulder to shoulder in the great class-struggle; if the loudly advertised general strike, which was to paralyze the countries of the earth in case that war were declared, had now proved an idle threat; if all the literature previously directed against the supposed wickedness and crime of patriotism had not prevented the Socialist delegates from casting their votes in favor of the huge war-budgets laid before them in the parliaments of the nations, yet Socialists were not discouraged. What they had lost in unity they gained in notoriety. Divided among themselves, they yet succeeded in centering upon themselves the limelight of the press. In Germany their importance soon became strikingly evident. In Russia a unique opportunity was offered them in the revolution. Their peace movements and peace conferences kept the cables busy and filled the columns of the daily papers.

Socialists in America

IN America the situation was more perplexing and led to defections from the Socialist party, though not necessarily from Socialism itself. Individual American Socialists declared themselves in favor of the war or in full accord with the action of the Government, but the great body of the party members drew up resolutions strongly denouncing the war. The following passage taken from the "Proclamation and War Program," which was issued by the National Office of the Socialist party, is sufficiently expressive of their attitude:

> We call upon the workers of all countries to refuse support to their governments in their wars. The wars of the contending national groups of capitalists are not the concern of the workers. The only struggle which would justify the workers in taking up arms is the great struggle of the working class of the world to free itself from economic exploitation and political oppression, and we particularly warn the workers against the snare and delusion of defensive warfare. Against the false doctrine of national patriotism we uphold the ideal of international working-class solidarity. In support of capitalism we will not willingly give a single life, or a single dollar; in support of the workers for freedom we pledge our all.

Practicability of Socialism Established?

BESIDES calling attention to Socialism in a particular manner, the world-war gave prominence to it in other ways. "Did it not prove," men asked themselves, "the practicability of Socialism?" Even non-Socialists viewed this question in a new light, while Socialists were not slow to propose it in a triumphant tone. The intervention of the State in the private life of citizens, the daily apportionment of food by public decrees, the conscription of raw materials for war purposes, the drafting of men for economic service, the control of railroads and public-service institutions, the provisioning of vast populations and the governmental supervision of war factories were all events that came to be looked upon as so many arguments for the practicability of Socialism. Socialists themselves were well aware that nothing of all this can rightly be defined as Socialism. But it was pictured by them as a first step and approach to Socialism.

But plausible as their arguments might seem, they are entirely deceptive. During the moment of extreme need and peril, and in the name of patriotism, men are willing to place themselves at others' disposal for the common good. They sacrifice private rights and conveniences to aid the nation in its struggle. It does not follow, however, that they would as readily submit to the same governmental control when the particular reason for it had ceased and the hour of danger was past. It is precisely in anticipation of a larger or more secure freedom, held out to them, that they are induced momentarily to surrender their personal liberties at the call of duty, and are willing for a time to become mere cogs in the complicated machinery of the civil or military administration.

But Socialist reasoning often assumes another form. "Has the war not demonstrated that such enforced co-operation presents the most efficient method of production, and would it not be well, therefore, to perpetuate it, with due modifications, in a socialistic commonwealth?" Here is the real kernel of the Socialist contention. Yet there is no reason for answering the question in the affirmative, as Socialists do. The supposition itself which underlies the question must be denied. The actual economic production for war purposes, though stimulated and even controlled by the various Governments, was not ordinarily co-operative, but capitalistic in its nature, and depended for its success upon individual efforts and the hope of profits.

In regard to enterprises conducted more directly under governmental supervision or ownership in the different belligerent countries, it would be difficult to show that they are more economic than private ventures. It is of importance only that the latter be properly regulated and controlled. As for the treatment of labor, Socialists themselves have been loudest in the condemnation of conditions existing in strictly supervised munition factories. Politicians and strike-breakers, a Socialist journal tells us, in a certain instance obtained positions of responsibility. The workers were mere slaves, overworked and underpaid, meanly housed and carelessly exposed to industrial accidents. They were not free to leave their employment nor to agitate for higher wages. Such without doubt would be the probable result of a system of enforced Socialism established in any country, when all labor would be controlled by a clique of Socialist politicians holding the reins of power.

Economic Lesson of the War

THE two real civic advantages of the intervention of the State during the great crisis of the war have been due to the spirit of co-operation, wherever this was effectively promoted, and to the principle of seeking above all things the common good. These are not Socialist but Catholic ideals whose perfection was achieved in the medieval gilds. Yet men have come to attribute to Socialism these notions which have been only perverted and distorted by it. The success of Socialism among thinking men has been due to what it has borrowed from Catholicism. It is important that we make clear to the world that Socialism has never attained to more than an outward resemblance of Christianity, while its inner motives and purposes are dark and destructive.

The economic lesson of the war has not been that Socialism is a practical working principle, but that Christian co-operation should be promoted to the utmost, according to the earnest admonitions of the Holy See, and that the intervention of the State is timely and desirable in so far as it serves to promote the common good and to protect the real interests of the laboring classes and the poor. It is in brief a confirmation of the great social Encyclicals of Pope Leo XIII and not of the theories of Socialism.

Joseph Husslein, S.J.

NOTE AND COMMENT

Carnegie Foundation Bulletin

THE Carnegie Foundation for the Advancement of Teaching has issued its tenth bulletin, a study of Federal Aid for Vocational Education, by Dr. I. L. Kandel of the Foundation staff. In the third part of the bulletin, the writer says:

> The conclusion is reached that the recently passed Smith-Hughes act is reproducing the history of the Morrill act in involving the Federal Government in great expenditures of money before a sound educational policy and system of supervision and control have been formulated. There is a danger that this important defect may lead to a repetition of the development of the land grant colleges, which for more than thirty years failed to make any great contribution to education, as is shown by the small number of students and the inadequacy of the curricula which are compared at intervals of about twenty-five years. The success of the land grant colleges was not assured until each State recognized the need of them and began to make contributions which have far outstripped the contributions of the Federal Government. State generosity is not stimulated merely by Federal bounty, but by a recognition of the educational need. The greatest contribution that the Federal Government can make at the present time is to establish a strong and influential department of education for the purpose of conducting educational inquiries and of serving as a clearing house for the best educational information of the day.

Needless to say the Foundation considers itself qualified to conduct "educational inquiries." If money is the only requisite for pronouncing on the educational needs of the country the Foundation has the money. A few more acts of Congress, and the Foundation will become the greatest educational trust in history.

Sacrificing the Nation's Womanhood

IT is right that the attention of the nation should be called to the needless employment of women in occupations for which they are physically unfit. It is a sacrifice of womanhood which the war does not demand of us. In the *American Federationist* President Gompers writes:

> In Cleveland between 75 and 100 women are running Bradley hammers in one shop. Women are wiping engines in the running house at Akron, Ohio; many are running engines in the machine shops and doing other laborious work around large manufacturing plants. One woman has been employed by the Baltimore and Ohio railroad as a shop hand; she packs journal boxes, which are on the axles of wheels and must be filled with waste and oil. Flag women have appeared on railroads. Women are employed in the foundry trade, in machine shops and munitions plants. One lumber yard in Chicago is reported to be employing women to handle lumber. Truly there can be no justification for employing women with so little discrimination. We cannot disguise the fact that during the progress of the war women may be employed in constantly increasing numbers, but surely our nation has enough intelligence to see that women are not employed in handling Bradley hammers and doing the roughest sort of manual labor for which they are physically unfit.

Even should the drain upon our manhood during the course of the war become a serious problem for the nation it would still be our duty to consult the principles of humanity and of religion in preserving woman to the utmost from tasks for which she is not adapted.

Italian Freemasons and Patriotism

ITALIAN Freemasons are no little disconcerted, according to a special correspondent of the London *Tablet,* about the publicity given to the recent resolution drawn up at the Paris meeting of Masons. Texts of the actual resolution vary somewhat, but among them is a carefully revised version issued by Ettore Ferrari himself, the Grand Master of the Italian Grand Orient. The variations, moreover, do not affect the vital fact that in the autocratic reorganization of Europe, undertaken by the Masons of the allied and neutral countries at that meeting, Italy was entirely ignored.

> Italian papers unanimously—except for two or three notoriously Masonic organs—ask: What were Ferrari and Nathan, and Rome's late Syndic in the uniform of an Italian officer (which, by the way, is against the regulations) doing at a meeting which settled Europe and forgot Italy? And, happily, the publicity has given an opportunity for criticism and attack, of which many Italian papers, including the Catholic *Corriere d'Italia,* have taken advantage. "What is the reason," they ask, "of this bottling up, this sabotage, of Italy at the Congress?" It is not enough to restate in answer the well-known fact: "Freemasons first, citizens of their country afterwards."

Whatever truth may be contained in the interpretation of the Masonic resolution which suggests treasonable motives, it is

more than curious that Belgium likewise is entirely neglected in it. The reason may be found in the allusions made to that country, in the *Idea Democratica,* as the "clerical Mecca" whose "religious drunkenness" is a "blot" on modern Europe which should not be tolerated by the Masonic brethren. European Freemasonry has worked successfully in secret, but it cannot come into the open without drawing down upon itself a storm of indignation. Publicity caused the downfall of Nathan and of many of his anti-clerical associates. It is just now bringing to both Nathan and Ferrari another very unpleasant experience.

The Crop Forecast

THE Department of Agriculture in its July report predicts a production of 6,093,000,000 bushels of principal food-stuffs:

> This approximates an increase of more than 1,000,000,000 bushels over last year's production. The corn crop is expected to show an increase of 541,000,000 bushels over last year, with a total yield of 3,124,000,000 bushels. The acreage planted is fourteen per cent. larger than last year. The wheat report might be more satisfactory, but it is at least a matter for congratulation that this year's crop will exceed last year's by 38,000,000 bushels, with total yields of 678,-000,000 bushels. Barley will exceed last year's production by 33,000,0000 bushels, with an output of 214,000,000 bushels. Oats look promising and may exceed last year's crop by 201,000,000 bushels, and the forecast of the total is 1,453,-000,000 bushels. This will not quite equal the record, but harvest time may show figures far beyond the above conservative estimate. The probable production of other crops is as follows: White potato, a record crop of 452,000,000 bushels, or 167,000,000 bushels more than last year; rye, a record crop of 56,100,000 bushels, or 8,700,000 bushels more than last year; rice, 34,400,000 bushels; sweet potatoes, 82,200,000 bushels, or 11,000,000 bushels more than last year.

If the fate of the war and the nations rests upon the American farmer as the President said in April, there is every reason to be optimistic.

The Thirty-nine Articles and the World-War

WHEN in 1563 the two Houses of Convocation drew up the Thirty-Nine Articles and England was Protestantized, the framers of that document little thought of the changes which were to take place in the Anglican Church and of the interpretations that were to be given to these very Articles. While at one extreme the most fundamental doctrines of Christanity are denied by Anglican divines, at the other there is a constant approach to the true beliefs of the Catholic Church. Reference has already been made to the new attitude which Episcopalians in England and America are assuming towards the doctrine of purgatory. Article XXII reads:

> The Romish doctrine concerning purgatory, pardons, worshipping and adoration, as well of images as of reliques, and also invocation of saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

Place side by side with this the latest pronouncement of the Right Rev. Charles D. Williams, Episcopal Bishop of Michigan, as suggested by the clarifying experience of the world-war:

> Thousands of young lives in the very dawn of their promise are passing out daily, suddenly and unprepared, to the unseen. The world that looks on at that spectacle must renew its faith in immortality or go mad. People are following their dead into the unknown with their hearts. Even in extreme Protestant churches and families prayers for the dead are being offered. God is becoming the reality, Christ a near presence. As the veil of sense falls away men are seeing the invisible. The letters of soldiers at the front and the new poetry inspired by the war testify to this fact.

Saints, too, are honored and their images may be seen in Protestant homes and churches, nor is it any longer considered "a fond thing, vainly invented," to erect chapels in their name in the stately Cathedral of St. John the Divine. So the light of the truth is slowly piercing the clouds of the Thirty-Nine Articles which have long shrouded from sight the splendors of that Church which Christ built upon Peter.

Parents and Vocations

IT is easily intelligible, says Henriette Eugénie Delamare, in the *Catholic World,* that Protestants and unbelievers should assert that the religious life makes people gloomy, self-centered and lacking in affection. But it is a matter of astonishment when Catholics entertain such a view and lament when they hear of the religious vocations of their sons and daughters.

> Nothing could be more false than this idea, for none have a firmer or more intense human love than the religious and the Saints of God, and this is perfectly natural, for every faculty, either of body or soul that is much practised and labored over, becomes all the more developed. An athlete's limbs grow abnormally strong; the vocal organs of a professional singer develop unusual power and richness of tone, the brain of a mathematician or scientist acquires wonderful clearness and insight. And in the spiritual life this also holds good. One who is constantly endeavoring to bear crosses with fortitude becomes a model of patience and one who is constantly fighting against pride will attain to saint-like humility, for the virtue they are thus striving to acquire finally becomes, as it were, a second nature. Is it not natural, therefore that a soul in union with God, who is love itself, a soul which is ever striving to attain to more fervent love of Him, will become all the more capable of love for its fellow-men, and specially for those united to it by ties of kindred and friendship?

While other children may at times become a source of grief and sorrow, or of heart-breaking anxiety, the sons and daughters who have faithfully followed the Divine call are the parents' truest joy in their declining years and a hope that reaches beyond the grave.

Armenian Proverbs

A NUMBER of Armenian proverbs are translated in the literary section of *Ararat, a Searchlight on Armenia.* Many of them readily recall their equivalents in other languages. "A black donkey with a crimson crupper," is a picturesque allusion to the "purple patch" made famous by Horace. "To go out from under the rain and get under the water spout," is no less happy than its English parallel. The following saws explain themselves: "The egg thief will one day become a horse thief," "It is the smallest sparrow that swallows the biggest mulberries," "A mangy goat always drinks from the middle of the spring," "A fool threw a stone into a well, forty wise men could not fetch it out," "It is the best swimmer that is carried away by the water," "The river does not always bring a red apple," "If love does not come naturally, it will never come even if you drag it with golden chains." Reference to the camel occurs in many of these popular sayings. "The camel's tail will reach the ground," expresses the impossible; "To give the camel water in a thimble," conveys the idea of utter inadequacy. A hopeless failure is described by the camel's own allusion to its form: "Can you see anything symmetrical in my anatomy?" So too the futility of attempting to make a silk purse out of a sow's ear is described in the little story of the camel which was asked what its occupation was. "Silk weaving," it replied. "That," came the answer, "is apparent from your lips." The following is the advice given to a lazy person begging for help: "If the camel needs thistles let it stretch its neck for them." The donkey too receives considerable attention in these proverbs. "A donkey's pranks," we are told, "will always commence when crossing a bridge." Wine is cautiously described by the Armenians as "the staff of old age and the vanquisher of youth."

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Chronicle

The War.—On the western front local engagements have taken place between Cerny and Craonne, the Germans vigorously attacking south of Ailles. Violent artillery duels were reported in Champagne, on both banks of the Meuse and in Parroy Forest, but the heaviest fighting during the week was done on the Steenbeke, at Langemarck and Lens. On August 14 the British pushed across the Steenbeke River, east of the Ypres-Thourout railway and reestablished their lines on the eastern side of the stream. The following day the Canadians moved forward on a front of nearly three miles north and northwest of Lens, penetrating to the depth of a mile and taking Hill 70, a mile and a half north of Lens. That town, which is the most important railway and coal center of this part of France, is now encompassed on the north, south and west by the British. Hill 70 gives the British command not only of Lens, but of the Loos sector also. On August 16, striking together on a nine-mile front east and north-east of Ypres in Flanders, the British and French troops made substantial gains. On the left, the French drove the enemy from the tongue of land between the Yser Canal and the Martjevaart and captured the bridgehead of Dreigrachten. In the center Haig's troops captured the village of Langemarck after a stubborn resistance and pushed half a mile beyond. On the right British troops attempted to seize the high ground almost directly east of Ypres, which lies north of the road to Menin, but were counter-attacked by the enemy and forced to yield part of the terrain they had won. The British claim the capture of nearly 2,000 prisoners and some heavy guns. Denial of the British victory was at first issued from Berlin, but finally the capture of Langemarck was conceded. Later the British line moved forward 500 yards on a mile front on both sides of the Ypres-Poelcapelle Road east of Langemarck.

Bulletin, Aug. 13, p.m.-Aug. 20, a.m.

The Italians have begun another offensive against the Austrians in the Isonzo region, where fighting is in progress over a thirty-seven mile front, from the region of the Tolmino to near the head of the Adriatic Sea on the Carso Plateau.

On the eastern front the advancing armies of Field Marshal von Mackensen in the beginning of the week captured the Rumanian railway junction at Pantziu in Southern Moldavia after a stubborn defense by the troops of General Tcherbatcheff. The advance of Mackensen's troops created a distinct menace to the rear of the Russo-Rumanian units which had moved up between the Putna and the Cassin valleys upon the Transylvania border. Continuing his advance Mackensen drove the enemy across the Sereth, capturing, according to the Berlin report, 3,500 prisoners, sixteen cannon and fifty machine guns. The Russo-Rumanians were forced to retreat out of the angle between the Trotus and the Sereth valleys. Petrograd also announced a "strategic withdrawal" to the Sovela-Monastirska-Voloshkani line in northern Moldavia. According to official announcements, since July 19, the troops of the Central Powers have captured in Eastern Galicia, Bukowina and Moldavia nearly 42,000 prisoners, 257 guns and 548 machine guns.

The Russians have resumed their offensive on the Caucasian front on a small scale, while a Turkish advance against Baneh has forced them to retire in the direction of Kharput.

Since August 14 China has been formally at war with Germany and Austria-Hungary. Neither the declaration of war nor the other documents relating to the conflict makes mention of the association of the Chinese Republic with the Entente Powers. They indicate that China's action will be entirely independent. The formal declaration of war created little excitement in Peking or the other north China cities. The Netherlands Minister to China immediately took over the Austrian interests and received the arms of the Austrian guard. The doors of the Deutsch-Asiatische Bank were sealed. At Tien-Tsin Chinese troops took over the Austrian concession, and the German Bank and barracks. Regulations issued by the Government permit the departure of Germans and Austrians within five days, require registration within ten days, of subjects of the Central Powers, as a condition under which they may continue doing such business as does not affect China's welfare. Enemy subjects may not travel without permits and if troublesome are to be interned.

China at War with the Central Powers

The declaration of war which was signed by President Feng Kwo-Chang, reviews China's efforts to induce Germany to modify her submarine policy. It

states that respect for international law and protection of the lives and the property of Chinese citizens forced China to sever relations with Germany, and now compels China to declare war against Germany and Austria too, as it is not Germany alone, but Austria-Hungary as well that pursues this policy. The proclamation declares that all treaties, agreements, protocols between China and the Central Powers have been abrogated; that China will respect the Hague Conventions respecting the humane conduct of the war, and in conclusion asserts that China's object in entering the war is but to hasten peace.

No Delegates to Stockholm

No permission will be granted by Great Britain, France, Italy and the United States to any persons from those countries desiring to attend as delegates the International Socialist Conference at Stockholm. Such was the announcement made officially in the House of Commons on August 13, coinciding with the long-expected statement of Arthur Henderson, Labor leader and Minister without portfolio in the War Council, who resigned a few days ago, following a rebuke by Premier Lloyd George, because Henderson had urged the British Labor Party Conference to send delegates to the Stockholm gathering. During the session of the Commons Lloyd George reiterated the Government's position in opposition to such participation by subjects of Great Britain. On the same day it was officially announced that George Nicoll Barnes, Minister of Pensions, had been named to take the place of Arthur Henderson as Labor member in the War Cabinet. The appointment, according to the semi-official announcement, has the approval of the other Labor members of the Cabinet. Thus the crisis, which for a moment seemed to threaten the existence of the Government, has at least been temporarily solved, and unless unexpected developments take place, it is not likely that there will be an appeal to the country.

The Pope's Appeal

On Wednesday, August 14, Pope Benedict XV issued an appeal "to the leaders of the belligerent peoples," petitioning them in the name of religion and humanity to make a sincere attempt to compose their differences and thus bring this disgraceful war to an end. On Thursday, August 15, this version of the Pope's document was cabled from the British Foreign Office to America:

Since the beginning of Our Pontificate, when the horrors of a terrible war were let loose on Europe, we have had in view three things above all else, to preserve perfect impartiality toward all belligerents, as is suitable for him who is the common father of all and who loves all his children with equal affection; continualy to attempt to do all the good possible, and that without exception of persons, without distinction of nationality or religion, as is dictated to us by the universal law of charity confided to Our keeping by Christ, with the Supreme Pastorate; finally, as Our mission of peace also requires, to omit nothing, in our power which might contribute to hasten the end of this calamity, by trying to lead people and their leaders to more moderate resolution, and to hasten a serene deliberation of a peace just and durable.

Whoever has followed Our work during those three painful years which have just passed, has been able easily to recognize that, if we had always remained faithful to Our resolve of absolute impartiality and to Our attitude of benevolence, we have not ceased to exhort the peoples and the belligerent brothers again to become brethren, although publicity has not been given to all that We have done to attain this very noble aim.

Toward the end of the first year of the war We addressed to the nations in conflict most lively exhortations; moreover We indicated the part to be followed to arrive at a stable and honorable peace for all. Unfortunately Our appeal was not heard and the war continued desperately for another two years with all its horrors. It became even more cruel and was extended further over the earth, over the sea and in the air, and one saw desolation and death descend upon the cities without defense, upon peaceful villages and on their innocent population, and now no one can imagine how the sufferings of all will be increased and aggravated if other months or, worse still, other years are about to be added to this sanguinary triennium.

Is this civilized world to be nothing more than a field of death? And Europe, so glorious and so flourishing, will it, as if stricken by a universal madness, run to the abyss and lend its hand to its own suicide?

In such a terrible situation and in the presence of a menace so serious We who have no particular political aim, who do not listen to suggestions or to the interests of any of the belligerent parties but are solely compelled by a sentiment of our supreme duty as the common Father of the Faithful, by the solicitation of Our children who implore Our intervention and Our pacifying word, through the voice of humanity and of reason, We once more utter the cry of peace, and We renew a pressing appeal to those who hold in their hands the destinies of nations.

But in order no longer to speak in general terms as the circumstances had counseled us to do in the past we now wish to make more concrete and practical proposals and to invite the Governments of the belligerent peoples to come to an agreement upon the following points, which seem to be a basis of a just and durable peace, leaving to them the task of analyzing and completing them.

First of all the fundamental points must be that the material force of arms be supplanted by the moral force of right, from which shall arise a fair agreement for the simultaneous and reciprocal diminution of armament, according to the rules and guarantees to be established, such armament being maintained as is necessary and sufficient, for the preservation of public order in each State. For armies should be substituted arbitration with its noble function of preserving peace, according to the rules to be laid down and the penalties to be imposed on a State which would refuse either to submit a national question to arbitration or to accept the decision rendered.

Once the supremacy of right has thus been established all obstacles to the means of communication of the peoples would disappear by assuring, by rules to be fixed later, the true liberty and community of the seas, which would diminish the numerous causes of conflict and would also open to all new sources of prosperity and progress.

As to the damages to be repaired, and as to the war expenses, we see no other means of solving the question than by suggesting as a general principle complete and reciprocal condonation, which would be justified moreover by the immense benefit to be derived from disarmament; so much so that no one will be justified in defending the continuation of carnage solely for reasons of an economic order.

If for certain cases there exists particular reasons for indemnity they would be deliberated upon with justice and equity, but these pacific agreements with the immense advantages to be de-

rived from them are not possible without a reciprocal restitution of the territory at present occupied. Consequently on the part of Germany the complete evacuation of Belgium with the guarantee of Belgium's full political military and economic independence, the evacuation of French territory on the part of other belligerent parties similar restitution of the German colonies.

As regards the territorial questions, as for example those which have arisen between Italy and Austria and between Germany and France, there is reason to hope that in consideration of the immense advantages of a durable peace with disarmament the parties in conflict will wish to examine them with a conciliatory disposition, taking into consideration, as We have said formerly, the aspirations of the peoples and the special interests and the general welfare of the great human society.

The same spirit of equity and justice ought to be followed in the examination of other territorial and political questions, notably those relative to Armenia and the Balkan States and the territories making a part of the ancient Kingdom of Poland, whose noble and historical traditions and sufferings endured especially during the present war, ought to conciliate the sympathies of nations.

Such are the principal bases whereon We believe the future reorganization of the peoples ought to be built. They are of a nature to render impossible the return of similar conflicts and to prepare a solution of the economic question so important for the future and for the material well being of all belligerent States.

Therefore, in presenting them to you who direct at this hour the destinies of the belligerent nations We are desirous of seeing them accepted and of witnessing thus the conclusion, at an early date, of the terrible struggle, which more and more appears a useless massacre.

The whole world recognizes that the honor of the armies of both sides is safe. Incline your ears therefore to Our prayer. Accept the fraternal invitation which We send you in the name of the Divine Redeemer, the Prince of Peace. Reflect on your very grave responsibility before God and before man.

On your decision depends the safety and the joy of innumerable families, the life of thousands of young people; in a word, the happiness of a people for whose welfare it is your absolute duty to labor.

May the Lord inspire your decision in conformity to His holy will. May God grant that while meriting the applause of your contemporaries, you will also obtain in the future generations the splendid name of pacificators.

As for Us closely united in prayer and in penance with all those faithful souls who sigh for peace we implore for you light and Divine counsel.

This epochal letter is but a fuller expression of the ideas that his Holiness has pressed upon the nations since the beginning of the present war; moreover, it is quite in accord with the original claims of the Allies and with President Wilson's statements, and, if accepted, it deprives the Central Powers of any chance of aggrandizement. As a consequence there is no ground for a reasonable refusal to listen to the Holy Father's appeal.

A Japanese mission to the United States arrived at "a Pacific Port" on August 13, and declared that its members came officially "as comrades in a gigantic struggle which involves the liberties and the sacred rights of mankind." Responding to an address of welcome from the Mayor of the City, Viscount K. Ishii, Ambassador Extraordinary and Plenipotentiary said: "We are here as the representatives of Japan, on a mission of friendship and good-will. We come as allies in a common cause." In a more extended statement, the Ambassador said:

The Japanese Mission

We are particularly glad to be here just at this time, when all America is showing a courage, patriotism, energy, and wholehearted zeal. Naturally Japan is interested in your preparations. We are glad to see them. Not a sensible person in Japan sees anything in your preparations but great benefit to both countries in the future. We have always had confidence in the fundamental justice, sound sense, and broad vision of Americans. We are glad of your preparations on land and sea, because we believe they mean an earlier peace.

The Ambassador added that it was the desire of the Mission to impress upon the American people the solemn fact that Japan stood with them, heart and soul, in their "lofty purpose to make the world the abiding place of liberty, justice and fair play."

Mr. McAdoo, the Secretary of the Treasury has informed Chairman Simmons of the Senate Fnance Committee and Chairman Kitchin of the House Committee on Ways and Means that the Government would need additional credits of $10,000,000,000 through a new bond issue at the present session of Congress. He furthermore informed the Congressional leaders that the Government would need an additional $1,000,000,000 to be raised by taxation over and above the $2,000,000,000 carried in the revenue bill now pending in the Senate. Of the $10,000,000,000 bond issue asked between $3,000,000,000 and $4,000,000,000 will be required to meet the demands of the Allies before June 30, 1918.

Additional Credits

The demands of the Secretary came as a surprise to the two leaders, as the previous estimates had been $4,000,000,000 under the figure announced by him in his new estimate. Thus the cost of the war for the first fifteen months, including loans to the Allies, will amount to about $18,000,000,000. Next winter the figure may even be increased. After the conference of the Secretary with Chairman Kitchin, plans were under way for the raising of the money. A meeting of the Ways and Means Committee was called for August 25, and arrangements made for the House to resume its regular meetings on August 27 and expedite financial legislation.

Mexico.—The Archbishop of Guadalajara who at present is hunted like a wild animal, by the Mexican patriots, has issued from his hiding place, this opportune pastoral letter as a protest against the injustice of the Mexican Constitution:

An Opportune Pastoral

We, Doctor and Master Don Francisco Orozco y Jiménez, by the grace of God and of the Holy Apostolic See, Archbishop of Guadalajara.

To the Dean and Metropolitan Chapter, to the Venerable Secular and Regular clergy and to all the Faithful of the Archdiocese. Peace, health and blessing in Our Lord Jesus Christ.

Motives of prudence have prevented me for some time from communicating directly with my beloved flock. But I did not on that account forget to watch over its well-being. Today I

deem it my duty to address you a few brief words, and thus to break a silence which would render me responsible for the great spiritual harm of which it might otherwise be the occasion.

You are all aware that the new political Constitution, though recognizing many political rights of the people, entirely ignores and sets aside the Catholic Church, under whose shadow, so to say, the great majority of our countrymen live, although all do not profess our holy religion, in all its purity, infected as some are by modern errors. This Constitution even tries to subjugate and oppress the Church, and so far shows its contempt for it as even to suppress its name. Can this be reconciled with the sacred and inalienable rights of its Divine institution? And can Catholics ignore a state of things which obliges them not only to renounce the highest gift from Heaven, namely, true liberty of conscience, but even to ratify by their submission such an oppression?

I see myself, therefore, obliged to protest, as I hereby do, as the representative here of the Catholic Church, against the new Constitution, and I hereby make my own the protest formulated by a large part of the Mexican Episcopate in the United States on the twenty-fourth of last February, a protest with which you are, no doubt, acquainted. The measured words, the convincing reasons and declarations there put forth will give you to understand, in a general way, what must be your fair and reasonable judgment of the spirit of the new Constitution and what must be your conduct as Catholics and faithful sons of the Church. You will make the enemies of the Church realize that it is not the spirit of sedition or conspiracy which animates the pastors of the Church, or its venerable clergy and the Faithful.

I know, dearly beloved Brethren, that the fate of the Spouse of Christ is not different from that of her Founder. Tribulations, persecutions, sorrows and trials, blood, martyrdom are her patrimony and heirloom. "The disciples are not more than the Master." "If they have persecuted me, they shall persecute you." The history of the Church teaches us this lesson. But it also teaches us that what happened to Peter's bark on the Lake of Genesareth will happen to her also; the tempest will be followed by the calm.

But now that we see the Divine prophecies realized, let us not be satisfied with empty laments and regrets. Let us endeavor to draw profit from our sufferings, and, complying with the designs of God, let us endeavor to purify our souls. Let us strengthen them with the irrefragable principles of our holy religion, which teach us the love of virtue and the hatred of vice. Let us endeavor to walk always in the holy fear of God. Let us strengthen our hearts with the hope of better times and of those eternal rewards to which, above all else, we must aspire.

It is time that the genuine spirit of Christ should be revived in our midst, that certain compromises with modern errors condemned by the Church should disappear, and that the wheat should be separated from the chaff. Thus in daily life the splendor of the noblest Christian virtues will shine forth to all, and the very enemies of the Church will do her homage and praise God and His Christ.

We exhort and urge in every possible manner our venerable clergy to be the model of their flocks. Let them put their hands to the plough to work out that personal sanctification which is required by their high estate. The Faithful also, whatever be their condition, hearing the words so clear and positive of the Divine Master, who now in His loving Providence chastises with the whip, must also earnestly work out their own sanctification. Otherwise we would have every reason to fear that we might be abandoned by the Divine Mercy, and that the dreaded day might overtake us when the Sun of Divine Justice would forever hide its beams.

May this Sun of Justice enlighten our souls and grant us not only to find the truth, but that our Faith may be revived, that our charity may be enkindled! May we then resolve to serve and love the Lord our God with all the powers of our soul. May the Holy Virgin of Guadalupe be favorable to us! May she obtain for us those powerful graces which will enable us to resist in the hour of temptation and tribulation and keep our Faith and our lives untainted.

In closing, I beg you, beloved Brethren, now that I am in a position in which I can say that I have really begun to be a follower and a disciple of Christ, that you will continue to beg Heaven to help me and to give me that store of virtues and that strength I need in order not to frustrate its high designs.

Confession of Loot

The consciences of some of the Mexican bandits are evidently a bit ill at ease, for *El Democrata* under date of July 1, 1917, confesses that paintings, other object of arts, archives, etc., all of great value, were stolen from Catholic churches "under the shadow of the inevitable disturbances of the revolutionary movement." The paper proceeds to say that the property belonged to the nation, a bare-faced fabrication. Article 16, section 2, of the Reform Laws reads:

> The direct ownership of the churches which, in accordance with the law of July 12, 1859, were nationalized and which were set aside for Catholic worship, etc., will continue to be vested in the nation, but their exclusive use, maintenance and improvement will pertain to the religious organizations to which they have been granted, so long and while the consolidation of the property is not decreed.

Herein nothing whatever is said of works of art, archives, etc. Moreover Article 15, Section 2, of the same iniquitous laws expressly declares that such properties belong to the organization using the churches, not to the Government. But this did not prevent the theft.

Coming Conferences

Russia.—More than 1,000 persons including the members of the four Dumas, other prominent public men and representatives from the chief political, economic, commercial and scientific organizations, have been invited by the Government to assemble at the Kremlin Palace, Moscow, on August 25. Premier Kerensky will open the Conference with an explanation of the country's present state and of his program for the future.

A report in a London paper that the coming Stockholm Socialist Conference is personally opposed by the Russian Prime Minister evoked the following denial, which was published by the semi-official news-agency of Petrograd:

> The Government considers that the solution of questions affecting war and peace appertains exclusively to it in unison with the allied countries. The Stockholm Conference, as pointed out hitherto, is one of the particular political parties and as such cannot lay claim to formulating decisions which bind the Government in any way. The Government always has been far from refusing passports to Socialists, believing that questions concerning war and peace may be submitted for decision to the Socialist Internationale.

News came on August 16 that ex-Czar Nicholas, with his family, has been removed from the palace at Tsarskoe Selo and sent to Tobolsk, a town of Western Siberia, 1,500 miles from Petrograd.

Science, Specialization and the Classics

RICHARD A. MUTTKOWSKI, Ph.D.

SPEAKING of the qualities of the biologist Professor Conklin of Princeton University has said: "Immense enthusiasm and intense concentration in his work distinguish the biologist first of all." But he adds:

> Intense devotion to work is a fine thing and has cultural value if properly balanced by a true sense of proportion, but the effect is otherwise if this concentration blots out from one the rest of the universe. The evil effects of overspecialization are shown in many ways among biologists, not only in the lack of ability to understand or appreciate many other lines of work, but also by the very prevalent notion that the biologist who engages in economic work or who devotes himself to public service has somehow lost caste, and also by the contrasting opinion held by some 'practical' biologists that 'academic biology should be classed with embroidery.' (*Science,* March 5, 1915.)

These words indicate a double dispute, that between pure and applied science and that between science and the cultural studies. The purposes of the groups are often represented as opposed and the war is supposed to have accentuated the issues. Nothing is farther from the truth. The war has demonstrated the mechanical efficiency of the applied sciences, but while this efficiency has aroused our wonder and admiration it has also hardened our hearts by its relentless mechanical cruelty. Military science, and behind it the various groups of applied sciences, dominate our lives for the present. But this domination brings with it the germ of rebellious reaction, and one can confidently predict that the close of the great war will witness a marked turning to cultural and humanitarian pursuits, if only to get relief from the mechanics of present-day warfare. This, however, is not strictly to the point, although indirectly so.

"Biology," says Professor Conklin, "occupies a unique place among the sciences in its cultivation of esthetic appreciation and broad sympathies." In other words, the interest of biologists is both scientific and cultural. At the present time the struggle between pure and applied science has reached its greatest proportions. There are those who would abolish all phases of scientific work whose immediate practical use is not demonstrable. Primarily, these advocates are the products of overspecialization, they have lost their sense of proportion, of relative values. More experienced and farsighted men, however, are energetically stressing the fact that applied science must have pure science as its forerunner. During the present year a considerable number of leading articles in *Science* have emphasized this attitude. (*Science,* Feb. 16, March 9, 16 and 23, April 20, the four May numbers, and June 1.)

For instance, says Professor Raiford in *Science* for May 27:

> All the great commercial successes rest upon principles formulated by research workers who . . . labored . . . without any expectation that their work would immediately benefit mankind. But no one can tell at what instant some such observation may become of immense importance ... Was Röntgen thinking of the extraction of bullets, the reduction of dislocated limbs or the setting of broken bones when he discovered the X-rays? . . . Or Helmholtz, did he have in mind the prevention and cure of eye diseases when he worked out the principle of the ophthalmoscope? . . . Was Cavendish . . . . . thinking of providing food and war munitions when, 132 years ago, he read before the Royal Society his paper on the fixation of nitrogen? . . . The lesson is, learn the facts, and the application will be forthcoming.

In the biological field I might note the much disputed sponsorship for the Panama Canal. Engineer, statesman and biologist claim the major share of the enterprise. But as to the biologist: who of the many specialists in biology should receive credit for the practical solution of the mosquito menace, which made the building of the Canal possible, the morphologist who studied the anatomy of the mosquito and determined its point of susceptibility, the physiologist and ecologist who studied field conditions and determined the habits of the creature, the protozoologist, the cytologist, the parasitologist who labored hand-in-hand to develop a special microscopic technique which would permit the discovery of disease germs spread by mosquitoes and other carriers? All of these surely have a share in the credit of making the Canal Zone habitable, likewise the economic entomologist who devised means of suppressing the menace, likewise the surgeons who combated the diseases. The instance might be carried to infinite detail to show the multitude of workers who had contributed to the success of the enterprise. Yet perhaps not one worked with the "practical" or "applied" view in mind. And applied science is nothing else but the application of the accumulated minutiae of thousands of workers.

The quarrel is regarded by many as the outcome of the "era of specialization." They also point out that the climax of this "era" is past and that reaction has begun. In perfect illustration of Hegel's axiom of progress by thesis, antithesis and synthesis the universities which a few years ago were still keen for specialization among their graduate students are forming new regulations aiming toward consistent generalization. Specialization as an experiment has been a dismal failure. It was thought that a race of super-scientists would be produced, endowed with fine abilities, broad sympathies and splendid accomplishments. Yet the opposite, the unexpected, happened. Specialists became so absorbed in their particular specialties that they lost touch with even their own branch of knowledge. They lost their perspective, they became narrow-minded, with a small view of life, and with little or no sympathy for the attain-

ments of others. The individual stones of the mosaic, so to speak, seemed more important to them than the picture.

Specialization has been most pronounced along so-called "practical" lines, and "practical" men are the avowed antagonists of pure science and the humanities. This has called forth the reaction in the schools, as typified by the modern graduate school in its insistence that thorough generalization precede specialization. Besides their own field, students are exhorted to learn the interrelations of the sciences. One zoologist puts it thus: "We wish to train zoologists who know zoology, not merely men who know all about a chromosome and nothing else." Or to extend my simile of the mosaic, the picture is now stressed, not the stones that compose the mosaic.

Of course, this reaction does not in the least appeal to professional men who demand early and intense specialization and a complete slighting of the so-called "cultural" studies. In their radicalism they say that the high schools as conducted at present are merely preparatory schools for the universities, and they demand that these schools be changed completely into professional schools. In larger cities the modern high school has been converted largely into a vocational school. Still other "practical" men clamor for even earlier professional training and do not hesitate to advocate its inception in the grades. From a psychological standpoint such early "forcing" is dangerous, and from an individualistic standpoint it is unfair. Only a fraction of the potentialities of each person can be realized in the course of life, and hence it is desirable that early education should be of a type that will put each child in the way of realizing the best of these potentialities. There are certain essentials which should be the part of the equipment of each child, and too early professionalism limits the opportunities for attaining this equipment. The three R's are recognized essentials and one might well add a fourth, religion, which is unfortunately omitted from the secular curriculum.

Relative to the second phase of my topic: each international scientific congress for the past twenty-five years has dealt with one of the greatest needs of science, an international language. Science is international and exchange of the scientific results of the workers of all nations is essential to progress. The mere knowledge of French, German and English, the minimal linguistic equipment of every modern scientist, is palpably insufficient and has been so for a long time. This insufficiency pertains particularly where the Slavic, Scandinavian, certain Latin and the Oriental tongues are concerned. Now Scandinavians, the Slavs and the Latins have furnished many great scientists, and national pride is justifiably so pronounced as to demand that the scientists write in their native tongue. Japan in her recent emancipation is producing her quota of scientists and many of these write in Japanese. India and China are beginning to issue scientific journals in their own languages and before long the Moslem nations will do the same. How then solve the problem of international communication of scientific results? Some have suggested, "Let articles be written in the languages spoken most commonly." "Very well," is the answer. "Then we must learn Chinese, and Arabian, and Malayan, for these tongues are more common than European tongues."

"No, we mean the languages of commerce," comes the retort.

"These are English, French, Spanish, German, Arabian, Chinese, Malayan and others. And what of the rest?"

The suggestion is arrogant and fraught with dangers of national jealousy, and in these days of the equalization of nations it sounds perverted to select a few and to slight others. Besides, the nations that are numerically greatest are not most productive scientifically. Furthermore, the linguistic equipment demanded is too considerable.

"A happy solution: an artificial tongue!"

This has the demerit that it remains artificial, that it has no ideals, no literature, and except from its purely utilitarian inspiration will find no further interest.

As a matter of fact, the obvious solution is presented constantly. Quite generally it has been urged that summaries of articles be given at the end of each paper in one or more standard languages, such as French, English and German, but preferably in Latin. Various countries have institutions which take over the work of abstracting papers in definite fields of research, but these, too, must meet the language difficulties. Taxonomists dealing with hundreds of thousands of descriptions of species written in dozens of languages have felt the need keenly and have asked a Latin diagnosis for each species, and certain scientific societies make a practice of offering such diagnoses and summaries in Latin. Since the nomenclature of practically all sciences is of Latin origin the adoption of Latin as an international language, at least in summaries, would mean merely a partial return to the former method of writing scientific papers entirely in Latin. It would furthermore abolish the bogey of national jealousy.

It is countered that a year of drill in Latin etymology and syntax without resort to classic authors would supply sufficient training for the practical needs of professional and scientific men. Such a statement is silly. It is against all principles of sane pedagogy to confine instruction to a mere drill. Why not turn a task into a pleasurable one? Every language absorbs something of the civilization of the people that speak it, their ideals, their habits of thought, their aspirations, which is expressed in the classics of the language. And there are certain methods of expression, certain inflections and a certain music in the sounds of a language which can be appreciated only in the original and which cannot be re-

produced in a translation. Hence in the study of any language it is essential to refer to their classics for a real appreciation. To use an old simile, "scientific music" may be written with correct harmony and even some sort of rhythm, but such music lacks true melody, it lacks inspiration, its progress is unnatural and strained. That is precisely the difference between grammatical and classical writing, the former sounds correct but not melodious. The classics of a language carry inspiration, for they express the ideals of a people. Such is the relation of literature to any language, of the classics to Latin and Greek, and of the "classics" to a liberal education.

The solution given above does not merit the indifference with which it is received. And although the suggestion may seem far-fetched I can account for this indifference only on the basis that modern scientists have become tainted with the modern craze for "easy, simple methods." There can be no doubt of the fact that educators are attempting to mold educational methods along the "line of least resistance." But the plea for simplification is not a valid one. A theory cannot be made more simple than the facts permit. But it sometimes seems as if scientists shirked the mental effort needed to learn the language and desired some "simpler" way out, and that their opposition rises from this purely opportunistic motive.

To some extent the cultural groups have themselves to blame for the opposition. First of all they have fostered the Spencerian philosophy of Socialism, in which not the individual but the State is the unit, the individual being only a small cog in a large machine. From such a mechanist standpoint anything that does not contribute to the material welfare of the State must logically be abandoned. Secondly, there is the personal equation. The humanities have been very much in the habit of assuming a superior attitude toward the sciences and useful arts, particularly toward the "applied" phases. Some teachers systematically derogate the sciences in the classroom, as if, in the words of Dr. Conklin, "these had somehow lost caste." When a teacher superciliously and dogmatically, and even spitefully, maintains that the only things worth knowing are English, Latin and history, he represents an extremism which can be equaled only by the contrasting extreme that all the Latin, English and history in the world will not produce food, build houses and make clothing. Somewhere between the extremes lies the truth. But bickering obscures the truth. Science must be interested in the fostering of the cultural studies, for while scientists increase knowledge of nature, heighten production and better the mechanical appliances for increased production, they must also recognize that a gladiatorial existence is not a very high standard. Man's relations with his fellow-men in business and social intercourse must be outlined. We hear much these days of ordering our lives strictly according to scientific tenets. In the first place such a demand has not yet sufficient force to deserve complete attention, for the progress of science is after all comparatively recent. Yet even this ordering might be achieved if science were constant and not vacillating. And this gives us the second objection, that science attains not absolute truths, but only relative truths. There is a sense in which this is true and as our knowledge of material things progresses our conceptions of these things change continually. Note the truism: "The hypothesis of today is the truth of tomorrow," and its converse: "The scientific truth of today is the absurdity of tomorrow." But the ideals of friendship, sympathy, love and sacrifice are as old as mankind, and it does not fall within the province of science to teach these. Plainly in man's dealing with man a common ethical standard is essential, expressed in what we call character in the individual, and civilization in the State. Since character is more elemental and far-reaching than knowledge and must therefore supersede knowledge, it follows that development of character in the child should be the main purpose of education and that mere acquisition of knowledge should be secondary to it. It follows from this that if development of character be important in the child it is no less so in the adolescent. It follows at last that education should be of a type which develops sound principles of right and wrong, and ideals of service and sacrifice.

It is a fact, however, that the three R's do not fulfil this function, for they are principally concerned with the additive side of the mind, that is, with the acquisition of knowledge, not the development of ideals. The strongest agency for character-molding and for the establishment of ethical principles, namely religion, is entirely abolished from the educational curriculum. To the adolescent student the wholesome study of the classics will at least partly supply the deficiency. In Catholic schools and colleges, it is true, religion is part of the curriculum. But it is also true that students in Catholic colleges are better versed in classic history, classic customs, classic philosophy and especially classic mythology, than in Catholic history, customs, philosophy, and anthology. Parenthetically, I will say that the average graduate of a Catholic college will write a splendid dissertation on the family trees of the classical gods, and yet be probably unable to write even a passable apology to any of the usual objections offered to his creed and Church. That is perhaps the only valid argument that can be made against the classics, and it is not so much directed against them as against an educational system which elevates them to an exaggerated, indeed dominating, position in its curriculum. It is indeed an anomaly that the Church which supposedly is "inimical to and intolerant of" non-Catholic education makes *pagan* literature and philosophy the major elements in the education of her advanced students and her ministers. "She preserves the ideals of the classics!" But is it necessary to make an encyclopedial study of mythological family trees to perceive these ideals? The objec-

tions of scientists to the classics center markedly on this over-emphasis of mythology as contrasted with the real intrinsic values. Many scientists praise the mental discipline gained through the study of Latin and the classics, but they add that if these are to be studied for their idealism, their internationalism, then this should be duly emphasized. "Behold, the sun doth shine!" Ah yes, the sun doth shine, behind clouds.

To summarize, specialization without precedent generalization narrows the point of view, tends to destroy the sense of proportions and is apt to stress mechanical perfection too much, with a loss of sympathy and fellow-feeling. If only as a "counter-irritant" to rigid professionalism, the cultural studies would have their place. But their position is better grounded, for their relation to education is what the history of a people, of a science, of any type of progress must be to civilization, namely, inspiration. The classics are part of our history, they form the initial stages of our literature and permeate its later development, our ideals are based on them, our very ideas are molded after their example, and to make our civilization comprehensible and appreciable the classics must form a vital part at least in so-called "higher education." Besides these antecedent values the classics are character-forming in that they create ideals, inspire service and discipline the mind. Finally, there is also the "practical" value of the language of the classics as a medium of intercommunication of scientific results.

When You Go to San Remo

JOSEPH FRANCIS WICKHAM, M.A.

"THE Signorino will take coffee?' old Marietta asked, as she set the fruit before him.

"Peter deliberated for a moment; then burned his ships."

I wonder if you remember when you last saw these words. Deliberate for a moment yourself, and it will all come back, for surely they once looked at you from the first page of one of the most delightful novels in the world. And if they did not, I can only say in a paraphrase of Wordsworth, Oh, the difference to you!

Who speaks of the "Cardinal's Snuff-box" now? Even Henry Harland's most faithful devotee will confess that the living men, and not the dead, are on the lips of the world. But such men as Harland really never die; and I fancy that many grateful souls that loved him once often lose themselves in mellow recollection of the joy they had when first they knew his smiles.

It was the capital city of the newest republic that gave Harland his first welcome into the world, the St. Petersburg of the *ancien régime*. But he was destined to be nothing if not cosmopolitan. In his early youth he came to the United States with his parents, to learn the ways of a land he claimed as his own. His comrades of the olden days will remember him as a student at the College of the City of New York and at Harvard. In the legal circles he is recalled for his connection with the surrogate. Those who knew him under the *nom de plume* of Sydney Luska in his early literary ventures will sometimes hark back to "As It Was Written" and his other stories of Jewish life in America. It is idle to guess in what a lifetime in America might have resulted in Harland's literary development. Very possibly it might have meant an earlier cutting of the thread of life, as it was for his health's sake that he went back to Europe, to live for much of the time in London, and to write prose tales of Continental life for the journals of the day. Harland soon became known as a master-craftsman in his field, and it was no surprise to his circle of friends when in 1894 he was made literary editor of a new publication, *The Yellow Book*. This magazine lasted but three years, not a very long life, indeed, but long enough to enhance the reputations of such men as Lionel Johnson, Ernest Dowson, Mr. Max Beerbohm and Mr. Arthur Symons; long enough, too, to win a substantial place in the history of modern periodicals through the talent of its art editor, Aubrey Beardsley, and through the brilliant editorship of Harland.

It is hard to be happy with ill-health as a constant companion; to look forward to the morrows as to a succession of grey days is anything but a fair prospect; but in these years of London life Harland did it, and ever the while kept his heart free from the bitterness and morbid gloom that assail the souls of a weaker strength. Perhaps only those who have passed through a similar crisis can appreciate the new color that life assumed for him after the year 1897; for in that year with his wife he entered the fold of the Catholic Church, seeking and finding there the greater peace that makes bodily pain a thing endurable, and hopeless ills a promise and a pledge.

Ordered south, like Stevenson, he now wooed the smiles of robust health beneath Italian skies. Under the kindly influence of the milder clime he began to write the novels which made him famous, and which in their own field have never been surpassed. In 1900 appeared the "Cardinal's Snuff-box," in 1902 the "Lady Paramount," and in 1904 "My Friend Prospero." He was at his best now; his style was ripe, and his art a thing of exquisite perfection. But fame is no fairy medicinal tonic; and the climate of Italy had done its utmost. So Harland died in his prime, in 1905, five days before the feast of Christmas. It was in the little city of San Remo that he went away, the fair city of sunlight that he loved so well, and that loved him for the sunlight of his heart. He now lies buried beneath the turf of the family plot

in Norwich, Connecticut, asleep with his New England fathers, with a Roman cross marking his consecrated grave.

To go to Italy is perhaps a reward large enough for any man before he goes to heaven; but to go to that land of beauty as an artist, with eyes that see the color of life and a soul that feels its pulse, and, in precious addition, with a felicity of voice to give expression to the wonder that is Italy, this joy was the gift of Henry Harland. His was not that great genius that marks him a large figure in the history of the novelist's art; he was not of the fiber that gave Thackeray his fame, or George Eliot, or Dickens; in very truth, one of his most recent critics has placed the work of his Italian years in the "marshmallow school" of literature. But Professor Phelps, I am sure, will permit me to suggest that if "My Friend Prospero" is no better than a candied sweet, it is surely a very delicious bon-bon, a work of art in its own class, for which the author need ask no pity, nor a ballade of vain regrets. Harland's fame rests on the artistic perfection he won in expressing the beauty of the the Italian lake country; on the fine deftness and brilliancy of phrase in conjuring before our eyes a scene almost visible in its vividness; on his power of creating situations of more or less obvious surprise without our feeling the approach of the inevitable; and on his skill in adorning his dialogue with a rare and delicious humor, light and joyous as a sunbeam in Bellagio. How sweet youth is in his novels; how lovely is love; how fragrant the summer. The idyl of youth, of love, of summer sunshine, none has achieved it more refreshingly than Harland. Harland is more than a story-teller; there is something of magic in his art.

For the playful humor of Harland, a quality in which he excelled in a way altogether his own, the chapter in the "Cardinal's Snuff-box" on Marietta's troubled conscience is a choice example. It is impossible to suggest the peculiar ease with which the author mingles humor and reverence in touching upon the peccadillos which weigh like the burden of Atlas upon the Italian woman's heart; only a reading of the scene will yield that pleasure. In connection with this chapter it would be interesting to know how many have Harland to thank for their revised opinions as to the birth-place of St. Anthony. I fancy that the single line of hagiography has startled many a lover of the wonder-worker of Padua out of a placid innocence of erudition in the matter of the holy one of earth.

How colorful Harland could make description! To listen to Susanna picture the island of Sampaolo is a temptation to retire prematurely from active occupation, and while away a year or two in Italy:

> At a distance, as your ship approaches it, Sampaolo lies on the horizon like a beautiful soft cloud, all vague rose-colors and purples, a beautiful soft pinnacle of cloud. Then gradually, as you come nearer, the cloud changes, crystallizes; and Sampaolo is like a great wonderful carving, a great wonderful carved jewel, a cameo cut on the sea, with a sort of aureole about it, an opalescence of haze and sunshine. . . . Orange-trees are in blossom at Sampaolo the whole year round, in blossom and in fruit at the same time. The olive orchards of Sampaolo are just so many wildernesses of wild flowers: violets, anemones, narcissus; irises, white ones and purple ones; daffodils, which we call asphodels; hyacinths, tulips, arums, orchids—oh, but a perfect riot of wild flowers. In the spring the valleys of Sampaolo are pink with blossoming peach-trees and almond-trees, where they are not scarlet with pomegranates. Basil, rosemary, white heather, you can pluck where you will. And everywhere that they can find a footing, oleanders grow, the big double red ones, great trees of them, such wonder-worlds of color, such fountains of perfume. The birds of Sampaolo never cease their singing—they sing as joyously in December as in June. And the nightingales of Sampaolo sing all day, as well as all night. *Tiu, tiu, tiu—will, will, will—weep, weep, weep*—I can hear them now. But I must stop, or I shall go on forever. Believe me, the beauties of Sampaolo are very great.

If you will believe me and your own recollections, the joys of the Lady Paramount are very great.

But to believe in me and to give oneself to the introspective joys of recollection is not to do the novelist justice. You must read him again. Even Bacon would not read Harland by deputy; and memory, after all, is only memory. A truly great novel merits many readings in a lifetime; five or six, perhaps; it may be twice as many—who knows? I should not venture to say how many times you should renew your soul in the flowers of Harland's later years; I only suggest that in his gardens of gladness you refresh your heart again, just once more, before you say a farewell forever to all his roses of summer. It may be long ere you see his like again. Novelists are not writing in his way now; there live writers as good as he, aye, and better; but none quite like him. For he knew, as few know, the art of creating a little wonder-world of happiness, of sheer joy, out of simple things like the smiles of mortals and the sunlight in the blue sky; but perhaps those are the magic-weavers of most things beautiful. In his pages you learn the beauty of life by a contemplation of its beauty, not by an analysis of its blots; and the gladness of living by living with people who are glad and full of hope and clean of heart. In those later novels you learn, too, the joy the writer had of his new faith, a sacramental blitheness of soul that of itself tells its tidings to his readers without his voicing a message of his own.

That this man, this artist and craftsman of exquisite finish, should die in Italy seems altogether the fitting thing. He was the voice of her hills, of her flowers, of her villas, of her wonderful sunsets, of her precious olden joy that has defied the pillage of modernity. He had culled the sweetness of her meaning, and had given it to a million hearts; and then he died. Down in San Remo he died, where many like him have gone for health, and found it; where many like him have gone to take passage for the last long voyage home; in that little city, where men have come to dream of days gone and to see visions of days ahead wrought a little closer to their hearts' desire; where countless throngs of holi-

day hearts have come to beguile the present hours, gladdened by the sunshine, and the magnolias, and the music, and the dancing blue waters of the Mediterranean; for San Remo ever calls to the world as a sweet song that would be heard. Into the dreams of how many, I wonder, has been woven the one little memory that Harland, master-dreamer and builder of dreams, came here to enjoy his last dream before going to sleep. I am sure that the southern sun remembers him, and that the waves of the sea, washing the wondrous beauty of San Remo, often think of the heart that once became still in the little city. For the light of the sun was in him, and the glad song of water.

Developments in the Church of England

A. HILLIARD ATTERIDGE

MORE than fifty years ago Newman wrote of the Church of England that it had "hitherto been a serviceable breakwater against doctrinal errors more fundamental than its own." But, he added, "How long this will last in the years now before us, it is impossible to say, for the nation drags down its church to its own level." The "dragging down" has made considerable progress in recent years and the breakwater has given way at more than one point. Side by side with the party in the Church of England, which in its teaching and its practice is approximating more and more to Catholic ideals, there is another party which for years has been explaining away what were once regarded as fundamental tenets of every Christian body. In 1911, Dr. Hensley Henson, then a canon of Westminster Abbey, preached a strange Christmas sermon, in which he described the opening chapters of St. Luke's Gospel as a beautiful piece of poetry, which formed no part of the original Christian message. In the following Lent he arranged for a course of sermons at St. Margaret's, Westminster by Professor Thompson, on "Christianity without Miracles." Among the miracles excluded, or explained away, was the virgin birth of the Redeemer and His Resurrection. Of course there were protests, but there was no official censure. On the contrary, Dr. Hensley Henson was shortly afterwards promoted to the Deanery of Durham, a diocese important for the fact that its cathedral city is the seat of a small university, devoted almost entirely to clerical education for the Church of England.

Those who felt alarmed at such instances as these were told that the party to which the Dean and his like belonged was not an important one, and could not speak for the Church of England. But within the last few days there have been other instances which suggest that this latitudinarian party is very influential. It is, of course, always difficult to say what body in the Church of England can speak with anything like authority on a question of doctrine. But if there is any organized body which can speak for it, it would seem that this must be the Bishops, assembled together and assisted by the representatives of the universities and the whole body of the beneficed clergy. Convocation is such an assembly of the bishops and the clergy, these latter being represented by their elected proctors. In the province of York both bodies meet in one assembly. In the more important province of Canterbury the Bishops form an upper house, and the clergy sit separately as a lower house. Convocation is a development from the old synods of the pre-Reformation Catholic Church in England. It was indefinitely prorogued in 1717 and did not meet again until it was revived by Queen Victoria in 1852. Once the parliament of the clergy, to which the English kings referred all questions of taxation of church property, it has no longer any direct legislative power. It is an advisory body and can only take effective action on questions referred to it by the Crown in what are known as "Letters of Business." Such Letters of Business were addressed a few years ago to the Convocation of Canterbury, directing it to consider and report upon the revision of the Book of Common Prayer. This report is now all but concluded, but practical effect cannot be given to it until an Act of Parliament is passed amending the Prayer Book, as suggested.

The procedure adopted by Convocation had been to refer each portion of the book to a committee whose report was then put first before the Upper House of Bishops and then the Lower House of the Clergy. A number of remarkable changes have been introduced. In the baptismal service the allusions to the Deluge and the passage of the Red Sea, as types of Baptism, have been struck out. In the marriage service the same course has been taken with the references to Adam and Eve and Isaac and Rebecca. The apparent reason for these changes is that the people who call themselves "higher critics" have been arguing that all these matters are unhistorical. But the most remarkable change was made in the sitting of July 4. The matter under discussion was the Report of the Revision Committee on the Ordination Service, as already adopted by the Upper House of Bishops, and it was moved that instead of the subjoined passage, consisting of a question asked by the Bishop and the answer given by the candidate for Orders: "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testaments?" Answer: "I do believe them," the following formula should be substituted: "Do you unfeignedly believe all the canonical Scriptures of the Old and New Testament, as conveying to us in many parts and in divers manners the revelation of God, which is consummated in Jesus Christ?" Answer: "I do so believe them."

Dr. Wace, the Dean of Canterbury, opposed the change. He pointed out that such a formula might be accepted even by one who believed neither in the inspiration, the historical accuracy, or the authority of the Scriptures, and proposed instead as an amendment the

formula: "Do you acknowledge that the Holy Scriptures of the Old and New Testaments were given by Divine inspiration?" The proposal was rejected by 63 votes to 5. A proposal to insert after "conveying" the words, by "Divine authority," was rejected by 52 votes to 31. A suggestion that the last words should be: "In Our Lord Jesus Christ, the Son of God" was defeated by 52 votes to 21. A further attempt to amend the formula so that it would end with the words, "Fulfilled in the Incarnate Word, Our Lord Jesus Christ" was negatived by 45 to 19. Finally after the words, "In Our Lord Jesus Christ," had been added, the original formula was accepted by 74 votes to 4. It would seem then that both the Bishops and the representatives of the clergy have agreed to sweep away further barriers against unbelief and to remove one more obstacle to representatives of the higher criticism and the latest forms of Modernism entering the ministry of the Established Church. There is much talk of the "comprehensiveness" of the Church of England. Here we have the representative assembly of its clergy practically refusing to assert the inspiration of Holy Scripture, and further rejecting the proposal to add a distinct assertion of the Divinity of Christ. In the debate the reason chiefly put forward was that the formula should be so drafted as not to "trouble the consciences" of candidates for ordination. The Established Church declares in its Articles that it accepts the early Councils. These Councils assuredly never dreamed of drafting their decrees so as to have loopholes for the doubter and the unbeliever. But this is what the Convocation of Canterbury has done. Surely thoughtful men in the Church of England must ask themselves if it is any longer a victim to the truth or a barrier against error. To a plain, straightforward man it would seem that a church which does not teach is a church only in name.

An Efficient Catholic Organization

EDWARD F. GARESCHÉ, S.J.

SO many excellent suggestions have been made of late in the columns of AMERICA that if all had been carried out one feels sure that the needs of the Church would have been supplied for many years to come. There is scarcely any want either in the way of lay action or of parish or city organization that has not been outlined and defined, and the cumulation of the comment and evidence leaves no escape from the conviction that we must somehow organize to meet these needs or we shall blush on the Day of Judgment. We are indeed all agreed that something should be done. But when it comes to deciding on the action then the clash of opinions begins.

It is most significant that in most of the suggestions made the writer proposed some new form of organization to meet a special need. It would be interesting, if time served, to count all the new societies that have been suggested, sometimes in detail, with their names and all else. If all the associations for this or that admirable purpose that have been suggested had been set afoot, it would need a volume as big as the "Catholic Directory" merely to record the names of their officers. But be merciful, dear suggesters. Only think what a huge trouble it is to get even one society thoroughly organized and to find the proper men or women to act as leaders. And the inauguration, agony that it sometimes is, is easy, compared to the task of keeping up energy and enthusiasm. While you are suggesting the excellent activity which you have perhaps thought over from every angle and know quite thoroughly in every detail, someone else is no less convinced that another activity, equally praiseworthy, likewise deserves a society all to itself, and is busy planning one. And after this zealot comes another and another, until the air is full of by-laws and constitutions, and we are undone by the very number of our combinations!

This has been going on for a long time. We have been astonished in the course of wide observations to see the multiplicity of our Catholic organizations. They say that at Atlantic City it is impossible to suggest any name that has not already been pre-empted by some hotel. The same seems almost literally true of Catholic societies. In some places every parish has its own original societies, with new names and functions, not affiliated with anything else under heaven, and many of these new associations, in their zeal, hope to get outside the bounds of the parish and to spread their name and their work through the nation.

I know of one parish where there are actually, I have it on the word of the pastor, twenty-three societies of one kind or another, and as there are only three priests in the parish it is clear that the priests have a merry life. If we keep on we shall be hopelessly disorganized by our organizations; completely disunited by our various unions; and utterly dissociated, one from the other, by the very multiplicity of our associations.

Well what is the remedy? We surely need more organization. When one has a definite plan to propose it is natural that he should suggest as well a definite form of organization to promote it. A definite form, I answer, but not necessarily a different form. Let us use what we have, instead of trying new and confusing experi-

ments in organization. Most of the good ideas that have been proposed through the pages of AMERICA could be put into effect most practically and with great economy of effort through the organization which we have everywhere, in schools and parishes, and which we call in many places the sodality.

Why does not the sodality occur more often to the minds of zealous suggesters as the means of carrying out their excellent plans? Perhaps, alas! it is because the sodality has suffered so much at the hands of its friends. There are in too many places throughout our country moribund and ambiguous societies, vague in their purposes, spasmodic and ill-organized in their activities, utterly neglectful of the traditions and rules of the sodality, which to the great injury of a noble name, call themselves "Sodalities of the Blessed Virgin." We name no names, nor have we at this moment any particular instances in mind, for all the sodalities with which we are acquainted are either good sodalities or are striving to become so. Whom the cap fits let them wear it. But we merely wish to emphasize that it is not for such equivocal affairs that we bespeak the attention of zealous planners. It is the zealous and well-organized sodalities, whose members and whose director know and strive to put in practice those excellent rules promulgated in 1910, as the authoritative expression of the ideals and methods of sodalities of this present time. If you can find or originate such a sodality in your neighborhood you will have no need of beginning a host of new societies for the promotion of whatever work needs to be done for the neighbor and the Church. For by means of sections of the sodality you will be able to manage them all.

Notice that the chief want of the Church today in the matter of effective lay-organization is not good ideas. Those who are familiar with the needs of the day and who keep in touch with conditions are pretty well agreed as to the things that need to be done. The problem is to arouse sufficient energy and self-sacrifice in our people and then to set them systematically to work to do each one a little part of the task before us. The most hopeful means of arousing this zeal and training this leadership is to be found in the sodality.

The difference, too often not sufficiently regarded, between our Catholic activities and the multifarious enterprises of the sects is that our Catholic action to be fruitful must be founded on supernatural motives and helped by the grace of God. Non-Catholic social activities aim for the most part at natural ends which can be sufficiently attained by merely natural efficiency and the employment of natural methods. We are forever aiming at something beside and beyond all that the world can give or understand, and even our ministrations to the body are directed to the welfare of the soul. Hence, in all Catholic activities there must enter something of the supernatural. We must lean on the arm of God. Now there is no surer guarantee of the supernatural spirit than the patronage and intercession of the most Blessed Virgin. The growth of the spirit of supernatural self-sacrifice is in direct ratio to the increase of truly fervent sodalities. It is a sad fact that this devotion has somewhat languished among us. In the past generation there were far more sodalities of men, for instance.

Again, we need some one society that will serve as a link to bind the various classes and divisions of our people together. By the formation of sodalities for young and old, men and women, according to the suggestion of the present Holy Father, we shall have a bond of union for the whole parish. Whoever has studied the workings of successful parish sodalities will realize the force of this suggestion. We have not space to develop it here. A general meeting of all the divisions of the sodality with reports from the various sections will acquaint all the active members with the work that everyone is doing.

Finally the flexibility and indefinite adaptability of sodality organization make it possible to meet at the minimum of effort any need of the parish, new or old, which is not already being attended to by some other organization. One can begin a new section at a moment's notice and when the need passes the section may be disbanded while the members go on to some other activity. Permanent sections may be kept for permanent needs, and each section may take just as many members and have as many meetings as are needed for the successful conduct of that particular activity. Meanwhile, in the midst of this various activity, the sodality itself through its regular meetings and the spiritual influence it exerts, supplies the permanent element in the work and is ready to furnish volunteers not only for its own activities but also for the other societies of the parish whose rights it will carefully regard.

Withal the prime purpose of the sodality is the cultivation of an ardent and active devotion, reverence and filial love toward the Blessed Virgin. Its first aim is to develop the personal holiness of the sodalist through the imitation of her virtues. Work for the neighbor and the Church are but a means to an end. But it follows from this very subordination of the material to the spiritual in the sodality that it is a most potent instrument for promoting even the social activities of Catholics. For all that Catholics agree on is the Faith. We are separated by every accidental difference that can divide mankind. In nationality, class, wealth, location, education, training, we differ endlessly. If then we are ever effectively to come together it must be on some supernatural basis that will minimize our differences and emphasize our one point of unity.

Given then a well-organized and flourishing sodality, it will be clear how many of the good suggestions offered in these pages of late may be carried out without the trouble or the anxiety of establishing a new organization. Men and women, old and young, may work together each in their own division and yet all cooperating according to their powers. Whether it be a question of some social activity, such as making our young folk

better acquainted, or looking after strangers, or of some intellectual work, such as study clubs or night classes, or of constructive charity, the most needed of all amongst us, or of helping the missions or instructing children in their catechism, think of the sodality and you have at once a means of speedily interesting just the ones most suited to the work of organizing them with the least expenditure of energy and time and of coordinating their activities with the other works of the parish. All this is not mere theory and a hope. It is impossible, we dare say, to describe the different works that may be undertaken by the laity, but there is not a single one of these good works which is not being carried on successfully in the manner just described.

Crimean Relief Work and the Aftermath

GERALD C. TREACY, S.J.

IN these days of highly efficient relief work in war it is interesting to go over forgotten records of other wars and glimpse the patient labors of brave women who silently passed up and down the wards of hospitals, tending the wounded and nursing the sick, without the aid of any relief organization officially sanctioned by a government. The good work done by Florence Nightingale, Mary Stanley and a great many others whose names have not lived in connection with the Crimean hospitals is all the more remarkable for the fact that there was no tradition to guide them: they were blazing new trails. Even the Sisters who were trained to care for the sick as a part of their apostolate had never met the sick under conditions so strange as those prevailing in the eastern hospitals. For them it was a new venture, as it was for the lady volunteers, and the paid nurses, and great credit is due to all who had a share in mitigating the horrors that followed fast upon the glories of Inkermann.

There is a certain charm in the simplicity that marked the directions given to the group that first left England under the direction of Florence Nightingale to do relief work for the British Government. It will be remembered that it was composed of divers elements. It is with the Sisters of Mercy in that party, that this paper is chiefly concerned. They were given a set of rules, a modification or adaptation of their ordinary rule of life, intended to meet extraordinary circumstances. Briefly they were to act as follows: (1) The Sisters are to attend to the spiritual and temporal wants of the Catholic soldiers in the hospistals, but to the temporal wants only of the Protestant soldiers. (2) They are not to enter into controversy or discussions but to inform the chaplain of any non-Catholic desirous of instruction in the Catholic Faith. (3) The interests of religion being so nearly concerned in union and good order, the Sisters are to observe that silence in the hospitals that their rule directs.

Every Catholic in England was concerned about the mission undertaken by the Sisters. Their lot was to be cast chiefly among those not of the Faith, and they were to take their orders from the lady superintendents, not one of whom was a Catholic. If the Sisters failed to win universal respect, if the least incompetence or want of prudence was shown by them, there would be sad hearts in communities and congregations at home. How heartening then to those interested in the mission to hear week after week of the splendid work done in the East. From commanding officer to private, from the chief medical authority to the simple orderly came a united tribute to the untiring, skilful, and gentle nursing of the Sisters of Mercy. Hence the joy in every convent when official commendation reached the quiet of the cloister where prayers were constantly ascending heavenward for the success of the Crimean mission. In a report to the War Office, December 24, 1855, the Deputy Purveyor-in-Chief wrote: "The superiority of the Order system is beautifully illustrated in the Sisters of Mercy. One mind appears to move all and their intelligence, delicacy and conscientiousness invest them with a halo of extreme confidence. The medical officer can safely assign his most critical cases to their hands, doses ordered every five minutes will be faithfully administered, though the five minutes' labor were repeated uninterruptedly for a week."

The following year, 1856, when the Sisters were leaving Balaklava, Sir John Hall, Inspector General of Hospitals in the East, paid them a visit to express his thanks for the work they had done. Moreover, he forwarded a letter to the superior, Madame Bridgman, who was resigning the charge of the General Hospital into the hands of Florence Nightingale. His letter, in part, read:

MY DEAR MADAME:

I cannot permit you and the Sisters under your direction to leave the Crimea without an expression of the high opinion I entertain of your ministrations, and of the very important aid you have rendered to the sick under your care. I can most conscientiously assert, as I have on other occasions stated, that you have given me the most perfect satisfaction ever since you have assumed charge of the nursing department in the General Hospital at Balaklava. I do most unfeignedly regret your departure. . . . I enclose a letter from Sir William Codrington, Commander-in-Chief, expressive of the sense he entertains of your services, and I feel assured you must leave us with an approving conscience, as I know you do with the blessings of all those whom you have aided in their hour of need. To Him who saw all our outward actions and knows our inmost thoughts and wishes I commend you. And may He have you and those under you in His holy keeping is the prayer of

Yours Faithfully,

JOHN HALL,

Inspector General of Hospitals.

Balaklava, April 5, 1856.

The letter enclosed was addressed to Sir John Hall. In part, it read:

SIR:

I regret to learn that Madame Bridgman, the Mother Superior of the Roman Catholic nurses, is to quit the General Hospital and to proceed to England. I request you to assure that lady of the high estimation in which her services and those of her Sisters are held by all, founded as that opinion is, upon the experience of yourself, the medical officers, and of the many patients, both sick and wounded, who during the fourteen or fifteen months past have benefited by their care. I am quite sure that their unfailing kindness will have the reward which Madame Bridgman values, viz., the remembrance and gratitude of those who have been the objects of such disinterested attention.

W. CODRINGTON,

General Commander.

Military men of every rank were loud in their praises of the heroic work done by the Sisters. Soldiers invalided home would never pass a convent of the Sisters of Mercy without paying a visit, and red-coats were familiar sights in the corridors and convent chapels. The daily post, too, brought letters from men who were still in the East. There was a story current at one of London's clubs, a good many years ago, that shows a soldier's high appreciation of the Sisters' devotedness. Colonel Connolly, a Protestant officer, was traveling through Ireland after the Crimean War, when he heard a fellow-traveler speak disrespectfully of Sisters. The Colonel jumped up from his seat and delivered a warm defense of the ladies who had nursed

him in the hospitals of the East. Then he handed the maligner a card, saying: "If you say another word against these saintly gentlewomen I shall call you out directly. Choose your weapons." The cowardly slanderer subsided. It must be added for the sake of historical truth, that the Colonel's lifelong regret was that he did not "have a shot at him."

The British Government expressed its thanks for the Sisters' labors among the sick and wounded, and Lord Panmure, Secretary of State, requested that they "might be informed of his satisfaction at the work which they had performed with so much zeal and devotion." He expressed his "thanks and cordial approval of the services rendered by them to the sick and wounded of our army in the East." This, however, was by private letter. It was the Sultan of Turkey who really thanked them officially. In December, 1856, Bishop Grant was officially informed that the Sultan wished to present the Sisters who had nursed Turks as well as Christians in the Ottoman Empire with a testimonial of his appreciation of their services. In making this communication to the Bishop, as it had come to the War Office in London from the Sublime Porte, Lord Panmure added that he wished the Sisters to realize the "sense entertained by her Majesty's Government of their devotion to the sick and wounded soldiers in the East." As might be expected, the Sisters whose services were wholly gratuitous, declined to accept any gift that might savor of remuneration. Cardinal Wiseman and Bishop Grant would not allow them to send an absolute refusal to the kind offer of the Turkish Sultan. The War Office, too, did not wish the offer of a foreign potentate to be refused. It was agreed by the ecclesiastical authorities and the Government that the Sisters were to receive the money from the Sultan and to devote it to the use of the sick and the poor among whom they were laboring. A letter from Lord Panmure, Secretary of State, to Bishop Grant, assigning to each community that had sent volunteers to the Crimea, a definite sum of money, closed the matter. The Sultan's gift amounted to £230. Strangely enough the sum received from the Sublime Porte was the only royal recognition the Sisters received for their labors among the sick and wounded of all nations, classes and creeds, in the Eastern hospitals during the Crimean War. Twenty-four of their number had gone to the front. Two found graves on the heights of Balaklava. The others returned to their convents to pass their lives in prayer and labor for others. Years after the Crimean War Queen Victoria sent to the survivors the Order of the Red Cross, a decoration for distinguished service in military hospitals, and in recent times the British War Office has sent a military escort to the funeral of any Sister of Mercy who was with Florence Nightingale in the East.

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

What Ireland Wants

To the Editor of AMERICA:

It may be that, as my friend Father Dooley, says, the Sinn Fein party does represent the real Ireland of today, politically and numerically. On the other hand it may not. And whether it does or whether it does not, is precisely what I want to know. It may be, as Mr. Joseph Forrester says, impossible to determine with absolute certainty, whether "colonial Home Rule or the hope of the Sinn Fein for a free and independent Ireland represents Irish opinion today," if by "absolute," Mr. Forrester means "mathematical." But British Empire or no British Empire, whether Ireland is in the main for one or for the other ought to be ascertainable with enough certainty to warrant us in accepting it.

What Ireland, herself, wants should be what Americans of Irish birth or ancestry should want for her. Such, it seems to me, is the heart of the matter. Let us find that out and when we find it out let us agree upon it, and help her, in so far as we properly can, to get it. And, meantime, it will do us no hurt always to remember that we are Americans and have a war upon our hands which takes precedence over all other business.

Mt. Vernon, N. Y. THOMAS F. WOODLOCK.

To the Editor of AMERICA:

We are today participants in a world-wide war, forced upon us, that we may help preserve the right to self-rule of free peoples. Great Britain is the backbone of this fight; without her the cause would be lost. Any internal dissension among her people only serves to put the cause in jeopardy. Now, Ireland is unquestionably entitled to self-rule, and if she be united as to its nature she should have it; indeed, had she been united, she would have had it long since. Her leaders, with England's consent, are now threshing out the question, and the hopes of the world are centered upon their efforts. If successful, who knows but that eventually she may realize her very highest aspirations? In the midst of this national and peaceful deliberation a bomb has been cast with intent to sow death and destruction and put in deadly peril the very cause for which its authors claim to be fighting. The Sinn Feiners know full well that any present attempt to create an independent State would inevitably cause civil war in Ireland, even if England were agreed to it. It would be a stab in the back of all the nations now fighting for liberty, for it would weaken the resources of Great Britain, and, consequently, of her allies, just when they are most needed.

Sinn Feinism, while a laudable aspiration in times of peace, which would have the sympathy of all free peoples were the Allies to win in this war, is, therefore, today, under the circumstances, downright treason, not merely against Great Britain, but against the United States as well. And it is just as well for those of your correspondents who so glibly uphold it as justifiable at the present time to realize this fact. Their attitude is just as inimical to the cause of free peoples as if they openly proclaimed the Germans as their allies.

Philadelphia. J. PERCY KEATING.

Mr. Wells's Invisible God

To the Editor of AMERICA:

It is not my purpose to attempt to justify the religious fancies of Mr. H. G. Wells. On the contrary, in my analysis his mind stands out as characteristically Protestant. Not only is it divorced from fundamental religious facts such as, for instance, that God's existence can be proved from reason; but it appears never to have freed itself from that peculiar Protestant subjective twist which renders the mind incapable of squarely facing our integral human nature in all its complexities. This state of mind, however, is in no way incompatible with the ability to see that Protestanism itself, in all its phases, does actually contradict man's nature and can therefore lay no just claims to being a true religion. This is a point which Father Stack seems to have overlooked when in AMERICA for August 11, he takes exception to some of Mr. Thomas F. Woodlock's statements with regard to that "portent of the times," the spirit of Mr. Wells' book, "God, the Invisible King."

What the real religious attitude of Mr. Wells and others like him formerly was has been very definitely stated by a German Catholic theologian. He says:

> If we trace the origin and literature of rationalism and, furthermore, read the personal views of prominent Free-Thinkers we again and again find that their antagonism to positive Christianity is based upon an understanding of its

doctrines which are not those of the primitive and Catholic Church, but of the orthodox Protestant body, and based upon Luther; it comprises his theories of the complete absence of free-will, of the power of original sin, of justification by mere faith and imputation, and of the impossibility of fulfilling the law and attaining to sanctity. These misunderstandings extend to most recent works on ethics and are responsible for the resulting aversion towards all that is specifically Christian. (Mausbach, "Catholic Moral Teaching and Its Antagonists," p. 32).

To expect a mind of this stamp to return to Protestantism is really asking too much. On the other hand the assertion made by Mr. Wells that "It is not that we . . . have turned back and are returning. It is that we have gone on further" may be accepted on its face value and taken as additional testimony regarding the failure of Protestantism. With this latter Mr. Wells is undoubtedly thoroughly acquainted. But such a statement has nothing to do with the full truth, the Catholic religion, about which he is quite ignorant. He may, indeed, feel sure that he is backing away from the religion of his youth, thus falling in line with Hazlitt, Carlyle, R. S. Stevenson, and a long host of others. He may even be convinced that he is running away from that bogie Catholic Church which exists nowhere else but in the Protestant imagination; but as far as the real Church of Christ is concerned, he has no means of judging whether he is actually coming or going. On this point I had much sooner trust to the judgment of Mr. Thomas F. Woodlock than to that of Mr. Wells himself. Certainly, as far as I can see, a mind which had no sympathy with spiritual religion should suddenly realize, however gropingly, the need for a belief in a God of some kind or other marks a decided advance in the direction of truth.

The difficulties underlying the religious thought of most non-Catholics today are chiefly imaginative, ethical, historical and psychological. This being a fact of which they themselves frequently do not seem to be fully aware, are not we individual Catholics sometimes in danger of shutting the door forever on further discussion by neatly decapitating the theological arguments of those whom we are only too prone to regard as "adversaries?"

Woodstock, Md. MOORHOUSE I. X. MILLAR, S.J.

Catholic Prayers and French Priests

To the Editor of AMERICA:

In AMERICA for July 28, in an article contributed by Barbara de Courson, entitled "The Brave Sons of France," there appears the following statement: "On the body of a soldier who was killed in Artois was found a paper with the following prayer: 'My God I accept now with an obedient heart the kind of death that it shall please Thee to send me with its sorrow, its anguish and its pain.'" In Catholic churches, frequented by English-speaking people, after the beautiful prayer recited after Holy Communion, beginning "Behold, O kind and most sweet Jesus," we have the prayer: "My Lord God, even now resignedly and willingly, I accept at Thy hand, with all its anxieties, pains and sufferings whatever kind of death it shall please Thee to be mine." These prayers are used by myriads of Catholics, and copies of them may be obtained from the Society for the Propagation of the Faith, New York. I presume that in every nation this prayer is in use among millions of Catholics.

Another item. I should be very glad if the French Government which has so willingly accepted the loan of American money and the assistance of our soldiers, than whom there are no better, would graciously consider the fact that to millions of American citizens as well as to a large percentage of soldiers in the army, the Catholic religion is so dear that injustice to Catholic priests by the French Government is deeply resented. While no Catholic priest shrinks from the post of danger, it would be a wise act for the French authorities to call the French priests out of the trenches and relieve them from the horror of killing their fellow-men.

Northampton, Mass. W. THORNTON PARKER, M.D.

St. Patrick's Purgatory

To the Editor of AMERICA:

It is only due to the devout and historically minded, who have been distressed by the recent lawsuit in which the scene of St. Patrick's Purgatory in Ireland has been the subject of litigation between the Bishop of Clogher and Sir John Leslie, to say that in answer to inquiry I hear the matter has been amicably settled out of court and without the assistance of English law, as all Irish disputes should be. A letter to me on the subject reads:

The case was to be tried to day at Lifford. Your father and Skelton attended. Meantime through the intermediary of a friendly priest, the Bishop was approached for an amicable settlement. It is not the moment when strife is rampant everywhere to be tenacious for material rights. The legal documents never refer to the Island. The feeling was that your father was a kind of ground landlord and that the church buildings belonged to the Church. As you know relations between the Church and the landlord have been good. However today when your father and the Bishop agreed to settle things out of court, they soon arranged matters and the Island is now the recognized property of the Church and your father agreed to let them have the ferry, as the Bishop had wanted for the last year to buy it. It is more dignified for the Bishop to be the recognized owner. He was so pleased with the arrangement that he pressed your father and Felix McKenna to come to a collation.

This happy result is an omen of good-will in Ireland.

St. Johnsbury, Vt. SHANE LESLIE.

Quoting the Classics

To the Editor of AMERICA:

Dr. Anweiler, by his example of the ready application of the classics to conditions of the hour, will probably arouse to tediousness certain leisurely and less-discriminating persons, perhaps numerous, who may be tempted to turn from amateur farming in an arduous age to the pleasant business of culling apothegms and capping citations. Thus a man of noble intent may plague his generation.

By way of assistance to the front-porch grumblers, who have been complaining *sotto voce* about our opposing militarism with "militaristic methods" might be offered that neat summary by Cicero in the "*Pro Milone*," "*Haec ita gesta sunt, judices; vi victa vis, vel potius oppressa virtute audacia est.*" The tense is enheartening. At a time when, on our own Capitolium, blindfolded Fates in Palm Beach vesture are drawing medicated lots, the sober lines of Horace in the "Ode on Contentment" gain a new appropriateness:

. . . . aequa lege Necessitas
Sortitur insignes et imos;
Omne capax movet urna nomen

And then, with singular unkindness toward those who may be wondering whether they will be included among the first to be drafted:

Districtus ensis cui super . . .
Cervice pendet, . . .
Non avium citheraeque cantus,
Somnum. . . .

There is a vivid reality in "*Cras ingens iterabimus aequor*," and an echo of the nation's present spirit.

Mansfield, Mass. L. J.

AMERICA

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The Pope and Peace

FOR a long time the bleeding heart of the world has been torn by a mighty desire that no man dared express. Men, women and children, one in the kinship of Christ, the Prince of Peace, looked out over the earth saturated with human blood and longed for the day when a voice that could command reverence, would be lifted up in the cause of civilization ruined by a monstrous war-passion. The day has come; the Prince of Peace has spoken through His vicegerent, the Pope, imploring men to take thought over their differences, before their nations are shattered beyond repair. His Holiness has given the world a document remarkable both for its vision and courage, in which he invites the belligerent Governments to open communication with each other in the hope that the terms he suggests may prove available as a basis for further negotiation. In this Benedict XV has but expressed the longings of a world weary of slaughter; he has simply made articulate the cry of humanity shocked beyond measure by strife that is at once a reproach and a danger to manhood.

What effect his plea will have on the Governments of the nations at war, it is hard to say. But this much is certain, the effect on the world at large will be incalculable, if for no other reason than that His Holiness has set morality over against ruthless, brute-force and challenged men to choose between them. The nation that refuses to harken to such a call writes itself down not as a vindicator of justice but as a monster lustful of men's blood. This should give the strongest of them pause.

More than that, in the Providence of God the Pope is appearing on the scene in the nick of time to save governments from a new menace that grows more threatening at every roar of the cannon. Let neither the Kings nor the Presidents of the battling countries deceive themselves, they are living under the shadow of a danger that lowers threateningly. Radicalism is advancing by leaps and bounds, strengthened by the very passions that war arouses. The safety of constitutional government is in the balance. Which way shall the scales be tilted? The wrong way, if the war is prolonged without due necessity. The truculence of labor here, the insistence of anarchists and Socialists abroad, bear with them a serious lesson. The latter have even gone to the extreme of telling the world that if they are refused passports to the Stockholm Conference, they will do their best to upset their respective governments. There is a clear issue, an issue between the sane conservatism represented by the Pope's document, and the destructive radicalism illustrated by the words and actions of men who are willing to take any advantage to score a victory over constituted authority.

What will the nations do? Two standards have been set up before the face of the world: the Pope's bears the inscription "Peace with Honor"; Radicalism's reads "Down with Governments." The choice must soon be made. An evil selection means confusion worse confounded to a world red with the blood of its noblest sons, and nauseated with crimes that have come up from the bottomless pit.

The Afflicted Church in Mexico

PERSECUTION of the Mexican Church is persistent and brutal. Government officials are stalking priests as the hunter stalks deer. And the outrage of it is that the savage process is "constitutional." There is another outrage, too, that lies nearer home: it is that America is directly responsible for Carranza's present position and power. One inference from this fact is clear and need not be enlarged upon. A second is not so clear, and demands mention at least. Reparation is due to God for the part our nation played in the catastrophe that has overtaken the Church in the Republic just beyond the Rio Grande. For us who are followers of Christ there is now but one way of making amends, by prayer. Time was when American Catholics could have prevented the awful ruin that come upon a once-fair institution, but that time is past. Thanks to sordid politics played by a dozen and one men who paraded themselves as "prominent" Catholics indignant at the "interference of the clergy in politics," many of the altars of Mexico are desolate and the bread of life is not broken to multitudes of her children. The deed is done and the prominent Catholics who abetted it may well listen to hear if the echo of "Is it I, Lord?" is in their hearts.

But for us, there is another more pressing occupation, prayer for Mexico, prayer for its afflicted Church, that God may soften the hearts of tyrants so that His

saving word may be spoken freely once again to people who are athirst for the fountain of life. This is the September intention of the League of the Sacred Heart sent forth to the world with the approval of His Holiness, Pope Benedict XV. True, the intention is for all the world, but for us it has a special significance. And it is to be hoped that every American Catholic, in fact that every American who values the interests of religion and morality, will storm Heaven with petitions for those Mexicans to whose physical sufferings are added trials of spirit almost beyond counting. The Pope, in his recent letter to the Mexican Archbishops and Bishops, sets aside the feast of Our Lady of Guadalupe, December 12, as a special day of prayer for Mexico and its Church. It is but fitting that we should join our afflicted brethren in the Faith, at the common altar of Christ, that day, praying the Prince of Peace to bless abundantly the war-riven land and the prostrate Church sacrificed in His Blood.

"The Starving-Out Process"

NOT long after Father Bernard Vaughan published in the *Nineteenth Century* his plain-spoken article on "The Menace of the Empty Cradle," he received from "a distinguished American citizen in Orders in the Anglican Church," a description of our "best people's" attitude toward birth-control, and an account of "the starving-out process" to which ministers with large families are subjected: sad commentaries on Protestant morality in this country today. Father Vaughan's correspondent wrote:

> Oh! that we Anglican clergy could do as you have done! But alas, if we did, at any rate in the United States, we should be "starved out." . . . I have been through the process (starving out) . . . many times in my ministerial career! But somehow or other we have survived. God has come to our aid just as the hours seemed darkest. In my case the "starving out" always came about (and doubtless the same thing will happen here) for talking to my congregation occasionally about their own sins instead of the sins of the people in the Bible. It was the same "lack of tact" (truly Satan's device for clergy who want to be well spoken of) in the case of St. John Baptist, you will remember. But the chief cause always in my case has been that I am the father of . . . children, and have plainly said in my pulpit that to be married and to be childless (unless God himself denies the gift of children) is to be living in the very worst kind of sin. . . .
>
> Ministers' wives are like all the rest, and avoid maternity. I have spoken to many, to hundreds in fact, of our younger clergy, hoping to influence them, and they all acknowledge that they use artificial means in order to "keep down the size of their families!" And they do not seem to have any sense of sin about it at all. Truly, as Mr. Gladstone once said of our American Protestant theological writers, "They do not seem to have any sense of sin." Truly we are growing rotten. What would De Tocqueville say now? A clergyman, known to me, has been actually refused admittance to the rectory on arrival in his parish when the good people discovered that he had "such a disgracefully large family." (Their *ipsiss. verb.*) "Why," they said, "it's a beautiful new rectory, and those children will scratch it all over." Parishes are pretty wise, and when they can find out about the "new minister" before he is accepted, the man with a family "disgracefully large," will never be hired to preach the Gospel to them. Fancy Christian people talking about "disgracefully large families!" The really great sin today among married people is that the families are "disgracefully small."
>
> Oh! that we could handle these poor, sin-ridden people as you Romans do. But we can't, that's all there is about it. We have no authority, no confessional, or at best only here or there penance can be done in some Ritualistic church—the majority of our clergy would not know how to hear a confession. And then, too, our clergy thinking in dogma and morals so widely apart as they do, what can be done? The only Church in America that can really do anything in the way of controlling and shaping the morals and the thought of its people is your own, as the *Church Times* (Anglican) said some time ago about you: "The Roman Catholic Church and her clergy (to their everlasting credit) here always "set their faces like a flint" against the small-family heresy.

That minister's words call for little comment. Protestant clergymen are finding it increasingly difficult to keep their independence, self-respect and their pulpits too. Many a minister with a family to support is forced to take up some commercial pursuit instead of, or in addition to, his regular calling. The realization, moreover, that only from the pulpits of the Catholic Church is God's truth fearlessly spoken today is doubtless leading numberless members of the Protestant clergy and laity to consider more seriously than ever before the claims of Catholicism.

"Le Panache"

"TO the primitive *folie héroïque* is added a courteous, knightly respect for woman, and occasionally an exaggerated consideration for the opponent. It is this blending of bravery and pride, of gallantry and generosity that the French call *le panache.*" That is the description Christophe Nyrop, Professor in the University of Copenhagen, in his recent book, "France," gives of the admirable military spirit of that country as it has manifested itself all through her history. Originally *le panache* meant the knight's graceful plume, and then it came to symbolize all the virtues of *le chevalier sans peur et sans reproche. Le panache* led Roland, dying in the Vale of Roncevaux, to yield his gloves to no one but God, his highest Liege-Lord; *le panache* made St. Louis, the captive-king, the "proudest Christian" the Saracens had even seen; *le panache* led the gallant Godfrey de Bouillon, when chosen king of Jerusalem, to refuse to wear a crown of gold where his Saviour had worn a crown of thorns; *le panache* inspired Joan of Arc's invincible leadership and unbounded patriotism; *le panache* made the Chevalier Bayard the mirror of every knightly virtue; *le panache* shone bright on the disastrous fields of Crécy, Poitiers and Agincourt, and likewise lent a romantic grace to the victories of Condé and Turenne; *le panache,* too it was, which dictated the renowned utterance of the Count d'Auteroches at the battle of Fontenoy, when he rode forward, saluted the enemy, explained that the French never fired first and then cried: *"Messieurs les*

Anglais, tirez les premiers!" In the present war also it is that same spirit of *le panache* that has so often made the French stay with a bulwark of steel the advance of the invader and made deeds of splendid heroism a daily commonplace.

Now that our own soldiers will soon be at the front engaging the enemy let them learn if need be from their French companions-in-arms all the qualities of the Christian warrior that are implied and connoted by the term, *le panache*. We have entered the war with the high purpose of vindicating our rights as a nation and of restoring to Europe that long-desired peace which her kings, diplomatists, statesmen and captains have shown themselves either unable or unwilling to secure, but which must speedily be made or the civilized world will madly rush to complete self-destruction. Motives less worthy than those must not animate our fighting men, and they never shall, please God, while, like the chivalry of France, the American soldier keeps *le panache* his watchword.

"Broadway"

WHEN written between quotation marks the name stands not for a street but for a national institution. It represents succinctly that aggregation of theatrical enterprises of which the material habitat is on or near the great thoroughfare and somewhere between Madison Square and Columbus Circle. It is a national institution, national in its reputation, national in its sources of supply, national in its field of exploitation and national in its influence.

Such an influence is worthy of our serious investigation, indeed compels it. The admirers of the drama reiterate, somewhat wearisomely, that the theater is a school. Taking them at their word they cannot complain if "Broadway" is considered one of our greatest national universities.

One is justified then in asking a few questions about this great educational institution, for educative it undoubtedly is and equally unquestionable is its character as an institution. Lacking, indeed, the unity of architectural design and of administrative machinery and the pedagogical plan observable in most American universities, it is to be likened rather to those looser gatherings of faculties and colleges which flourished in the Middle Ages at Paris, Oxford, Salamanca, Bologna and elsewhere. Like them it possesses a certain recognized group of professors, a certain trend and standard of ideals and fairly well-defined lines of teaching.

Fair questions about Broadway are: What is it teaching the nation? What sense of their responsibility have the deans of its various faculties? What qualifications worthy of a student's confidence have those professors, instructors, lecturers and demonstrators who nightly address audiences, for the most part youthful, in New York and the other centers of our population? For be it ever remembered that Broadway like Chautauqua has its traveling lecture-courses equipped with everything capable of initiating the "provinces" into the mysteries first revealed to a metropolitan audience.

The above questions are not unanswerable. Most of the leading lights in this great university have their names in "Who's Who," and their pictures accompanied by numerous "intimate glimpses" are displayed in the leading magazines, technical and general. No educational institution in the United States enjoys for its personnel, its fabric and its courses a tithe of the publicity enjoyed by Broadway.

Equally easy to answer are questions anent the teachings of Broadway. For example: What is Broadway teaching about woman? A fair question to put to a national university. In this case it is easily answered. Select at random any seven theaters in Broadway and on six consecutive nights observe what may be seen or heard behind the footlights. When Sunday comes you will have the answer to your question and food for a day's reflection and prayer beside.

What is Broadway teaching about the family? That is a question touching the foundations of the nation and not to be lightly touched by a university of national scope and influence. Let the average theater-goer supply the answer. Or suppose the question be put thus: What is Broadway teaching about divorce? The answer will be more easily reached and formulated even without the laboratory method suggested above.

In these days when the nation's soul is drawn to its tensest pitch, another fair question might be: What is Broadway teaching about self-sacrifice and all those virtues which make the true patriot? What contributions to moral preparedness for war are the managers and producers, scenic and choric artists, making by way of "doing their bit."

If Broadway can satisfactorily answer these and kindred questions its function as an educator is being fulfilled with honor to itself and with nation-wide beneficent results. If not, then it is no exaggeration to say that there does not exist within our broad boundaries a single concentrated localized menace to the national welfare comparable in intensity, subtlety and diffused influence to the aggregation of theatrical enterprises commonly known as Broadway.

Cooperation and War

THE war emergency has affected every phase of national life. The day has passed when only part of a nation goes to war. To train an army to take the field and wage battle for the welfare of the country is today a small part of the preparation. As President Wilson has stated: "It is not an army we must shape and train for war; it is a nation." Small differences must merge into the paramount interest of the hour. Industry, commerce, labor must present a united front, if our armies in France are going to achieve the task set before them. Cooperation is the watchword of the day.

And for cooperation the Government looks to the religious bodies of the country. They are paid a handsome tribute in the "National Service Handbook," issued by the Committee on Public Information.

"The desire to cooperate has nowhere been manifested more splendidly than in the work of the religious bodies within the nation. . . . It would be well if every clergyman, every priest, and every rabbi in the country would consider himself a special agent of the community's welfare, and work now as he has never worked before for efficient and harmonious cooperation."

At the outbreak of war the Catholics of the country were reminded of their duty in the national crisis by the Archbishops in session at Washington. Recruiting statistics demonstrate that they have not been deaf to the country's call. Those who cannot go across the seas have been shown a sphere of action whereby they may help in a very definite way the cause of our armies by aiding Catholic chaplains in the field and at the camps. By a successful million-dollar drive the Knights of Columbus, officially acknowledged by the Government as the relief organization for Catholic soldiers and sailors, has made it clear that cooperation is no novelty among Catholics. The story is the same the country over. Social and civic organizations in parishes and dioceses have been energetic and active in doing their bit. In Washington, a week ago, Catholic activity found concrete expression in the Catholic War Congress when representatives from every section of the land met to deliberate on the best means of helping the nation's cause. Catholics are in earnest about this war; they have given themselves to the country for service and desire but one thing, victory for our arms.

Literature

"FATHER" STANTON

"TO be curate to a Protestant bishop is a horrid position to be in." "I said at a meeting last night that if Mr. Mackonochie's suspension did anything to kick over that foul 'rooks' nest,' the Establishment, I thanked God for it." "I have been weaned long ago from the Established Church." "I have and do pray the good God to dispel Protestantism." "The work of the Gospel is being done in a negative way, if the Ripon people can be made to loathe Protestanism as simply virtual infidelity." "Please God, they shall never make us either cowards or Protestants."

When our readers are assured that the foregoing quotations express the sincere convictions of "Father" Arthur Stanton, an interesting memoir of whom has lately been written by the Right Hon. George W. E. Russell (Longmans), they will naturally wonder why the well-known curate of St. Albans, Holborn, never became a Catholic. It was because he held so tenaciously, notwithstanding his remarkable Catholic-mindedness, to the Protestant principle of private judgment. Father Stanton used to describe himself as "politically socialistic, in faith Papistical, in church policy a thorough-going Non-Conformist," and his fifty years' curacy in the High, High Anglican church of the London slums was a practical exposition of his tenets. He enthusiastically seconded his vicar, the Rev. A. H. Mackonochie, in adopting the Catholic ritual almost in its entirety, and in teaching the Church's doctrine in nearly every detail except the "Petrine claims." In his eagerness to reach the working man, Father Stanton started "St. Alban's Club," where liquor was served and card-playing encouraged; and he was at odds, as a rule, with his Protestant diocesan, but generally ended by doing as he liked.

Father Stanton had a fine scorn of bishops' inhibitions. When his vicar was suspended and he himself was forbidden to officiate at St. Alban's, he led his congregation to another Ritualistic church, where they all heard "Mass." He keenly felt the injustice of the poor little church of St. Alban's being persecuted for its "Roman" practices, while wealthy Ritualist congregations were left unmolested.

"One of the most stupid boys who ever left Rugby," Stanton was hardly keen enough of intellect, it would seem, to see the untenableness of his position. He thought himself a real priest, though the bishop who ordained him certainly had no intention of making sacrificing priests, even if his lordship had been a duly consecrated bishop and had not used maimed rites. "I should become a Roman Catholic tomorrow," Father Stanton remarked, "if I could be persuaded to say . . . that we were no priests after all." Whatever misgivings he had about the reality of his priesthood and the consistency of his position, he seems to have quieted by the well-known Anglican expedient of throwing himself whole-heartedly into his work. He was as devoted to the poor as a Catholic priest would be, and in an Anglican that, of course, attracted attention. Why, he actually succeeded in getting men and women to come to his services in their working clothes, an unheard-of thing in the eminently "respectable" Establishment. He was ever at the beck and call of the wretched and the poverty-stricken, and Mr. Russell's memoir contains amusing stories about Father Stanton's way of dealing with them. Here, for instance, is an anecdote he tells himself:

> One morning I was very busy, and a knock came at the door, and the maid said, "Please, sir, a man wants to see you." So I said, "Tell him I'm very busy and can't see him." Then she called up, "Please, sir, he says he wants to see you spiritooal." So I said, "Oh, well, if he wants to see me 'spiritooal' I'll come." So I went down, and in the hall was a poor chap very much out at elbows. I took him into the dining-room and shut the door and said, "Well you want to see me spiritooal, do you. Now what is it?" And he said: "I say, 'guv'nor, have yer got an old pair of trousers?" And I replied "Yes, I have, and I've got 'em on." And then I said, "Now what do you mean by coming 'round here and interrupting a busy man and saying you want to see me 'spiritooal' when you only want to beg?" And the man said, "Well, look here, guv'nor, if you had nothing inside you for three days and you thought there was a silly parson 'round the corner what you could get something off of, don't you think you'd have a try?" And I replied, "Well, upon my word, I think I should."

Father Stanton once said to a priest of his acquaintance: "I have made a complete mess of my life in our church. Should I have done any better in your church?" "I don't think you could have been a success in any church where obedience is required," was the candid answer he received. But he used to think in his old age that "I might have made a better thing of it if I had become a Catholic." Father Stanton was not particularly fond of Jesuits, nor did a letter from Father Albany Christie, S.J., who reminded him that "You are before God a mere Protestant and the Minister of a Miserable schism," seem to increase perceptibly the recipient's admiration for the Society.

But when all is said the subject of this memoir was a stanch

lover of Our Blessed Lord and of His poor, and fought valiantly for more than fifty years to make the Establishment tolerate Catholic practices and Catholic tenets. "It is the nativity of the dear Mother of Jesus," he once wrote his sister. "I went to the R. C. church for five minutes and kneeling before the altar in the presence of the adorable Sacrament, asked God to hasten His time when all Christians should be of one heart and mind again." "He loved the Blessed Mother," one of Father Stanton's fellow-ministers testifies, "with the tender devotion and reverence of a son." And to his mother he wrote: "If you did love the adorable Sacrament of the Altar even as much as I do, you would never think candles, vestments, meaningless ceremonies." Early in life he learned the value of "Confession to a priest," and always taught and practised it. When Pope Leo XIII passed away, Father Stanton called him "a man sent from God" and "by God placed in his right position." "His personality, strong and attractive, challenged our littleness, his power of mind our respect, and his goodness, which is the gift of the grace of God, our love." What a striking contrast, finally, to the opinions of many an Anglican minister of his time was Father Stanton's fearless defense of a book of "Catholic Prayers for Church of England People," which he had compiled. The Bishop of London had called it "a thoroughly disloyal work," whereupon Father Stanton replied:

> You may think "Catholic Prayers" disloyal to the principles of the Reformation and to the Advertisements of Elizabeth, but this I will say to you about the book: There is not one single word in it against the inspiration of the Word of God, there is not one word in it against the perpetual virginity of the Blessed Virgin Mary, there is not one word in it against the Atonement of Our Blessed Lord and Saviour on the Cross or His Resurrection; nor is there a word in it against the Sacraments or the Saints.

Poor Father Stanton! Had he only been gifted with a humbler heart and a clearer head, what an admirable Catholic he would have made!

WALTER DWIGHT, S.J.

THE FLAIL OF GOD

O Mother of God and Mistress of men,
Out of the heart of heaven when
Oh, when will the fire-shod Angel fare
Forth through the still stars unaware,
And leap like a bolt through the distance down
Upon fleet, upon fosse, upon flaming town,
And silence the guns on land and sea?

Wars there are and rumors of war,
Nation and nation, king and king,
Battle anear, and battle afar,
Till the world girt with a fiery ring
In one place quake of the earth slew all.
Mammon and Moloch call and call,
Famine there is and pest shall be.

Ah, well we know the end is not yet:
But, Mother of Pity, look thy fill
Where women work that men may kill,
And their eyes with blood are wet.
Children are reckoned to fill spent files,
The wounded lie in cathedral aisles,
God and His people bivouac without.

Thousands are blown like shards into rain:
Thousands slip down in the deep by night:
Thousands are mown like ripe, red grain:
Thousands are blasted and burnt in flight:
And the wounded lie, and die, and die,
A roaring hell is God's blue sky,
And the sick are forgot in the rout.

Oh, ask of God to punish no more;
To stay His flail on the threshing-floor:
For millions are dead, and millions are maimed;
The people are weary, their princes are mad;
Sinned have we all, and our pride is tamed;
Even the child unborn is sad.
O Mother Mary, hear our plea!
Peace, oh, peace, let us have of thee!

Rome. C. M.

REVIEWS

The Monks of Westminster. Being a Register of the Brethren of the Convent from the Time of the Confessor to the Dissolution. With Lists of the Obedientiaries and an Introduction. By E. H. PEARCE, M. A., Canon and Archdeacon of Westminster. New York: G. P. Putnam's Sons. $3.00.

A list of monks of the great English monastery from Edwin and Alwold in 1049 to Richard Morton and John Vernon in 1540, a catalogue of abbots, priors, sub-priors, wardens of St. Mary's Chapel, sacrists, chamberlains, almoners, cellarers, infirmarers, refectorers, precentors, kitcheners, wardens of the churches, wardens and treasurers of Queen Alianore's manors, pitancers, granges, bailiffs and abbots' stewards: such is the substance of this scholarly volume. We can readily believe the author's statement when he says that it needed some courage to undertake the task. At first sight, the work might seem to be one devoid of interest, except to the learned few who delight in ransacking the dusty corners of old libraries, but when the reader has glanced even cursorily through the volume, he finds the past made more vivid and lifelike. With the author himself, after he has read the names and the notes which everywhere shed light on the times and the life of the old monastery, the reader will find "The medieval Abbey no longer ghostly and unreal but flushed with all the signs of a vigorous circulation."

Mr. Pearce is not the first to delve into the archives of the Abbey. As Dr. Armitage Robinson pointed out in the *Church Quarterly Review*, Richard Widmore in his "History of the Church of St. Peter, Westminster" (London, 1751), had already made interesting researches into the history of the old convent and Dean Stanley had familiarized the English public with the influence exerted by the abbey and its monks on the life and policies of the nation. But Stanley at least, as Dean Robinson says, "had no kind of sympathy with the monks." "His heart," says Mr. Pearce, "was with the kings and the queens, the courtiers and the statesmen, the men of arms and of the toga . . . rather than with those whose lot was to offer incense." It is not so with Mr. Pearce. He has a real sympathy with the abbots and their monks. He enters into their life and seems to understand their purposes and aims. To him they are the chief actors in the varied drama of the existence of the abbey in the 500 years of its splendid service to the nation and the Church. Some of England's greatest names are found on the list of the abbots, Ralph de Arundel, for instance, Richard de Berking, Richard de Crokesley, Walter de Wenlok and William de Curlington, and the life of the abbey is there in all its phases. Both from the scholarly introduction and the illuminating notes accompanying the names of the higher monastic authorities and those of the lesser brethren, we are led into the very heart of their monastic life. We learn the date of the first Mass of the priests, their appointments, all the little duties they had to perform. There is much about deeds and property, of temporalities. At times there is a glimpse of petty squabbles and rivalries which threatened the peace of the cloister. But on finishing the book the reader will have a high opinion of the famous abbey, its work and its brethren. Now and then the world and its passions crossed its portals, for it was a part of the busy life of the nation. But the main pur-

pose of its founders was on the whole fulfilled within its walls, for it ever remained the home of virtue and faith, a sanctuary of peace and a house of prayer. J. C. R.

Evenings with Great Authors. Vol. I, How and What to Read; Shakespeare; Lincoln. Vol. II, Scott; Dickens; Thackeray. By SHERWIN CODY. Chicago: A. C. McClurg and Co. $2.00.

Classical authors, it would seem, are losing their power to charm, if one may judge by the increasing production of condensed, selected and abbreviated editions of their works. Such volumes, accompanied by explanatory notes on the author's life and rules for appreciating his books, are commendatory, in so far as they cultivate a taste for good reading and serve as an introduction to further perusal. But one is inclined to believe, that too often the excerpt is deemed a sufficient substitute for the original whole, and that the reader, satisfied with his shallow knowledge, is not prompted to take the entire volume down from the bookshelf. To the experienced reader, however, such editions are sometimes of real value. If the selections are well chosen, he will find his favorite passages in convenient form for frequent re-reading.

To meet these two requirements, Mr. Cody has prepared his "Evenings with Great Authors," and if this method of inducing readers to love the great writers is of value, he is successful. His condensed form is not offered as a substitute for the original, but rather to present a bird's-eye view of some favorite work, that may be read in a single sitting. "Ivanhoe," the complete story in condensed form, represents Scott; the "Pickwick Papers," Dickens, and "Vanity Fair," Thackeray. Shakespeare's "Merchant of Venice," "Romeo and Juliet," and "Hamlet" are synopsized, and the reader will probably find very few of his favorite passages omitted. In the biographical sketch of the author, the personal, human element is insisted on, rather than mere data of his life.

As introduction to the volumes, Mr. Cody has an illuminating section on "How and What to Read." It may, no doubt, be useful as a work-a-day manual of appreciation and as a rapid survey of the prominent landmarks in the history of literature. Here, also, there is the danger of substituting shallowness for deep knowledge, a few ideas, adapted to conversational glibness, in place of deep feeling and thorough appreciation. The principles, however, are for the most part solid, well-expressed, and certainly helpful as an introduction to the authors.

F. X. T.

Inside the British Isles, 1917. By ARTHUR GLEASON. New York: The Century Co. $2.00.

The English-Speaking Peoples. By GEORGE LOUIS BEER. New York: The Macmillan Co. $1.50.

The first of these books contains a series of essays in which the author professes to record the most prominent movements and theories noticeable within the Britain of the great war. At first sight, the essays seem to have nothing more in common than that they deal with England, yet closer observation lends plausibility to the author's own remark: "The book has coherence because the theme is the principle of democratic control." He thinks, in other words, that the fundamental driving force of movements so widely divergent, as that of "Labor" "Woman" and "Ireland," is none other than democracy asserting itself in the world, much as it did, at the time of the French Revolution. The theory is good, but the author missed the chance to be original when he neglected to follow up the idea by proving the assertion.

Originality, however, Mr. Gleason seems to disclaim. The value of the book is rather in that it has caught and in the main faithfully registers currents of opinion, theories and movements which are unquestionably agitating the public mind, not only in England, but throughout the world. It is unfortunate therefore that the writer is not always true to his professed purpose, that of giving facts, and that he does not avoid taking sides. Nowhere is his failure in this respect, more regrettable than in the chapter on feminism. Here Mr. Gleason has been at pains not only to explain, but to propagate in its most dangerous and radical form a movement which no consistent Catholic can further.

One of the theories matured if not actually originated by the war, is the necessity of some *rapprochement* between the English-speaking peoples of the world. Mr. Beer's book is an important contribution to the theory. In unmistakable terms he proceeds to establish his thesis that not only their own interests and their own ideals but the good of humanity in general, demand a breaking down of the political isolation between the American people and the people of the British Commonwealth. He uses the word "Commonwealth" to designate not the people of the British Isles alone, but also such great democracies as those of Australia and New Zealand. The book is characterized by its thorough preparation of material, sequential thinking and grace of expression. Catholic readers will hardly agree with all the author's statements, however, and will marvel that while Grotius and Hobbes get merited mention as leaders of thought on international relations, Suarez, the keenest of them all, is passed over. G. D. B.

The Centenary of the Brothers of Mary. By Brother JOHN E. GARVIN, S.M. Illustrated. Mt. St. John, Dayton, Ohio: The Brothers of Mary. $1.50.

On October 2, 1917, the Institute of the Brothers of Mary will commemorate the one-hundredth year of its foundation. The present volume is written to mark this important event. It contains an historical sketch of the founder of the society, the Rev. William Joseph Chaminade, and an account of the Brothers of Mary in the United States. The society was introduced into the United States during the lifetime of Father Chaminade, in the year 1849. Father Leo Meyer was the pioneer of the Congregation in this country, opening the first school in Cincinnati, and in the following year beginning a novitiate, normal school and college at Dayton, Ohio. Today in America and the Hawaiian Islands the Society of Mary numbers 420 members, employed in sixty establishments. The Brothers have under their charge about 18,000 pupils, in six colleges, five high schools and forty-nine parish schools. The Brothers of Mary were first called to the United States in the interest of the parish school, and it is the parish school that has ever remained their chosen field of labor. They have acted an important part in the general advancement of Catholic education in this country, and their devotedness and self-sacrifice have done much in furthering God's [illegible]. The story of their labors is well told in this volume of nearly 300 pages. G. C. T.

Latin Sentence Connection. By CLARENCE W. MENDELL, Ph.D. New Haven: Yale University Press. $1.50

This book is an exhaustive, close analysis of the psychological inter-relation of sentences in sustained discourse and the means by which such relation can be made and defined. The sentence is defined from the view of both writer and reader as "the relevant part of the conceptional unit which first appeared in the mind of the speaker or writer." Coordination and subordination are artificial distinctions. The completeness or incompletenesses of a sentence is logical not syntactical. The author goes back to three fundamental means of conjoining sentences which existed before the advent of conjunctional clauses, namely, repetition, change, and incompleteness. Each of these in either semantic or functional form was able through logical subsequence or juxtaposition to indicate, and in some cases to define the relation of sentence to sentence. Repetition and change are

necessarily retrospective means of relation; incompleteness relates both by anticipation and retrospect; it figures also in the use of parentheses. From a wide reading of the Latin authors the writer has collected over 14,000 instances of such non-conjunctional connections. Conjunctions developed gradually and naturally according as need of greater exactness was felt. They are a supplementary force defining more precisely the already indicated relativity of sentences. The author suggests further study in the development of conjunctional clauses as a supplantation of the more fundamental means of connection and points out workable lines of investigation.

The chief merit of the book is its brief yet thorough treatment of the subject. There are many valuable sidelights on syntax and the origin of certain constructions. The author's strong grasp of his matter is shown in the careful differentiation of forms which at first sight appear to be virtually the same. This is especially noticeable in the chapter on semantic repetition. The whole work is especially interesting as a piece of research showing the development of the language from the rougher and more fundamental means of sentence connection to the smoother and yet more intricate uses of the conjunction. It should find favor with the philological seminar. F. A. M.

Poems of Charles Warren Stoddard. Collected by INA COOLBRITH. New York: John Lane Co. $1.25.

Miss Ina Coolbrith, a lifelong friend of the late Mr. Stoddard, made, at the cost of much time and labor, a collection of the verses he published in newspapers and periodicals, and now Mr. William Walsh has chosen from her book the fifty-four poems he considers the best. The opening selection is deservedly "The Bells of San Gabriel," with its pealing refrain:

> And every note of every bell
> Sang Gabriel! rang Gabriel!
> In the tower that is left the tale to tell
> Of Gabriel, the Archangel.

And then come the fine stanzas on the "Albatross" and on the "Palm of the Sea." Natives of the Middle West will particularly enjoy "Indiana," a "name so like a lullaby"; "In Clover" is a true nature-lover's rhapsody; and the Catholic poet appears in the fine imagery of "Sanctuary" when he describes the calla thus:

> A perfumed satin altar cloth
> With one tall, golden candlestick;
> A velvet butterfly's the moth,
> That frets thy rosy wick.
>
> Thy spotless napkin doth enfold
> Such balm and costly frankincense,
> As shrouds the swinging censer's gold
> In clouds that struggle thence.
>
> But now I hear the vesper call
> Of floating air-bells, deftly tipt;
> The dove's at her confessional—
> The monk-mole in his crypt.
>
> And flowery fields my eyes engage;
> The rivulets, the winding ways—
> A missal, whose illumined page
> Is given up to praise.

And in these lines "To the Unseen" Mr. Stoddard reaches the high spiritual note that Catholic poets often attain with little difficulty:

> I know of One who is so true to me,
> We may not parted be.
>
> Though I have strayed on the uttermost
> Yet is His voice not lost.
>
> If I am madly-deaf, for having erred,
> Still may I hear His word.
>
> If I have sinned, behold a crimson flood—
> The river of His blood.
>
> Wherein I find redemption: tenderly
> He woos my fear away,
> And searches out some star of hope above,
> So boundless is His love.
>
> Though I am weak, there is a hope of power:
> He is my mighty tower.
>
> Like as the sun that frights the gloom away,
> He is my perfect day.
>
> E'en as the moon that is the charm of night,
> He is my full delight.
>
> His beauty lights a mansion in the sky—
> Alas! and what am I?

W. D.

Political History of Poland. By EDWARD H. LEWINSKI-CORWIN, Ph.D. New York: The Polish Book Importing Co. $3.00.

"The Polish Question," Napoleon said, "is the key to the European vault." The author of this latest history of Poland reiterates this statement and further declares that "On its proper solution the future peace of Central Europe will largely depend." The question has become one of international importance since the recognition by the Central Powers, on November 5, 1916, of the independence of the Kingdom of Poland. Russia, too, has been making rosy promises, but it is yet an open question, awaiting the close of the war, as to whether the nations concerned will add another blot to their escutcheons at the expense of Poland, or whether reparation will be made for the "greatest crime of modern history." By the total dismemberment of the Polish Republic, in 1794, between Russia, Prussia and Austria, Poland as an independent State ceased to exist. But the Polish people, developing under entirely different conditions in three sections, have retained an intense and vigorous nationality. With each European upheaval, their unceasing passion for freedom has shown itself by the sacrifice of men and money, but treachery and injustice have hitherto been the only reward granted for blood and bravery.

Therefore, this volume, treating of Poland's history from the earliest times to the entrance of the United States into the war, is quite opportune. It is well illustrated by numerous pictures and maps and has a very useful key to the pronunciation of Polish names. The author, who remarks that most works on Poland, in the English language, are "either prejudiced and unfriendly, or sentimental and uncritical," has not remedied this defect, but has aggravated it rather. For Dr. Lewinski-Corwin's anti-Catholic prejudice has betrayed his judgment. A history of Poland openly inimical to the Catholic Church and characterizing its endeavors as "fanaticism," strikes a dissonant note. It were well if the author remembered throughout his work his own forced admission of "the identification in the popular mind of Catholicism and patriotism. The future history of Poland but tended to merge the two conceptions into one." He endeavors to separate these "conceptions" and thereby mars his work. It is equally false to blame the clergy for Poland's lack of unity in the early days and to state that the Reformation was accepted by the educated classes and rejected by the masses and those of a lower grade of mentality. He continually stints the praise of the latter-day Catholic patriots and dismisses the glorious struggle of the priests for the social and economic development of the people, by remarking that they "subordinated the national interests to those of the Church." As to the Jesuits we are told "That their pupils were brought up in a hitherto unheard of fanaticism and in an abject servility to the mighty," and their suppression by Clement XIV demanded "The organization of popular education which had hitherto been, with such disastrous effects, in the hands of the Jesuits." But Poland's union with Rome cannot be slighted by any author who undertakes to give an accurate and just account of that country's political and social evolution. F. X. T.

America's Case Against Germany. By LINDSAY ROGERS, Ph.D., LL.B., Adjunct Professor of Political Science in the University of Virginia. New York: E. P. Dutton & Co. $1.50.

The British Navy at War. By W. MACNEILE DIXON, Professor in the University of Glasgow. Boston: Houghton, Mifflin Co. $0.75.

A Soldier of France to His Mother. Letters from the Trenches on the Western Front. Translated, with an Introduction, by THEODORE STANTON, M.A. Chicago: A. C. McClurg & Co. $1.00.

German Prisoners in Great Britain. London: Tillotson & Son.

Professor Lindsay Rogers takes up the war-question from the standpoint of international law, and traces the origin and development of the controversy which was the immediate cause of the conflict between the United States and Germany. His purpose is to furnish a chronological account of the President's policy, neither critical nor defensive, but explanatory. The legal grounds of America's position are set forth briefly and as untechnically as possible. The question of the submarine, the status of armed merchant-ships, the problem of munition exports, and the difference between the English and the German blockades are dealt with thoroughly. Every intelligent American citizen will find in this volume all the material necessary for the understanding of his country's entrance into the war. Professor Dixon, of Glasgow University, in "The British Navy at War," explains the part that the navy of England has played in the world-conflict. He gives a telling account of the Jutland sea fight, and describes other engagements, of greater or less moment, in the general struggle Great Britain has maintained to hold the supremacy of the sea. The volume contains good maps and illustrations and an interesting chapter on the work of the submarine. The author was given every facility for gathering the information that is contained in his little volume.

Under the title "*Lettres d'un Soldat,*" these letters of a soldier to his mother had great vogue in France, where they were first published. The present English translation is accurate and interesting, unfolding the thoughts of a French artist called from an intellectual atmosphere to take his place in the trenches as a private soldier. It is, as might be expected, a very real chronicle of thought and feeling. The Catholic reader will miss in these letters the spirit of faith so prominent in the writing of those who, although not considered artists by a Parisian academy, were true artists of God as they clung close to the truths of religion during the hard life of camp or trench or field work. In response to a request from the American Ambassador at Berlin, the book of photographs, entitled "German Prisoners in Great Britain," was issued. The photographs in the book cover six of the largest prison or detention camps in England, and show with the accuracy of the camera nearly every phase of the life led in camp by England's prisoners of war. The captives look quite comfortable and contented.

G. C. T.

BOOKS AND AUTHORS

Though the lecture on "Popular Errors About Classical Studies" was first delivered at Holy Cross College, Worcester, by Father Thomas E. Murphy, S.J., more than fourteen years ago, it is still one of the best defenses of the "old ways" in education we have, for the arguments he uses are quite as convincing and the authorities he cites are just as weighty now as they were in 1903. As the pamphlet, however, has long been out of print, AMERICA'S readers will doubtless be glad to learn that the August 22 issue of the *Catholic Mind* contains Father Murphy's excellent lecture. It is particularly seasonable now that boys and girls are choosing the school to which their parents will be permitted to let them go. The paper is followed by a short article on the admirable slogan: "Every Catholic Child in a Catholic School!"

The most attractive qualities of Sara Agnes Ryan's recent book, "Christopher Columbus in Poetry, History and Art" (Mayer and Miller Co., Chicago), are the illustrations and the wealth of poetical passages bearing on the discoverer's life and achievements. The author includes in the volume a paper on "Lourdes and the Eucharistic Congress" and another on "Mexico."——Dr. James Bayard Clark has written "Some Personal Recollections of Dr. Janeway" (Putnam, $1.00), the eminent diagnostician who died six years ago. "Dr. R. is an excellent doctor. He won't do you any harm," was high praise from the subject of this sketch. The author, who often writes in a rather awe-stricken manner, well remarks: "In days when doctors are flying from creeds and more—from faith, seeking to solace their souls in science alone, this great man's simple adherence to the teachings of Christ become dramatic proof of his powers of vision."

"My Mother and I" (Macmillan, $1.00), by E. G. Stern, is a touching life-story of a Russian Jewess who has become Americanized. Born of non-English-speaking parents her early days were spent in the Ghetto of one of our large cities. Attending high-school and college, she became wholly cut off from her people and their old-world customs and was fully merged in the conventional stream of American life. The book is cleverly done, presenting intimate and vivid pictures of life and sentiment in the Jewish colonies. Particularly charming and delicate is the story of the estrangement between the daughter and the mother, who helped so much towards the Americanization, but could not become part of it. The author's experience shows that our melting-pot is doing its work; that the process is slow is due not to lack of opportunity, but to the tenacity with which our foreign-born population clings to the traditions and customs of the fatherland. The foreword is by Theodore Roosevelt.

Among the valuable pamphlets and little books that have been gathering on the reviewer's desk is Father Walter Drum's well-reasoned apologetic on "The Divinity of Christ" (Woodstock College Press, Md., $0.05 a copy, $3.00 a hundred). It is one of his lectures on the fundamentals of faith delivered two years ago at the Brooklyn Academy of Music and is just the thing to give Unitarians and non-Christians.——"The Master Key in the Hand of Joseph" (Loyola University Press, Chicago, $0.05 a copy, $3.00 a hundred), is an admirable character-study of Our Lord's Foster-Father, by the Rev. Joseph Conroy, the well-known Jesuit missioner. It should be widely circulated among old and young.——"The House in Order" (Dutton, $0.25) is a "true tale," by Louise Collier Willcox, about a despondent old man who had decided to do away with himself, but to put everything in exact order first. He thus found so many kind and useful things to do that he gave up altogether the thought of suicide.——"Leaves of Gold" (Benziger, $0.50), a new volume of the "Angelus Series," contains Fiona McKay's selections from the Books of Proverbs, Wisdom and Ecclesiasticus.

The great prophet of Homeric higher criticism has truly fallen upon evil days. It was sad enough to see the theory of Frederic Auguste Wolf discarded by critics of the twentieth century, to have all his arguments destroyed by archeology and by still higher criticism, but now comes a French author, Victor Bérard: "*Un Mensonge de la Science Allemande*" (Paris: Hachette, 1917), who hoists Wolf with his own petard and proves, so Pere Laurand asserts in the July 20 *Etudes,* that Wolf owes his theory to "*Conjectures Académiques*" of Abbé d'Aubignac and that Wolf's "Prolegomena" is a mosaic of various works: Wood's "Essay on the Original Genius of Homer," Merian's "*Examen de la Question si Homère a Ecrit ses*

Poèmes," Billoison's *"Prolegomènes"* and the *"Bibliotheca Graeca"* of Fabricius. Wolf turns out to be the original *bear-beiter,* who figures so prominently in nineteenth-century Homeric criticism. Wolf was such an adept at working over and patching together separate compositions that naturally he saw no difficulty in making the Iliad a crazy-quilt. To add insult to injury, A. Beaunier in the *Revue des Deux Mondes* declares that the Abbé d'Aubignac was only joking and that Wolf took him seriously. Can it be that the century-old scandal of Homeric scholarship took its rise from misapprehended irony? Alas, poor Frederic Auguste Wolf!

There is more bitterness than poetry in most of Sir William Watson's recent book of verse, "The Man Who Saw and Other Poems Arising out of the War" (Harper, $1.00). The following sonnet, entitled "Commemorative," is among the less war-like ones in the volume. The reader should not fail to look up the meaning of "purfled":

Now doth the Year, with gorgeous ritual, don
Raiment of priesthood, cope o'erlaid with gold,
But soon from autumn's purfled scarf unstoled,
The grey cowl of November must put on;
And shaking the thinned locks that shall anon
Cumber his ways, he hears around him rolled
A nation's knell for Youth and Valor tolled.
Heroic Youth and knightly Valor, gone
Where, after clangorous day, is evenfall;
Love's *requiescat* after battle's throes;
After the cannonade and bugle call,
Earth's whispered leave, *in pace* to repose;
Lull after hurricane; and crowning all,
Glory's white lily after war's red rose.

"Aloysius Ignatius Fiter, Director of the Barcelona Sodality" (The *Queen's Work,* St. Louis, $0.50), by Father Raymund Ruiz Amado, S.J., and translated by Father Elder Mullan, S.J., is a little book giving an interesting account of the man and the methods that made the Barcelona Sodality of Our Lady a model and inspiration for all similar associations. On page 2 we read of a "Bishop of Tarragona." Can this be intended for "Tarazona," a suffragan of Saragossa? Tarragona has been an *archbishopric,* possibly since the fourth, certainly since the sixth century. Indeed it is the oldest and for a long time was the only metropolitan see in the whole Iberian peninsula!—"My Reminiscences" (Macmillan, $1.50), by Sir Rabindranath Tagore, seems to be one of those books that would hardly see the light if it were not for the author's vogue. It is a rambling account of this high-caste East Indian's early life. Hermione and her little circle will just love the pundit's picture which is the volume's frontispiece.

"Our Country in Story" (Scott, Foresman), by the Franciscan Sisters of the Perpetual Adoration, is a text-book excellently adapted to the history schedule of the fifth and sixth grades of the grammar school. With an appreciation of the imaginative powers of the child, the chief events of our country's history up to the time of the Civil War, are told in simple story-form, each tale being centered about some notable character of the period. The psychological value of such a method of presenting events, their causes and effects, is quite apparent. The laborious memorizing of cold facts is done away with, the free curiosity of the child is excited, and its lively imaginative powers are appealed to continually. Another feature of the book which deserves commendation is its justice to the early heroes in the great Southwest, the Jesuit and Franciscan padres, whose deeds receive but scant recognition in most non-Catholic histories.——The latest of the "Loyola English Classics" is "The Dream of Gerontius," by Cardinal Newman. Edited for School Use, with Introduction, Questions and Glossary, by John J. Clifford, S.J., (Loyola University Press, Chicago, $0.10). The poem would make an admirable text-book for the English class in our Catholic high schools, academies and colleges during the Easter season. The noteworthy features of the edition are a discerning introduction, a chronological life of Cardinal Newman, a glossary, an explanation of the literary laws governing religious dramatic dialogue, a list of poems for comparative reading, some excellent suggestions for essays in criticism to be written by the students, and a remarkably thought-provoking series of questions on the content and form of the poem.

"The Margin of Happiness: The Reward of Thrift" (Putnam, $1.50), by Thetta Quay Franks and "War Food, Practical and Economic Methods of Keeping Vegetables, Fruits and Meats" (Houghton, Mifflin, $0.75), by Amy L. Handy, are recent books that housewives will find valuable. The author of the first has excellent chapters on such subjects as a "A 'Square Deal' for Wives," "Housekeeping as a Profession," "The Art of Spending Money," and "A Test of Household Efficiency," topics which have a much more important bearing on our national morality than the general public realizes, for good cooks and economical housekeepers keep down the number of divorces. The author finds that "Dissatisfaction with extravagance and inefficiency are frequently responsible for divorce." There is an amusing story in the volume about a bride who indignantly returned a dozen eggs to the grocer because they proved to be ducks' eggs instead of hens' eggs, which was shown by the fact that "they floated" when she put them in water. The other book tells thrifty housewives how to help Mr. Hoover win the war by using the author's numerous recipes for drying, canning, or pickling various kinds of fruits, meat and vegetables.

"World Voices" (Hearst's International Library Co., $2.00) is the title of a volume of verses by Ella Wheeler Wilcox which she has contributed to the "popular" magazines. The book contains numerous pictures by fifteen illustrators, some "poems of passion," an occasional sermon in metrical form, one on birth-control being particularly sound in doctrine. The following stanzas entitled "Interlude" represent the author at her best:

The days grow shorter, the nights grow longer,
The headstones thicken along the way;
And life grows sadder but love grows stronger
For those who walk with us, day by day.

The tear comes quicker, the laugh comes slower,
The courage is lesser to do and dare;
And the tide of joy in the heart runs lower
And seldom covers the reefs of care.

But all true things in the world seem truer,
And the better things of the earth seem best;
And friends are dearer as friends are fewer,
And love is all as our sun dips west. . . .

The attractive little book of "Notre Dame Verse" (Notre Dame University Press, $1.00), which Speer Strahan and Charles L. O'Donnell, C.S.C., have compiled and edited, as an appropriate jubilee offering to their Alma Mater, contains some thirty authors' contributions to the Notre Dame *Scholastic.* The following sonnet, entitled "An Evening," by Maurice Francis Egan, is a fair example of the volume's quality:

The tender Mother as she sat among
The home-made toys that scattered on the floor,
Showed that a young Child played within her door,
Took up her weary Son, and softly sung
The low, sad Psalms that dreary days had wrung
From Israel in exile,—now, no more
She sang triumphant, for her heart was sore,
For on the time the sword its shadow flung.

She could not gaze upon His golden hair
Or in her hand His dimpled fingers hold,—
Or feel His Heart beat next her Mother-heart,
Without forecasting that His forehead fair
Should bear the thorns, and His soft flesh grow cold,
As fiercest pangs through palm and side should dart.

EDUCATION.

The Return to God

"DOES Sir Robert Peel mean to say," wrote Newman in his Oxford days, "that whatever be the occult reasons for the result, so it is; you have but to drench the popular mind with physics, and moral and religious advancement follows?" With keen insight into the future, Peel had elaborated "a theory of morals and religion," which feared nothing so much as the very notion of the possibility of a supernatural revelation. It was plausible enough to become popular, so plausible that with the majority of non-Catholic teachers in England and the United States, it was soon the accepted educational doctrine. The "theory," as interpreted by Newman, is simply that "education is the cultivation of the heart and of the intellect, and Useful Knowledge is the great instrument of education." Furthermore, education, thus understood, "is the parent of virtue, the nurse of religion; it exalts man to his highest perfection, and is the sufficient scope of his most earnest exertions."

"Useful Knowledge" and Education

THE sentiment is familiar; it perseveres to this day. Elaborated in flowing periods, time and again it is poured out in sounding streams of eloquence over thirsty multitudes, assembled to dedicate homes of learning, ranging from the little red schoolhouse of romance, to the university's prosaic physical laboratory. That "Useful Knowledge" is at once the aim and sole instrument of education, is a string that was plucked with wearying reiteration by Herbert Spencer, and today vibrates in the vagaries preached by Dr. Flexner, and in the aberrations of that pedagogical nightmare, the Gary Plan in New York. In reality, it is nothing but a page from the gospel of secularism, a sordid philosophy, which if it grudgingly concedes God an existence, denies the possibility of intelligible communication between God and His creatures. Under the influence of this secularism, morality has become another name, and a name not popular, for convention, and religion is held to mean either superstition, or a police measure, indispensable in the work of holding the lower classes to a full sense of their duty towards their betters.

Truly, it is difficult to see how any other result could have been looked for. With the rejection of supernatural religion, the old landmarks in morality and civilization are shrouded with the fog of doubt or indifference. It was an astronomer who said that almost anything might be proved by mathematics, were the sum of two plus two admitted to be a variable quantity. A divergence so small at the outset as to be of little consequence, widens by degrees into a gulf, over which the mind in its search for truth cannot pass. As Dr. Keating, Bishop of Northampton, wrote last October, a fundamental principle, which must exercise its influence in every sphere of human activity, education not excluded, is that God made man to know Him, love Him, and serve Him in this world, and to be happy with Him in the world to come. Thus it follows that "Our supernatural destiny is a law in the moral order as indefeasible as gravitation in the physical order. To ignore it or to defy it, is to insure disaster."

Salvation Through Education

OF that supernatural destiny, education under the shaping care of secularism, decided that it could know nothing, thereby excluding from man's life the highest sanction of morality, and, in consequence, of civilization. That men of undoubted intellectual ability could have worked into a philosophy of education the palpably false theory that to know evil is to avoid it, seems almost incredible. But one cannot argue against the facts in the case. Against whatever conclusions might be drawn from history and from daily experience, the promoters of secular education set it down as a self-evident truth, that to know the good is to embrace it, that evil need only be seen to be avoided. Yet, as Newman pointed out in homely phrase, writing against Peel, in 1841:

> To know is one thing; to do, is another; the two things are altogether distinct. A man knows he should get up in the morning; he lies abed; he knows he should not lose his temper, yet he cannot keep it. A laboring man knows he should not go to the alehouse, and his wife knows she should not filch when she goes out charing; but, nevertheless, in these cases, the consciousness of duty is not at all one with the performance of it. There are, then, large families of instances, to say the least, in which men may become wiser without becoming better. ("Discussions and Arguments," p. 262)

Neither at that time nor afterwards, was Newman disposed to underrate the value of intellectual culture, but he had no idea that it could supplant religion as a force making for right living.

> To say . . . that the mind is changed by a discovery or saved by a diversion, and can be amused into immortality—that grief, anger, cowardice, self-conceit, pride or passion, can be subdued by an examination of shells and grasses, or inhaling of gases, or chipping of rocks, or calculating the longitude, is the veriest of pretenses which sophist or mountebank ever professed to a gaping auditor. If virtue be a mastery over the mind, if its end be action, if its perfection be inward order, harmony and peace, we must seek it in graver and holier places than in libraries and reading-rooms (Id., p. 268).

Salvation through Useful Knowledge, acquired in libraries and reading-rooms, is still a doctrine sacred to the multitude, and even to many schoolmen. Yet, here and there a cry of protest arises.

"Cultured Pagans"

WRITING in *School and Society,* for June 30, Dr. Carl Holliday of the University of Montana, asks whether it is not time for education to begin the "return to God." Reviewing the story of education in the past century, he finds it full of sound and fury, as rich in the promise of enlightenment, as it was poor in actual performance. "For nearly ten decades," he observes, "the new education has toiled with unsparing pains and with colossal confidence, and has produced—*a cultured pagan.*" True, except for Dr. Flexner, and some other remnants of the Spencerian school, we no longer go beyond bounds in stressing Useful Knowledge as the main factor in education. We do not think that the whole duty of the educator in Chicago is absolved, when he has instructed the children of that metropolis in the best methods of conducting a stockyard, or that Kentucky teachers ought to confine themselves exclusively to the consideration of stills, worms, and mashes, with elective courses, in the mountain districts, on how to discern and extinguish Federal revenue officers. There are some who have seen, and yet see, that the ability to appreciate a Greek chorus or a Turner, although this ability cannot be put up in packages and sold, is not wholly despicable. In fact, the esthetic type of education finds almost as much favor in certain quarters today, as does the school which, proclaiming that the child must be prepared for "actual life," understands by "actual life," the ability to make money. But as a substitute for the supernatural in education, estheticism is hardly more acceptable than commercialism. As Dr. Holliday well says,

> Surrounding Tom, Dick and Harry with fine pictures, noble buildings and orchestras breathing forth delightful harmonies, does not make Tom, Dick and Harry any less selfish, any less a cheat, any less a liar, any less a murderer at heart, if not in actual deed. Abe Lincoln could hardly have known an oratorio from Yankee Doodle; he probably would not have made much distinction between the Sistine Madonna and a chromo; but he was, nevertheless, a highly civilized man, supremely civilized, because his moral emotions were so highly developed that his every thought and action seemed to have constantly in view a relation with the highest Good.

Is not education, then, the panacea for the evils afflicting society? Not unless estheticism is equivalent to morality, and Useful Knowledge to invincible spiritual strength.

In England as well as in America, there are encouraging signs of what Dr. Holliday aptly calls "the return to God in education." Early in July, the Upper House of Convocation of Canterbury, referring to certain proposals for the reorganization of public education, resolved that "A united effort should be made to secure that adequate religious instruction be *an essential part* of the education given." In moving the resolution, the Bishop of Winchester "called attention to the need of religion as the basis of our educational system," a complete if tardy recognition of the teaching of the Church on education. "The fear of secularization" continued the Bishop, "was increasing in the whole nation . . . . but he was optimistic enough to hope that we might open a new chapter in this matter." In closing the discussion, the Archbishop of Canterbury remarked that "it was a mistake to separate education and religious instruction. They were really inseparable." Commenting editorially, the London *Times* admitted that the "fear of secularization," expressed by Convocation, was widespread, and expressed the hope that "all the Churches will find a line of joint action, the line of maximum spiritual power, at the earliest possible moment. This is no time for delay."

Thus is the ancient wisdom of the Church justified by modern instances. May the lesson not be lost on those "weak-kneed" Catholics who, blinded by the lying promise of worldly advantage, expose their children to loss of faith as well as of true intellectual culture, by placing them in schools which know not God.

PAUL L. BLAKELY, S. J.

SOCIOLOGY

"Sets" and "Notions."

THE Uplands made a very happy place for Wolfdom. There were woods and streams, and game in plenty. With little to disturb such peace as wolves desire, they increased and multiplied, but, as often happens, prosperity brought about strange developments. All did not prosper in equal measure, so that prosperity turned out to be a creator of wolfish "sets" and "classes," rather than a leveler of wolfish ranks and distinctions. Thus there grew up the rich set who would live only in luxurious dens, and dine on tidbits supplied by underlings. Freed from the necessity of hunting their food, and yet forced to spend the time somehow, they formed the "Philolykoi," or, as we should say, "the philanthropic set." The object of this set was the most unselfish in the world. The members were never to think of themselves save vicariously by minions who would furnish ample provender for the body, and invent "notions" for public meetings and exploitation. The Philolykoi being themselves permanently "uplifted," although no one knew by what process, were to give thought only to uplifting their benighted brethren who had to work hard for a precarious living.

LEADERS AND PLEBEIANS

WHAT an insight into the popular mind these Philolykoi showed! In one way or another they came to realize that for the propagation of "notions" there is nothing so effective as that social aggregate called a "set." They argued with almost human accuracy that everybody who pretended to be anybody would yearn to belong to the set; or, if they could not belong to it, at least to ape it at a distance by following its dictates and furthering its notions. The more so, as ideas, clean cut and understandable, are uncalled for, and even a stumbling block, in the set. The all-essential is devotion to that imaginative will o' the wisp, a "notion." The fact that the chase of this *ignis fatuus* "thorough brush, thorough brier," often ends in a bog, is taken as part of the game. But to return to the Uplands.

The set gradually established the notion that all save themselves must live in the Lowlands. When the plebeians complained that food was scarce in the valley and that their wolflings were suffering, they were asked very pertinently how the lower strata were to be uplifted if it were allowed all the advantages the set enjoyed. And if all were unhappily uplifted, how would the uplifters spend their superfluous time? Life would be unbearable. As for the wolflings, it was quite clear that too many young throats howling for nourishment must needs diminish the larder of the elders, and add unnecessarily to parental anxiety and labor. The poor plebs were too stunned to make an answer, but they soon recovered their composure. Had not the set spoken? Anything was better than being counted out of the set. Besides, as was agreed, their betters, bred in the rarefied atmosphere of the Uplands, with leisure to spare, and opportunities for probing life to its depths, must know the wisest thing to be done.

THE SETS AND PUBLIC OPINION

I AM aware that a fable should be brought duly to a conclusion, and pointed with a moral. Perhaps I shall endeavor to finish my fable according to accepted rules, perhaps not. At any rate, I am moved just now to enlarge somewhat on the influence of the set in forming public opinion. Had I not better say, a certain kind of public opinion? You may observe without much trouble, that many who will not hear the pulpit will obey with alacrity a hint from the set which they affect. For them the voice of their set is as the utterance of a Solomon. No word from Cumaean tripod ever fell on hungrier ears than those which listen for the latest edict of their set. But, then, public opinion is a thing rather of feeling, imagination, fancy, than of the judgment. Public opinion rests mostly on what is roundly stated as fact: and the more positive the statement, the more it impresses the multitude. Public opinion is impatient of reasoning. It suspects the logician. It feeds on lists dubbed statistics, on declamation, on frequent repetition. It seeks what will confirm its prejudices, gratify its whims, flatter its likes and dislikes; not what will enlighten the reason, and lead to a sound conclusion that they may prove unwelcome. Reiteration it takes to be an argument in itself. It fancies that if a story is shouted in its ears persistently enough, the tale must be true somehow. And nobody knows how to deal with public opinion better than the sets.

Notice their ways. They never doubt. Their policy is always determined. They don't opine; they assert, and there is little of hesitancy in their affirmations. They leave their followers slight room for pausing between two sides. Their fashion is not so much to say a thing, as to utter it in pronunciamentos. Indecision and stammering are not in their manner. In their assumed knowledge and righteousness, they would imitate, clumsily enough, Horace's brave man, standing unmoved in the wrack of beliefs, of discoveries, of science, of hopes, of men. They blame, they condemn; they ridicule, what pleases them not. They praise, they exalt, they glorify the notion it suits them to adopt. They give out their puny deductions, their puerile reasonings, their surmises, their very regrets, with an oracular cocksureness that would astonish Delphi. So they catch the public, so they impress its imagination, and, by a narrow persistency worthy of a bluebottle fly, win for themselves first, attention, then notoriety, and finally dictatorship over a weak-headed crowd. So do they make and wield at their nod, that strange, untutored, fickle power we call public opinion.

A MODERN INSTANCE

A WRITER whom none but the respectable care for, tells us that what is put before us with pomp of action, and interpreted with suitable adjuncts, impresses us more than what we merely hear narrated or read about. How differently an audience is affected by a story read and a story acted, needs no demonstration in these days. Now, we are forced to admit that the sets can take a hint, and are skilled in their craft. To find a notion with buoyancy enough to float a propaganda, is only the beginning. A set will make the old tub, no matter how unsightly and

ill put together, take the water with such a splashing and wild burst of huzzahs, that half the town will run to see what is astir.

First the press is used; then, for example, a secret clinic wherein are taught doctrines damned alike by the decent public and common-sense. A secret clinic, mark you! Withal the police must be made cognizant of its existence, else no arrests would follow, and the set be denied the advertisement of being "martyrs" for the "cause." Real martyrdom must be a glorious achievement indeed, for the shoddiest imitation of it excites wonderment. Playing at martyrdom has come to be a fad of the sets.

Veiled Justice

THE next scene of the low melodrama is enacted in a place sacred to justice. O, there are more reasons than one why Justice should be represented with eyes veiled. Watch the culprit as she paces along with the lofty mien of a discredited goddess. See, she nods approval at a motley procession of women who have been drummed into line to push go-carts with babies in them, their own or borrowed for the occasion, and thus prove convincingly that babies are too common; in fact, almost vulgar. She enters the court room, leers at the judge, smiles at the silks and satins who have run to her rescue; and finally, she defies the law; the law of the State and nature's law. To further voice their approval of the whole nauseous business, a great public meeting is arranged; the high silks in the boxes, the low cottons anywhere. To top it all, we are told that no law is too sacred to break. If she, the American woman, must break the law in order to establish her right to voluntary motherhood, the law shall be broken.

Come hither, my old companion whom I love so heartily, whom I know so well, albeit you are called "My Unknown Chum;" come, and for my solace and my comfort in this sickening turmoil, let me copy a sentence from your pages of wisdom: "The parchment on which the constitution and laws of a country are written might as well be used for drum heads when reverence and obedience have departed from the hearts of its people." Yea, old chum; and let me venture to add that the day will come when even the sets will gnash their teeth because they have despised the mandates of the Lord of heaven and earth, for the sake of their "notions," a bit of play-acting, and the applause of unintelligent and irreverent groundlings.

F. J. McNiff, S. J.

NOTE AND COMMENT

Jesuits and Jesuit Students in the War

THE number of Jesuits who have sacrificed their lives in the war is considerable, but by far the heaviest loss has fallen upon the French Provinces. Out of 600 French Jesuits in the army 122 have been killed. The Belgians have lost 5, the Irish 2, the English 1, the Italians 5, and the Germans 18 members of the Society of Jesus. A partial record of the part played in the war by Jesuit students of the English colleges can be gathered from a recent compilation of college notes. Of the old Stonyhurst students 787 are mentioned in the *Stonyhurst Magazine* as serving in the army and navy, 81 have been killed, 8 died from disease, 10 are missing, 113 have been wounded, 11 are prisoners of war, 66 received honors, and 82 have been named in dispatches. Of Mt. St. Mary's alumni 32 have fallen, 48 have been wounded, and 27 have received honors of one description or another. Beaumont has paid a death toll of 80, while 3 others are missing. The list of heroic "Old Boys" from St. Francis Xavier's, Liverpool, includes Brigadier-General Paul A. Kenna, V. C., D. S. O., and Lieutenant G. Conry, V. C. Two others have won the D. S. O., 10 the Military Cross, 2 the D. C. M., 4 the Military Medal, 1 the Medal of St. George (Russian), 1 the Meritorious Service Medal, 1 the Albert Medal, 1 has been commended for "distinguished service," and 9 others have been mentioned in dispatches. Wimbeldon College, which celebrates its silver jubilee this year, has a list of 85 killed, 90 wounded, and 15 taken prisoners, two have received the Victoria Cross, 6 have gained the D. S. O., 22 the Military Cross, and 60 have been mentioned in dispatches. So far the English Province has given 72 chaplains and the Irish Province has sent 24.

The Knights of Columbus Campaign

THE success of the Knights of Columbus in securing the million-dollar subscription asked for their War Camp Fund, and their worthy ambition in straightway proposing to launch a new campaign for still larger sums, show that Catholics are responding generously to the demands made upon them. The rank and file of the army, the officers' training camps, and all departments of the service contain an exceedingly large percentage of men of our Faith. While Catholics are approximately twenty per cent of the population, it is acknowledged that they constitute at least one-third of the enlisted men. "Is not our duty written large and clear?" asks the *Columbiad*:

> Shall we see men of our own Faith go down into furious battle without the consolation of religion? Shall we be complaisantly idle, doing nothing or little to add to their comfort, during the strenuous weeks of training for the supreme test of the battlefield?

The position of the Knights of Columbus in this campaign, and their prospective work are thus outlined in the *Caravel*, the organ of the Knights in the State of Iowa:

> The selection of the Knights of Columbus as the official agency of Catholic service in the army and navy is a direct result of the efficient work done for the soldiers on the Mexican border. In selecting the Knights of Columbus for this work the war department places the great Catholic fraternal Order on the same basis as the Y. M. C. A. . . . The Knights of Columbus will work in co-operation with the official Catholic chaplains and will also have to pay the expenses of many other unofficial chaplains. The Knights will have to erect Catholic centers and suitable places for the celebration of Mass in each of the sixteen cantonments to be established in this country. In these Knights of Columbus Centers all men in the service will be made most heartily welcome.

The greatest opportunity since the foundation of their Order has come to the Knights of Columbus, and they are nobly rising to the occasion.

Parallel Church Schools and Public Schools

THAT an intelligent study of the Bible, taught through a system of religious schools which will parallel the public schools, is the only salvation of American democracy, was the substance of a discourse delivered before the Bible School Union at Auburn, N. Y., by Professor Walter S. Athearn of Boston University. He realizes the utter inadequacy of the public schools from a Christian point of view: "The ethics of Jesus must become the basis for the morals of the American people. These are not found in the public schools, yet the children are sent to them." He likewise understands the futility of merely reading the Holy Scriptures:

> There was a movement launched to put the Bible in the schools to be used for historical and literary purposes, but this is a reflection on the old-time Sunday schools. A study of the Bible cannot be made by reading it daily, or having it read by the teacher; the Bible must be taught and so presented as to give students a religious value. It must be so read to the boys and girls that they, through this study must act religiously, have religious motives and feelings.

'This purpose, he rightly maintains, can be compassed only by teachers especially trained for the work, yet such specific interpretation of the Bible can evidently not be given in the public schools. The Sunday schools he considers wholly inadequate. "Thirty minutes a week is not enough to give to this teaching. After a survey of Boston it was found that the Protestant children had 24 hours of religious teaching a year, Jewish children 180 hours, and Catholic children 480 hours of teaching a year." In view of these facts, Professor Athearn pleads that religious schools be conducted parallel with the public school, so that the child may attend both. The former are to be erected on the local church grounds. This is a new makeshift that cannot fully solve the difficulty. The failure of the public-school system, as here indicated, has taught Protestants a salutary lesson, but they will not find a perfect solution until they realize that religion must permeate the entire education of the child, a principle put in practice in the Catholic school alone.

"Brother" William Hale Thompson

ON the score that it is "an insult against Masonry" an irate correspondent in the Chicago *Tribune,* signing himself O. Schmidt, attacks the editor's criticism of Mayor Thompson. "I am a true Mason," he writes, "and it is to the efforts of the Masons that Brother William Hale Thompson got elected to the highest office in this city." Masonic journals lash themselves into paroxysms of patriotic rage over imaginary political intrigues ascribed to the Catholic Church. Masons themselves, however, are wholly innocent. But from time to time the bag is opened and the Masonic cat escapes. "I give Brother Thompson credit for his stand," continues the writer, "and I and my friends will stick to him to the bitter end." So, no doubt, they will. The present incident is a mere trifle, but in Mexico, in Portugal, in France, in Italy and elsewhere the Masons have set in action all the machinery of politics against the Church. It is because Catholics have been indifferent to the political intrigues of their enemies to such a degree as not even to secure for the Church the most fundamental civic rights that she has fallen a prey to Masonic politics in so many parts of Europe and America.

Bexhill Catholic Free Lending Library

"HE that observeth the wind, shall not sow; and he that considereth the clouds, shall never reap." In applying this text to their own work of spreading the Kingdom of God by the diffusion of good literature, the librarians of the Bexhill Catholic Free Lending Library unquestioningly trust the public in lending books without fines, without fees, and without any formalities. Their confidence, we are assured, has been fully justified. The passer-by can enter the porch of the Church at Bexhill-on-Sea, where this library was first established, select a book and take it away without further ado. No one will question him, and it is presumed that sooner or later the book will find its way back upon the open shelves. Volumes are taken to distant parts of the country, but "after many days" they are returned. Hence that other text chosen for their work by the librarians: "Cast thy bread upon the running waters: for after a long time thou shalt find it again." The same system has now been applied to a postal library service. Volumes not in the library are supplied at request, if finances permit. The following details are sent us by Constance E. Bishop, an enthusiastic promoter of this work:

> Borrowers merely pay postal charges. A catalogue is given them and books are in circulation in all districts within the postal union. Twenty per cent of the borrowers are non-Catholics, and these invariably require books of theology, apologetics, devotion and biography. Quantities of some individual book, such as a spiritual work by Mgr. Benson or Father Maturin, are in constant circulation. "Thoughts of a Catholic Anatomist" by Professor Dwight has been of immense service. Sir Bertram Windle's works are in demand. Light literature is well represented and books upon Lourdes are very largely asked for. Borrowers have been appreciative, and donations, some very generous, have resulted. Catholic authors have presented copies. Now and again a private library has been bequeathed. Then interested people soon realize that the home bookshelf, dusty and untouched because too well read, is a talent wrapped in a napkin. Clearance results; the library benefits and also the donors, as a monthly Mass is offered for all benefactors, living and dead.

Affiliated libraries have been opened in twelve different English cities, and even South Africa and India have branches of the Catholic Free Lending Library. The librarians now extend an invitation to the Catholics of the United States and Canada to do as they have done, and cast their bread upon the running waters.

Our Just Due

IN commenting on this sentence from one of Mr. Root's speeches in Russia, "With many shortcomings, many mistakes, many imperfections, we have maintained order and respect for law, individual freedom and national independence," the *Nation* recently said: "Thus in one sentence Mr. Root made concession to the criticism of extremists and claimed for ourselves our just due." In a spirit of fair and friendly criticism. Mr. Philip Stein, of Chicago, who wore the judicial ermine for eleven years, asked the *Nation* whether it is certain that Mr. Root claimed only our "just due":

> There is no civilized country in the world where there is less order and respect for law than ours. What of the lynching bees, the appalling number of homicides as compared with those in other countries, and the prevailing general disregard for laws and ordinances? I also have my doubts on the subject of individual freedom. There is with us more interference with the personal rights of the individual than elsewhere. As one illustration, I cite the prohibition movement, in which a set of well-meaning fanatics seek to deprive their fellow-citizens of their rights.

Maybe, too, the disgrace connected with the names of Goldman and Berkman, and the crime of East St. Louis were in the mind of the former judge.

Prohibition and Patent Medicine

THE Rochester *Post Express* remarks:

> Among the prominent and ardent prohibitionists of New York City, and one of the active members of the committee of sixty to get the "demon" down, is the manufacturer of a proprietary medicine which is thirty-five per cent alcohol and widely advertised and strongly recommended for neurasthenia and mental troubles. And there are a legion of other medicines, tonics, bitters, cordials which contain a large content of alcohol. Congressman Meeker, of Missouri, gave the House a list of 746 of them, more than half of which contained over twenty per cent. of alcohol, while four of them contained ninety per cent. These preparations are extensively advertised, in papers that will take that kind of advertising, as splendid remedies for most of the ills that flesh is heir to and as good for all other human ailments. Their sales are so large in the dry States of the Union that such localities hardly know that they are dry; yet no suggestion of taxing them has been made, notwithstanding that the drug content of many of them is entirely negligible and they are nothing but whiskey of exceptional rankness, flavored and stained.

The Prohibition movement in the country must be rid of hypocrisy and commercialism to do real good. Less advertising, with more truth, would accomplish real reform in the drink evil.

NOTICE TO READERS: When you finish reading this magazine place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping; no address.—A. S. BURLESON, Postmaster General.

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A. Hilliard Atteridge

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J. D. Tibbits

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L. M. Dodge

Juvenile Literature and Public Libraries
Martina Johnston

Sisters of Mercy and the Civil War
Gerald C. Treacy

Gossiping with Riley
T. A. Daly

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for
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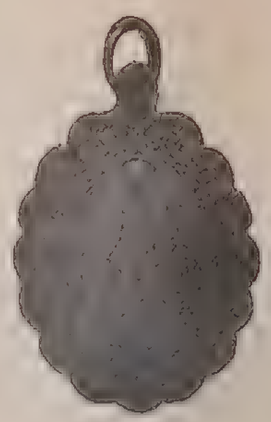
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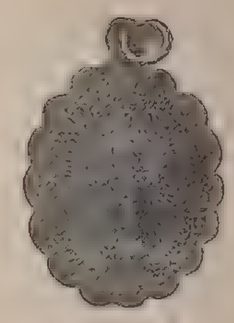
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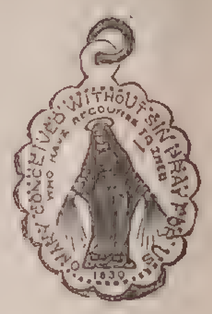
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Who's Who

THOMAS AUGUSTINE DALY, who contributes the literary paper entitled "Gossiping with Riley" to this issue of AMERICA, was born in Philadelphia in 1871; was educated at Villanova College and Fordham University, receiving from the latter institution the degree of Litt.D. in 1910. Was editorial writer on the Philadelphia *Record;* managing editor of the *Catholic Standard and Times,* and is now on the staff of the Philadelphia *Public Ledger.* He is the author of "Canzoni," "Carmina," "Madrigali" and "Songs of Wedlock."

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ORGANIST and CHOIRMASTER

DR. JOHN PHILIP FOLEY, the noted New York organist and choirmaster, is free to accept another position in the Fall. Dr. Foley has been associated with the most prominent churches in New York City, including Holy Name, St. Ignatius Loyola, and St. Patrick's Cathedral, and has been particularly successful in boy-choir work. During the past year he was elected an honorary member of the Pontifical Institute of Sacred Music at Rome, Italy.

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Chronicle

The War.—On the British fronts, at Lens and before Ypres, the fighting has been almost continuous. The British launched a partial attack from the Ypres lines, which at first carried them into and beyond the enemy's positions, but under the savage counter-attacks of the Germans they were forced to yield back some of the territory won on the Ypres-Menin Road. Before Lens, following up the advantages gained as the result of the capture of Hill 70, the Canadians have gone forward steadily. They are actually in the city itself, around which the fighting was of the severest character, especially around the great strategic slag-heap "the green crassier" on the southern edge of the town.

Bulletin, Aug. 20, p.m.-Aug. 27, a.m.

On August 20 the French made a heavy attack on the German positions around Verdun, north of the city and on both banks of the Meuse, advancing to a depth of a mile on an eleven-mile front and capturing, according to their report, 4,000 unwounded prisoners. On the left bank of the Meuse they took Avocourt Wood, the two summits of Le Mort Homme, Corbeaux Wood and Cumières Wood. On the right bank they captured Talou Ridge, Champneuville, Hill 344, Mormont Farm and Hill 240, north of Louvemont. Holding their gains against the fiercest counter-attacks, they again moved forward on August 24 on the left bank of the Meuse between Avocourt and Le Mort Homme, taking the strongly fortified Hill 304 and Canard Wood to the west, gaining also on the south bank of Forges Brook between Haucourt and Bethincourt. Hill 304, together with Le Mort Homme, commands all the ravines and approaches as far as Douaumont. The loss of these positions deprives the Germans of all observation posts from which it is possible to watch the French movements. By August 26 the French were practically on the lines they occupied when the Crown Prince made his first attack on Verdun at the end of February, 1916. They claim over 8,000 prisoners. A further advance on the right bank of the Meuse on August 26, brought them a gain of about two-thirds of a mile on a front of two miles and a half, giving them possession of the Fosses and the Beaumont woods and bringing them to the outskirts of Beaumont.

The Italian offensive, whose initial movement was recorded last week, has been so far on a greater scale than anything Italy has yet attempted. More guns are reported in action, more men engaged, the front of attacks longer, thirty-seven miles in the first stage, and the movement is pushed with greater intensity than in the case of any other operation on this front. On the first day of the offensive the Italians had crossed the Isonzo north of Gorizia between that city and Tolmino, and had taken over 7,000 prisoners. They then pressed forward past Canale to occupy the entire "bulge" of the Isonzo on the front of attack. As soon as the river was crossed in safety the line from Gorizia to the sea took up the fighting and directed its efforts towards the Carso and the belt of country between the Carso and the road from Gorizia to Aidussina. By August 26, official reports from Rome claimed that the number of prisoners so far captured amounted to 600 officers and 23,000 men with 75 heavy guns, while Vienna claimed 250 officers and more than 8,000 men prisoners and many machine guns. The Italian troops were reported to be paying a heavy toll for their success, but steadily pressed forward, until on August 25, their Second Army Corps under General Capello captured the strong positions on the Monte Santo, five miles northeast of Gorizia, and 2,240 feet above sea-level. The capture of Monte Santo clears the way for the Italian armies both to the north where they were held back at Tolmino, and to the south where they have been held back by the Carso plateau. Italian monitors have bombarded Hermada whose volcanic mounds bar the way to Trieste.

With Riga as their probable objective, the Germans have launched a determined offensive on the extreme northern end of the Russian line and have achieved some initial success. The Russians were compelled to withdraw between the River Aa and the Tirul marshes, the enemy pressing them back across the low lands which extend from the Aa to the Dvina. By August 25 the Russians seemed to have put up a little stiffer resistance, although it is almost impossible to speak accurately of the military situation as there is evidently a strict censorship. The Russians now seem to realize the danger which the capture of Riga and the subsequent threat to Petrograd would mean to the country both from a military and political point of view.

On August 20, the first definite step to set in motion

the machinery by which the Government will gain complete control of the coal industry of the nation was taken by President Wilson, when he designated Robert S. Lovett Federal Agent under the Priority Shipments act. The latter directed forty-six railroads to give bituminous coal shipments from the mines for the Northwest via the Great Lakes, precedence over other business. Among the railroads placed under this order, are the New York Central, the Pennsylvania, the Baltimore & Ohio, and other systems which carry coal from most of the great bituminous fields. The President acted because of information that coal was not being shipped to the Lake ports for reshipment by water to the Northwestern States in quantities deemed necessary to meet the unusual war conditions.

Coal Traffic Head

On August 23, by an executive order the President named Dr. H. A. Garfield, President of Williams College, Coal Administrator, fixed the price of anthracite coal at the mine, ranging from $4 to $5.30 a ton, according to the grade, and named the conditions under which jobbers would be permitted to operate. The regulation of the retailers was left in the hands of the Coal Administrator with authority to use drastic power and with instructions to use every effort to bring relief to the country. It was generally thought in Washington that the action of the President would mean a considerable drop in the price of anthracite coal. Dr. Garfield is already at the head of the commission to determine the price for the wheat crop of 1917. In a statement to the New York *Times* he declared that in his position of Coal Administrator three cardinal principles would be observed: Fair treatment of operators under conditions that would stimulate production; fair treatment of the jobbers with restrictions which would prevent this branch of the trade taking advantage of the retailer; fair treatment of the retailer, with restrictions, if necessary, which would prevent exorbitant profits. Dr. Garfield is resolved, as far as lies in his power, to do away with coal-waste and profiteering.

Coal Administrator and Anthracite Price

Mexico.—There is still great restlessness and persecution in Mexico. Last week Villa made one of his spectacular raids in the North and, a short time before, according to private but reliable information, Felix Diaz defeated a force sent against him by Carranza. Despite his many difficulties, however, the First Chief is active in his campaign against religion. His attitude towards the priests and churches in Guadalajara called forth this protest from the inhabitants of that city:

A Notable Protest

A Protest presented to the President of the Republic by a large group of workmen and students of Guadalajara, against the recent insults and outrages committed by the authorities of that city in their systematic hostility to Catholicism.

To the President of the United States of Mexico:

On the eleventh of the present month, by the order, as is known, of the District Judge of this City, the Municipal Council unjustly ordered and carried out the search of certain Catholic churches, and arrested Catholic priests, under pretext of complicity in the crime of rebellion attributed to the Most Rev. Archbishop of Guadalajara for having published a pastoral letter, which without cause or reason was called seditious.

The above-mentioned arrest of the priests and the search of the churches took place in violation of all decency and were accompanied by indignities, such as the following: for several hours, all those, most of them women and children, who at that time were in the church where the search was going on, were prevented from leaving the building.

With the purpose of protesting peacefully and respectfully against the above-named facts, on the twelfth inst. a group of more than 2,000 persons of all ranks of society started from the garden of the Santuario towards the center of the city in orderly manifestation. During their passage the number of manifestants increased rapidly, a proof that the great majority of the people sympathized with the protest which was being made. The attitude of these protestants was orderly, peaceful and respectful; more than this, during the whole course of the parade, absolute silence prevailed. The object of the parade could be known only by two placards which headed the procession and which read: "We protest against the attempted search of our churches," "We protest against the imprisonment of our priests." Suddenly and without provocation a band of police reserves, in obedience to the outrageous command of the Municipal Chief, Don Luis Castellanos Tapia, made a dastardly attack, revolver in hand, on the above-named placards, with the purpose, which they at last accomplished, of wrenching them from the hands of the bearers whom they insulted and brutally struck. As if this were not enough, they inflicted the same savage treatment, insults and blows, on many of the manifestants, among others, on women and girls, with the result that the procession was broken up. Meanwhile some of the marchers and others who took no part in the procession, went to the Municipal Chief to beg him to stop the outrageous conduct of his subordinates. Instead of obtaining their request, the delegates were arrested, together with some of their friends, who attempted to investigate their arrest and to intercede for them.

Moreover after the parade was broken up, certain other persons were also arrested. The number rose to twenty-six, nearly all of them young students. Several of them were driven with blows to prison. One individual, named Sandoval, Chief of the Bureau of Safety, distinguished himself above others by the cruel treatment he inflicted upon the prisoners. On the following day, four or five of the prisoners were given their liberty, the others were transferred to the State prison, and condemned to a fifteen days' confinement or a fine of 200 pesos. In the prison they were subjected to the harshest treatment, obliged to carry wood from the outside of the prison, to sweep and scrub the floors. Finally on the night of the sixteenth of the same month, the *Presidencia Municipal,* on the order of the Governor of the State, who in his turn was authorized by you, Mr. President, proceeded to close eight churches, the most revered by the Catholic population of this city, on the ground, absolutely unfounded, that a work of sedition was going on in them.

The aforesaid facts conclusively establish a deliberate attempt on the part of the authorities who took part in them to outrage openly the religious sentiment so deeply rooted in the soul of the people of Guadalajara, as well as in that of the people of Jalisco and of the majority of the population of the entire country. In order to crown with success this work of systematic opposition, these authorities have never scrupled or hesitated to violate again and again the fundamental laws of the country.

To attempt to prevent the mere circulation of the pastoral of the Most Rev. Archbishop, a document which no one can look upon as seditious, to persecute its author and the priests who read it, is a violation of the Sixth and Seventh Articles of the Federal Constitution: these guarantee the right of the free expression of ideas, the privilege of committing them to writing and publishing them, a thing which all men look upon as a natural right and which is recognized and respected among all the civilized nations of the earth.

The Sixteenth Article of the Constitution lays it down that no one can be curtailed in liberty except for some determined crime which the law punishes with imprisonment and unless some formal complaint or indictment be brought against him, to deprive him of that liberty. But the same Article declares beforehand that the inquiry must be limited to the objects sought, and in due relation naturally to the subject under investigation. If this be so, by what right are the priests who read the pastoral letter brought to court and imprisoned, since in this act there is not a single constituent element of any crime whatever? Since these priests were accused of the crime of rebellion for having read the letter alluded to, why was the search made in the churches not confined to the mere search for the letter? Why was there an organized hunt for documents in general, a crime prohibited by the law? Why were papers seized which had nothing to do with the above-mentioned fact, and even books from the private libraries of these priests, against the decision of the Articles 154 and 158 of the Federal Code of Criminal Procedure?

The arrest of the priests, the beginning of the criminal proceedings against them, the declaration that they were formally prisoners are by the very fact a violation of Article Fourteen of the Constitution, inasmuch as the acts took place, not only without any legal foundation, but against the express provisions of the law, against Articles 107, 130, and 142 of the Federad Code of Criminal Procedure. For these make it clear that the basis of criminal procedure is the existence of some fact or the omission thereof which the law considers a crime; that before the order of arrest or imprisonment be issued there exist the suspicion that one is guilty of a crime and that in case of formal imprisonment the existence of some illegal act be proved.

In the breaking up of the public manifestation which was organized to protest against the search of the churches and the imprisonment of the priests the Sixth and Ninth Articles of the Federal Constitution were openly infringed. These give the right of public manifestation and expression of opinions under the condition, verified in the case, that there be no attack on morality, or the rights of a third party, that there be no incitement to crime and that the public order be not disturbed. The aforesaid articles also grant the right of association or peaceful gathering, the right even to protest, as was the case against the acts of the authorities, on condition that authority be not insulted and that threats of violence be not used against it. It is said that there is a regulation prohibiting these manifestations without a special license. As this regulation imposes a condition not recognized by the Constitution, it is evidently unconstitutional and should not be complied with. To require a license in order to exercise a right recognized by Article Nine, is to nullify the guarantee which it gives. In the arrest of some of the marchers, and their detention in a narrow, unsanitary and ill-ventilated prison, in their imprisonment there a whole night, the Sixteenth and Nineteenth Articles of the Constitution were violated. In the imposition of the sentence of fifteen days' confinement or a fine of 200 pesos. Articles Fourteen, Twenty-one, Twenty-two, of the Constitution and Articles 116, 118, 121, 122, of the Penal Code were likewise infringed.

The young men arrested were obliged to perform humiliating labors, only to cause them greater humiliation. Articles Sixteen and Nineteen were thus violated; the former because discomfort was caused them without the written and legal warrant of the proper authority, the latter because it expressly and formally forbids that such discomfort be caused in the prisons without legal authority. In the imposition of forced labor, the Fifth Article of the Constitution was also violated.

Finally, since the action begun against the Most Rev. Archbishop and the arrested priests is unjustified and groundless, we must consider unjustified likewise and unreasonable the closing of our churches, ordered by you and due undoubtedly to false information which you have received about the incident.

In view of the above, we the undersigned Catholic workmen and students of this city, expressing as we do the common sentiment of the people of Jalisco, protest, Mr. President, with all respect, but with all the energy of our souls, against the unjust and arbitrary persecution of which this Catholic people and its pastors are victims, a persecution in violation of the clearest and most emphatic articles of the law, as we can prove by the series of outrages above mentioned. We ask redress for these insults and outrages, liberty for the prisoners and the reopening of our closed churches.

We trust that in your sentiment of rectitude and fair play, you will know how to do us justice, for the happiness and the honor of the country.

At last reports, Carranza had not answered the protestants.

An Interesting Sidelight

The following letter written to AMERICA by a prominent Yucatanian throws an interesting sidelight on some features of the Mexican revolution for liberty, equality and fraternity. As usual it contains revelations about the robbery of churches by those in power:

I am sending under separate cover *La Vox de la Revolución* for June 24 and June 27. You will find therein an open letter by Victor Rendon, a man without a country, to Alvarado. Rendon was born here in Yucatan; but in 1904 he took out his first papers in Los Angeles, California, thereby renouncing allegiance to every foreign power, and particularly to the Republic of Mexico, as the declaration of intention reads. Ten years after that he posed as a leader in Yucatan, in a grand rally to stimulate feeling against Yankees; shortly afterward, this man, who was first a Mexican, next a quasi-American, after that an anti-American, during Huerta's régime, became a newfledged Constitutionalist. So great and important were his services to the revolution headed by Carranza, though no one knows what he did, that in March, 1915, he was appointed Yucatan's Secretary of State. Some time after that. Alvarado sent him to New York with full powers to manage, direct and administer the affairs of the money-making concern *La Comision Reguladora del Mercado de Henequén,* an institution established for the purpose of protecting the interests and rights of the sisal farmers during the régime of Madero, but which at present is the most powerful tool in the hands of Alvarado to send money to Carranza to prop up his miserable government. Well, this prominent self-styled thinker and financier, Doctor Rendon, had his own way, for a while, and he and Alvarado were firm friends. But even the best of friends must part. Alvarado dismissed Rendon and threatened him with criminal proceedings, but I am inclined to think that those proceedings will not be instituted, because Alvarado and Rendon and Rendon and Alvarado impersonated the same character, and what one did was approved by the other. We don't know what the trouble was, but as already stated Rendon was threatened and then the Spanish saying was fulfilled: *Cuando se pelean las comadres, se dicen las verdades.* "When gossips quarrel, they insult each other." "The truth will out." In the aforesaid letter to Alvarado, Rendon urges Alvarado to

state publicly the whereabouts of the gems of great value that were taken from the churches, in order to stop all gossip on the matter. Strange that Dr. Rendon did not give this good advice to the brave General before he was threatened with criminal prosecution. But that cannot be explained, except perhaps by the fact that both belong to the grand old party of the revolution.

One word more. In the same letter Rendon refers to the various amounts of money spent by Alvarado, inviting him to inform the people under what authority he spent those enormous sums, especially those applied to his own propaganda. He forgets that Alvarado was, in Yucatan, General-in-Chief of the Army of the South East, Governor and Military Commander of the State of Yucatan, with *extraordinary powers* granted by the First Chief, Carranza. Has Dr. Rendon forgotten that? Does he not remember that only on account of the said extraordinary powers could Alvarado appoint him, a Mexican renegade, to be Secretary of State of the down-trodden State of Yucatan, one of the States of Mexico? Again, the money that Alvarado used for his own personal advancement, as he believes, was it not paid out of the funds of the *Comision Reguladora del Mercado de Henequen,* and was not that money, when those payments were made, exclusively in charge of the thinker and financier Dr. Rendon? Is it possible that this great thinker, who is half a Mexican and half an American, does not know that a public official has no right to apply any money belonging to the State or to the Government except to purposes determined by law? Would Mayor Mitchel think of using one cent of the moneys belonging to the Government of the City of New York to his own advantage, say for instance, in his campaign for reelection?

But it is useless to ask this Carranzista any such questions. He knows that he is safe. He knows that no one will dare journey to New York to disturb him in the peaceful enjoyment of his prosperity.

Mexican politics are evidently not all blood.

Russia.—The Extraordinary National Council opened at Moscow, August 25, in the large State theater. The makeup of the Council was as follows: One hundred representatives from the Councils of Workmen's and Soldiers' and Peasants' Deputies, 5 from each of the Nationalities, 10 from the Cossack Council, 15 from the Petrograd municipality, 14 from the universities, and in addition delegates from Zemstvos, labor unions, academies of science and arts, the women's unions and the Orthodox Church. The army was represented by delegates from committees at the front and from other army committees. According to forecasts that came from Petrograd August 23 the Council was expected to result in a struggle between the Cabinet, backed by the Socialist Left, and the bourgeoisie, consisting of Constitutional Democrats, discontented business men and dismissed generals. The Moscow labor unions, it was announced on August 25, were opposing the Council, on the ground that it was "counter-revolutionary," and so constituted that democratic organizations could not participate in it. Maximalists and Social Revolutionists were also against the Council because it is not, as they maintain, representative of the people. They announced in advance that they would abide by none of the Council's decisions.

The National Council

The Council of Cossacks, however, voted full confidence in Premier Kerensky and in Lieut. Gen. Korniloff, Commander-in-Chief of the Russian armies. In reply to a demand made by the Soldiers' and Workmen's Delegates that Korniloff be dismissed, owing to his severity, the Cossacks adopted a resolution approving his course, denying the Delegates' right to interfere, and calling Korniloff "the only General able to restore order and lead the country out of a critical situation."

The Commander-in-Chief has demanded the militarization of railways, in order to forestall a general strike and prevent a total collapse of the railway service. M. Shubersky, Chief Traffic Manager, in a recent report he made, says there are 700,000 less freight cars in Russia now than there were a year ago, and twenty-five per cent of the locomotives are out of commission.

Owing to differences with Premier Kerensky, M. Savinkoff, the acting Minister of War, has resigned. The Constituent Assembly has been postponed from November 25 to December 11. Finland is still in a state of turmoil. No Cabinet has been formed and the Socialists persist in attempting to renew the sessions of the Landtag, but Premier Kerensky has ordered Governor Stakhovitch to force, if necessary, the members to disperse.

At a preliminary conference presided over by L. Rodzianko, President of the Duma, Prince Troubetzkoy bitterly attacked the Government, declaring that the "sacred revolution" had fallen under the "coarse claws" of selfish plunderers. As Petrograd, which dominates the Government is the "center of rottenness" the speaker urged the transfer of the capital to Moscow. Premier Kerensky was the only one who escaped the Prince's general condemnation.

The First Session

The Council formally opened at 3 p. m., August 26, with a speech by the Premier which lasted an hour and a half. In the course of his address he said:

> Those who think the moment has come to overthrow the revolutionary power with bayonets are making a mistake. Let them take care, for our authority is supported by the boundless confidence of the people and by millions of soldiers who are defending us against the German invasion.
>
> The Provisional Government is convinced that all of you who have come here will forget everything except your duty toward your country and the revolution. The Government believes it can tell the truth, not only to our friends but also to our enemies, those who are destroying our troops and those among us who are waiting for the moment when they may be able to raise their heads and pounce on the free Russian people.
>
> I say again I will hide nothing from you, for we have come together for the first time to speak to you frankly, to tell you of the unbearable, the immense responsibility which we are carrying despite all the blows we are receiving. Citizens, the State is passing through a period of mortal danger. I do not say more, for you all understand.

The Premier warned certain turbulent nationalities in Russia not to take advantage of the present difficulties in order to violate the country's free-will, and told the Maximalists not to corrupt the army's discipline.

Russia's New Nationalities

A. Hilliard Atteridge

MANY interesting problems are being raised by the Russian Revolution and the internal chaos that has followed it. It would be exceedingly rash to prophesy what the state of things will be when the deluge of disorder subsides and the firm land appears again. But it seems fairly certain that, in our future maps of Europe, Russia will not appear as one single State extending from the Vistula into Asia. Czardom is gone, and with it the idea of monotonous unity and despotic centralization.

The tendency of modern European politics is to recognize very fully the principle of nationalities. The Allies, who are opposed to the League of Central Europe, have recognized this principle in every statement of their war aims. And, though the new Government of Russia has formulated no very distinct policy, many of its acts point to a readiness to recognize the rights of the smaller nationalities in the Russian Empire. Perhaps the revolutionary parties are all the more ready to take this line because it is a distinct departure from the old policy of the Czars. Their ideal since the days of Peter the Great was to extend one dead level of uniformity to all their dominions, and as far as possible make all their subjects Russian in nationality and "Orthodox" in religion. Now many of the peoples of the Russian empire are not Russians, and even in the Russian race itself there are several marked varieties. To take only one instance, in language, traditions and feeling the "Little Russians" of Kief differ as much from the "Great Russians" of Moscow and Novgorod as the Lowland Scots differ from the Englishmen of the southern shires.

When the last Russian census was taken, in January, 1914, the census papers were printed in no less than seventy-two different languages. Of course, this was partly due to the fact that a great part of Asia had to be included in the census; but even in European Russia there is a wonderful variety of races, languages and religions. The official mind of old days looked forward to a time when they would all have learned to speak Russian, would accept Orthodoxy as their religion, and forget their local feelings of nationality in devotion to Panslavism and loyalty to the Czar.

Russian policy had long been working in this direction. The treaties of 1815 had established a Polish Kingdom. At Warsaw, the Czar was only King of Poland. The earlier treaty, by which Finland was annexed, in 1809, had given that country semi-independence. Once he passed its boundaries the Czar was only the Grand Duke of Finland. But after 1830, the Czar Nicholas I. swept away the local independence of Poland, and in the last years of the nineteenth century, under Nicholas II., the policy was adopted of undermining and destroying the home rule of Finland. As the State Church was an all-important factor in producing official uniformity, the Catholic Church was now persecuted, now barely tolerated; and the attack on Polish nationality was largely motived by the fact that the Poles are a Catholic people.

In the last years of the Empire, there were several local nationalist movements in progress in Russia. The official maps of European Russia show the country divided into a number of provinces, mostly named from their chief towns. But to understand anything of Russia, one wants another kind of map, showing the distribution of its population and their various nationalities. The 150 millions of European Russia are very unevenly distributed. The greatest density of population is found in Poland and in the rich agricultural lands of southwestern Russia between the Dnieper and the Pruth. Thence, northward and eastward, the country becomes less and less populous. There are few great cities, but in the south and center there are thousands of small villages. Russia is a land of villages. These are more scattered in the north, till at last one reaches the barren region of half-frozen marshes; but everywhere there are wide tracts that are almost uninhabited, marshy forests, swamps, and almost treeless steppe. Now, the more populous regions of the west and southwest are amongst those where the people are either non-Russian or differ from the Russians of the center and north; and these peoples have languages of their own and strongly cherish national traditions. The Russia which dominated all the rest of the country, and which the Czars took as the model to which it was all to be reduced, is the land of the "Great Russians," the central mass of the country around the upper Volga and stretching northwards towards the White Sea. It made up most of the empire which Peter the Great inherited, with Moscow for his capital, before he built his new city of St. Petersburg among the swamps at the head of the Gulf of Finland. In those days Poland was a great kingdom and the Turks held the northern shores of the Black Sea. But Peter's empire included the lands of the upper Dnieper and the city of Kief.

Before the Turkish inroads, Kief had been the capital of an earlier Russia. It had been the first Christian city in the days when SS. Cyril and Methodius began their mission to the Russian people; and it is still the nationalist capital of the race known in Russia as the "Little Russians," and in the rest of the world as the Ruthenians. Political and national boundaries do not always correspond in Europe, and the country of the Ruthenians stretches beyond the frontiers of Russia. There are some millions of them in Hungary, Galicia and southern Poland. Nor is it easy to define racial boundaries. Po-

litical motives lead to exaggerations on the subject, and the Ruthenians claim as their own all the country as far as the Black Sea, including the port of Odessa, though in these southern lands the population is certainly very mixed.

In Galicia and Hungary, and in southern Poland, the Ruthenians are mostly Uniats, sometimes loosely described as "Greek Catholics," but really using not a Greek but an Old Slav liturgy, and in union with the Holy See. In their case, religion is linked with nationality, and the union with Rome is strengthened by the fact that it is also a protest against the official Panslavist propaganda of Russia. Among the prelates at Lemberg are a Latin and a Uniat archbishop. When the Russians occupied the place in 1914, they turned even the local sympathizers against them by handing over Uniat churches to the schismatics and carrying off the Ruthenian archbishop, Mgr. Szeptycki, a prisoner into Russia. In the Russian districts inhabited by the Ruthenians, the Uniats are a small minority, as a result of the persecuting policy of the Czars; but after the proclamation of religious liberty in 1905, so many of the people returned to union with the Holy See, that a few years later the new policy of toleration was abandoned. But there is a marked tendency towards reunion, for even the Orthodox Ruthenians have long been restless under the domination of the Russian State Church. There has been a still greater restlessness in the sphere of politics. Among the national heroes of the Ruthenians are the leaders of unsuccessful revolts in earlier days when their land was known as the Ukraine, that is, "the border land" between Poland and the Turkish dominions. The only name known to English-speaking people among these national heroes is Mazeppa, the ally of Charles XII of Sweden against Peter the Great. The Ruthenians regard the Russians of the north as an inferior race, a mixture of Slavs, Tartars and Finns. They themselves are a prosperous people. They possess some of the finest wheat lands of Russia, rich pastures abounding in cattle, and a growing woolen industry in some of the towns. Before the war there had been a well-organized home rule movement in the country in close relation with the Ruthenians of Austro-Hungary and the exiles and emigrants in other lands. The Czar's Government treated it as an artificial movement promoted by Austria, but there is no doubt it was a spontaneous national movement.

The Russian revolution of last March led to a crisis. No longer compelled to act in secret, the Ruthenian National Committee met openly at Kief, the old capital of the country. When the Petrograd Revolutionists began to drift into communism, and over the greater part of Russia the peasants began to divide up the lands, the Kief Committee declared against the new policy, and demanded semi-independence for the country with the creation of a national army. Kerensky hurried from Petrograd to Kief to negotiate with the Ruthenian Committee, and found that the only way he could prevent an open revolt was by promising nearly all they demanded, with the result that when he returned to Petrograd several of his colleagues in the Government resigned as a protest against his concessions. He told them that if he had not given way, 30,000,000 in the south would have separated from Russia. The result is that the old lands of the Ukraine now possess a kind of informal home rule, with the Ruthenian Committee at Kief acting as the Government and claiming Odessa as its outlet to the sea. It will be difficult to reverse the step thus taken, and it points to the probability of the Russia of the future preserving its unity by recognizing home rule, not only at Kief but in other centers, and becoming the "United States of Russia."

The official title of the emperors used to be "the Czar of all the Russias." This itself is a good precedent for the recognition of the various nationalities by the republic; and already these nationalities are asserting themselves in all the western provinces of old Russia. The claim of Poland to home rule has been formally recognized by the new Government of Russia; and it would seem that some of the Russian leaders are even willing to accept the creation of a Polish kingdom. Their anxiety is that it should be a real kingdom, and not a mere tributary of Germany. Finland has demanded autonomy on so wide a scale as almost to amount to independence, and the dispute between the Finns and the Russians is now not on the question of home rule but on the extent of autonomy to be conceded by Petrograd.

A fourth nationality is asserting itself in Lithuania, the country extending from the north of Poland towards the Baltic and the Gulf of Finland. Most people have heard something of Poland and Finland, but less has been heard of Lithuania. It is mainly a Catholic land, with a long record of suffering for the Faith. The Lithuanians and their kindred race, the Letts, are found in Russian Lithuania and East Prussia. Their language is the oldest form of Aryan speech in Europe, still keeping many of the grammatical forms of Sanskrit. In the early Middle Ages they were the pagan tribes against whom the Teutonic knights carried on a long warfare. Converted in the fourteenth century, Lithuania united with Poland, and then passed under Russian rule in the eighteenth century. Polish nationalists often assert a claim to Lithuania as a Polish land; but the nationalist movement among the Lithuanians is strongly opposed to the idea. In our own time the movement has been largely based upon the revival of the national traditions by education, the culture of the language, and the creation of a new patriotic and religious literature. Suppressed by the Czar's Government, these writings were printed by the exiles in foreign countries, including the United States, and smuggled into Russia. Amongst the popular authors of this new literature are two of the Catholic bishops. In recent years the St. Petersburg Government has become more tolerant, and in 1905 the

Czar allowed a Lithuanian National Congress to meet at Vilna. The claim of the country to autonomy was raised in the Duma, and the national movement has made such progress that in one form or another it is certain to receive recognition in the resettlement of Russia. Lithuania has suffered terribly during the war; and amongst the kindly acts of Benedict XV has been the sending of more than one donation to the Catholic primate to relieve the sufferings of the people, these gifts being accompanied by letters in which the Holy Father speaks of "the faithful people of Lithuania" as having a special claim on the sympathy and charity of the Catholic world.

The Breakdown of Protestantism

J. D. Tibbits

WHEN we speak of the breakdown of a religion, we are accustomed to regard it as the effect of certain definite causes one or more of which are considered, by most religious historians, to be invariably present. Thus, the religion in question, may have been possessed of so vast a degree of wealth that its ideals were lost in worldliness. It may, too, have been invaded by moral corruption, either in the persons of its ministers or its members. Again, its energies may have become dormant from lack of active opposition or paralyzed from its close connection with an indifferent or hostile State. These are what one might call the conventional prerequisites in the philosophy of religious decline. The philosophy, however, is but partial, for if the above reason be ever so briefly analyzed, they will be found, without exception, to be external. The remnant of the religion which survives its breakdown, if any does, will survive intact.

Now the breakdown of Protestantism furnishes a typical illustration of the incompleteness of the current theory. All the conditions, commonly regarded as essential, are conspicuous only by their absence. Although the many denominations have seldom been lacking in the goods of the world, yet their wealth has been rarely so vast as to arouse the cupidity of politicians. Competition, friendly or unfriendly, has been their invariable and inevitable portion. Their relations with the civil power, whenever any real intervention has occurred, have been, in the main, favorable to themselves. And no one can justly charge either their clergy or laity, with anything approaching moral corruption.

The reason, then, for the almost spectacular decline which we are now beholding, must be sought within rather than without; and in order to understand fully both the reasons and their significance, it will not be unprofitable to take a rapid glance at the contrast which is presented by the Protestantism of our time as compared to that, say, of a century ago; for in the very nature of the change which this religion has undergone will be found the key to one of the most important phenomena in the theological world of today.

Every student of history is obliged to admit that the Protestantism of a hundred years ago was a religion both of force and of power. To this fact many causes doubtless contributed; but it can hardly be questioned that the primary cause was to be found in the note of positiveness which was then universally characteristic of its teaching. It stood for a definite idea, both as regards this world and the next. That it was erected upon foundations which had no support in reason is not at all to the point. It was definite and positive none the less, and as long as its foundations were unquestioned or were explained with some measure of plausibility, the power and force remained. It is true that the various sects differed among themselves upon many points of doctrine, but there was a much larger body of doctrine which practically all regarded as fundamental. Thus one might or might not believe in Infant Baptism; but to deny the Trinity, or the Divinity of Christ, was unthinkable.

The ministry of that period reflected the force and power of the religion. The clergy were, as a rule, men of character and authority; and their authority was derived, first, from the fact that they represented a profession more or less sacred, and second, from the superiority of their education. They controlled the seats of learning and directed its course. The average minister of that day was at home in many fields utterly unknown to the average layman. He knew, at first hand, the classics of Greece and Rome. He knew something both of physics and metaphysics. The texts from which he preached he could quote in the original tongues. And he was not infrequently a man of practical affairs.

To these conditions, the Protestantism of today offers a most striking contrast. The history of the last century is a history of the gradual fading away of positive religion. The field of dogma, heretofore considered essential, has steadily contracted before the constantly widening field of speculation. The process has been described by various terms. "Liberalism," "Breadth," "Modernism" are but a few of them. At length the speculative has completely triumphed over the positive, while the idea that one religion is as good as another has been carried to its logical conclusion of general indifference to all. It is a remarkable illustration of the confusion of faculties and the distortion of perspectives; but it is the legitimate fruit of the Reformation.

And these conditions are reflected, not only in the Protestant clergy of today, but in the seminaries which train them. That there are among them many really great scholars, I have no wish to question, but the truth

is that these scholars are found in the seminaries rather than in the churches. It is the education of the rank and file that has declined, and it has declined partly from the fact that it has attempted too much and accomplished too little, and partly from the fact that the function of the ministry has wholly changed. The classical and linguistic training of a century ago has given way to the opinions of critics and the theories of sociologists, for the aim of it all is to produce, not religious teachers, but religious entertainers; and hence it is far from surprising that the minister should find himself surpassed in education by what is oftentimes a large proportion of his congregation, and that his profession should have come to be regarded as of all professions the least learned. The mutual relation, therefore, between pastor and people has been largely reversed, and we are treated to the curious spectacle of the flock leading the shepherd; while the supposed independence of the pulpit is confined to those subjects with which the congregation agrees, or to which it is indifferent. The contrast is indeed pitiable; but as a result it was none the less inevitable.

For these conditions Protestantism has only herself to blame. She has surrendered her foundations in the supposed interest of a misnamed and utterly misunderstood rationalism, and in so doing she has reduced her theologians to mere guessers and her message to mere guesswork. It is no wonder that her appeals are unheeded by the vast multitude of churchless people, and that her pretensions are ridiculed by those who take the trouble to analyze them. There is no question here of any external cause, nor could any external cause have wrought so complete an effect. Unfriendly forces may, and often have done much to injure religion. They may persecute it and render it for all practical purposes useless. But they cannot reduce it to intellectual absurdity.

And the absurdity to which Protestantism is reduced is not merely confined to its intellectual aspect, but it has invaded, and seriously invaded, the field of ethics. The curious notion that somehow or other theological speculation is a form of spiritual progress has been transferred to the domain of morality, with the inevitable result that many of its truths are sharing the same fate as those of theology. Principles which a century ago it would have been impious to question are now legitimate subjects for debate; while it is becoming increasingly apparent that for the really serious evils of the day, Protestantism possesses no remedy. All that remains to it is a capacity to discuss them.

Yet were further proof of the completeness of its breakdown required it would be found in the character of the appeals which it is constantly making to a generation, for the most part, indifferent. To the educated it offers the superficially plausible theology of the *Outlook* type. To others it offers various forms of recreation and entertainment, either within or without the pulpit; while as the readiest and least troublesome means of repairing the ravages of a declining birth-rate it is engaged in a systematic and highly developed attempt to proselyte the children of the prolific and self-respecting Catholic races. That all this may be done through disinterested even if mistaken zeal, is not at all to the point. Anyone may act through comparatively low motives and yet be sincere. But there is no small evidence of the bankruptcy into which Protestantism has fallen in the fact that the motives which it offers as an approach to religion are substantially those which one might expect from the proprietor of a moving-picture show.

The Art of Joyous Living

L. M. DODGE

THERE used to be a popular idea that the student of the art of joyous living, in his search for first-hand information, needed but to spend the hours between sunset and sunrise on Broadway, along the district that lies between Thirty-Fourth Street and Columbus Circle. That idea is practically dead; partly because it never at any time had the least particle of truth in it, and, partly, because the Mayor of New York ordered the cabarets to close at about the hour when the Carthusians are finishing the second nocturn at Matins.

The mayoral order made no reference to the Carthusians, but the connection between them and the art of joyous living is not so remote as it appears. For that art has nothing at all to do with hectic living, but it has a great deal to do with Catholicism, of which the Carthusians are so illustrious an adornment. But what Broadway lacks of this art can be seen in some of its most perfect examples at the Metropolitan Museum of Art on Fifth Avenue, especially in those sections devoted to Gothic art and to ecclesiastical fabrics and textiles.

Perhaps it is in the first-mentioned section that the influence of Catholicism on art is more pronounced; for while textile fabrics and vestments constitute but one branch of art, the general art section covers a greater variety of subjects. The period to which these objects of art belong is commonly known as the "dead ages," presumably on account of the fact that the artists and craftsmen are dead—a classification that might be more profitably applied to the Georgian and Victorian ages. But that these ages were very much alive is shown by the work of the craftsmen, which is today instinctive with life, though the makers and workers have long since returned to the dust whence they came.

So the visitor who gazes on these exhibits will find that the workers of those by-gone days loved life passionately and Christianly, by two very outstanding characteristics: these characteristics are their love of color and their love of a crowd. Their love of color is obvious. And this color that they loved so well was not something sad and dreary, as of a genteel paganism; something that tried to merge all the brightness of the world in one somber hue that spoke feebly of eternal

melancholy. Their color was something robust and riotous and Divine; it was something that shouted of heaven and of earth, of time and of eternity. They saw in the sky the blue of Mary's mantle; in the flaming red of the sunset the fire of the Holy Ghost; in the green of the grass and the trees the abiding hope of God's mercy, and they caught them all and consecrated them to the Giver in the service of Catholic art.

But these workers, in their intense love of color, did something more than this. They gave expression to a fundamental article of the Catholic Faith; they showed that there was a very vital connection between their art and the truth that God is the Light of Light, *Lumen de Lumine*. For the sum of pure colors that made their work endure in all its beauty until our own day, was a type of spectrum of the pure light of God's majesty. It was not, as many well-intentioned but misinformed persons would affirm, that these workers had crude ideas that found gaudy expression; but it was that they saw in the colors of the spectrum a figure of the unity of all things in God. So they understood life, and lived joyously.

Now this art of medieval coloring is almost, if not entirely, a lost art: it may be a coincidence, or it may be a vital fact, that it passed away after religious dissension came into the world. But the truth remains that it is practically lost. And so these few remains of the ages of faith are valuable both from the point of view of art and of the influence of religion on art.

Here, the exhibits of exquisitely embroidered copes and chasubles and dalmatics and altar frontals, in which God and the Saints are surrounded by a multitude of winged Cherubim and flocks of gaily-colored birds; of processional crosses, croziers, and reliquaries glorious with enamels of enduring beauty; of stained-glass windows that are gay like a summer garden, and altar-pieces that are glowing as the vision of St. John in the Apocalypse, sum up in one moment of beauty the truth that they are the work of makers whose every act was guided and inspired by their religion. A very fine example of late work of these days is to be seen in two stained-glass windows which Prior Wary de Lucy gave for the adornment of the choir of the abbey church of Flavigny in Lorraine. The windows were made by a certain Valentin Bousch, and date from the years 1531 and 1532. They represent a period when the old influences were passing, and the newer influences were beginning to make themselves felt. But they preserve many of the older traditions of the earlier workers, and much of their happiness of life. For the donor immortalized his gift with a happy conceit on his name and labeled it with the motto *"Fraus Inimica Luci,"* which is too delicate and whimsical to appear baldly in English.

It has been said earlier in this article that another characteristic of the medieval workers was their love of a crowd. This, too, is an expression of their religious ideals. For if by their devotion to color they showed that mankind is a brotherhood, because it has one source; so in their love of a crowd they proclaimed the fact that men should get together, which is an early Christian doctrine, for the early Christians were all of one heart and one mind.

To enumerate all the instances of this kind would require a volume all to itself. But they may be seen in the pages of illuminated Missals and the great choir books, in the tapestries, and in the exhibits already mentioned. Some time in the fifteenth century Don Dalmacio de Mur, Archbishop of Zaragoza, commissioned Johan de Vallfogona to execute an alabaster altar-piece for his private chapel. The archbishop is long dead, and so is the artist; but the work which they both gave to the world still lives in New York. It never entered into the head of the artist that certain events should have happened by themselves, but that they should happen before a crowd, that the good things of heaven and earth should be shared by as many as possible.

So, in this beautiful alabaster altar-piece St. Martin divides his cloak with the beggar, but there are other people standing by to be edified by the deed. As St. Martin lies on his death-bed and the Lord Christ appears to him, there are witnesses to share the vision with him. So it is with the panel portraying the day of Pentecost. Nor may St. Thecla die in the midst of flames for the Faith without a company of witnesses; nor sit at a window at Iconium to listen to the preaching of St. Paul, except as one of the crowd. The idea was that man neither lived nor died to himself alone.

And in the other statuary groups this Catholic idea of getting together is the main inspiration of the whole work. Christ cannot be born in the crib at Bethlehem by Himself and so the Nativity is crowded by numbers of figures that include not only Our Lady and St. Joseph, but shepherds and kings and a company of people garbed in the costume of the time when the sculpture was made. Or take the tapestries depicting the Seven Sacraments. The man who is receiving Extreme Unction is attended not only by the priest and his acolyte, but there are people kneeling on the floor praying, there are people standing around the bed praying, and the dying man delivers his soul into the hand of God from out the midst of his friends and acquaintances, a farewell on the last journey. Or, again, there is the Entombment of Christ, a life-size high relief on which the color is just beginning to fade. The Sacred Body is borne to the tomb accompanied by as many persons as may be crowded into the space, and above winged angels are in attendance, that heaven and earth may be present as Christ is laid in the grave. Yet even thus, the worker was not content, but he must show on the sides of the sepulcher the imprisonment of Jonas in the whale and the sacrifice of Isaac.

It is not, then, with the merely idle curiosity of the sight-seer that these objects of Catholic art in the Metropolitan Museum are to be viewed. Their enduring

beauty, their loveliness of form and color, the solemn sense of awe that their presence induces are but reflections of the spirit that inspired them, the spirit of joyous living. And the spirit of joyous living comes not from riotousness, but from a just appreciation of man's place in the universe and his relation to his Creator. The golden age of art is not had when the artist must exceed even the fantastic in order to express himself, but it is had when he cannot make even so insignificant a thing as an incense-spoon without impressing upon it something that is not of himself but is of the Giver of all gifts.

Juvenile Literature and Public Libraries

MARTINA JOHNSTON

A PUBLIC library should be administered for the good of the whole community. It is no place for narrowness; neither sectarian nor political views should be permitted to influence its management. If its affairs are ever administered on other than a broad and liberal basis it will fail to accomplish its true purpose, which is the best culture of the masses of the people for whose benefit it is maintained. The admirable spirit of fairness manifested in the management of the British Museum should be the rule in all public libraries, whether on this or the opposite side of the Atlantic. In theory this proposition would probably not be gainsaid by anybody, but in practice it is too often forgotten. It is a well-known fact, easily verified, that in many of our public libraries, supported by general taxation, the great Church which Catholics believe to be the Church of the future, no less than of the past, is not adequately represented, while much space is afforded works which misrepresent her doctrine and studiously disparage her incalculable work in the development of modern civilization and the progress of the human race. From this policy, if policy it be, consequences both serious and far-reaching are apt to result; indeed, we have been reaping its fruits for years.

In all our public libraries today there is a children's room, or shelves set apart for children, where the little folk are at liberty to take from the shelves and read any book they may fancy. This plan presupposes a careful selection of the books offered for their instruction lest the tots imbibe a lurking poison while drinking at the springs of knowledge. The impressions of childhood and youth strike deep into the receptive soil of the youthful mind, where they germinate and bear fruit of good or evil, according to their kind. Most frequently they are enduring and become a permanent factor in the life of the individual, coloring all his ideas in certain lines of thought, and his feeling and action throughout life. From this it follows that whatever is false or distorted, whether ignorantly or maliciously it matters not, should not be presented to the mind of the child to warp the judgment, cloud the understanding, and close the avenues to reason with triple bars of prejudice, long before he is capable of exercising that faculty intelligently.

One of the surest ways to this end is through alleged "child's histories," and stories, with a historical setting, in which the facts of history are perverted to suit the prejudices, and we may add, the culpable ignorance of the writers. Any one who undertakes the writing of history should be a seeker, and also a lover of truth, for truth's sake. In the domain of religion he should endeavor to find out what Catholics really believe, instead of what other people *think* they believe, which is usually something very different; he should go to the proper sources to find out about a Church which traces her line back to Imperial Rome and the Cæsars, and yet is so democratic that she takes the multitude, the world over, to her great heart.

The amount of harm done by books of this kind is incalculable. How else account for the bigotry which to this day is both felt and manifested by persons otherwise sensible and kind-hearted? On all other subjects these folk are sane and liberal-minded, but when there is question of the Church, all the unreasoning antipathy imbibed from the untruthful literature of their childhood days, reinforced by that of riper years, asserts itself.

One of the greatest offenders in this regard, chiefly because of its charm of style, is Dickens' "Child's History of England," also his "Pictures from Italy." Kingsley's "Westward Ho!" is another. The works of Charles C. Coffin are intolerably offensive, besides others that might be mentioned in the same category. The writer of this article succeeded in having the works of Coffin removed from the children's room of the public library of Seattle by a courteous protest to the librarian. The same means would doubtless be successful in other places where this wretched stuff is poisoning the springs from which the little ones drink. Catholic tax-payers support those institutions equally with their non-Catholic fellow-citizens, and they should not be compelled to pay for books which outrage their holiest feelings.

The dearest asset of the Catholic Church is her children. For them no sacrifice is too great. She safeguards their innocence by teaching them early to know, to love and to serve God, and to think highly of the things of the soul. This may seem foolishness, a mere relic of an outworn superstition, to the disciples of modern pantheism who are striving with might and main to dominate the educational system of the nation and to eliminate God from His universe, but it is what the Catholic Church believes and teaches, and her members are shocked and

outraged on finding that much of the literature they have helped to pay for, is nothing else than an atrocious libel on those beliefs and teachings.

One of the many methods for conveying misinformation to the youthful mind is by non-Catholic translations of Catholic works, in which, by omissions and interpolations, the vital principle of faith is practically eliminated, and something differing widely from the original is produced and labeled a Catholic book. Even the "Imitation of Christ," the immortal work of a Kempis, has not escaped such desecration. Another book professing to be about some of the Saints, speaks in the introductory of "those outgrown beliefs of an earlier day," "listened to for centuries, with a dreamy faith which we of the present day could not imitate if we would and would not if we could." The contents of the book are in every way worthy of the introduction. Certainly the perusal of this devitalized narrative will never inspire the young reader to a life of spirituality or self-sacrifice. There is such a wealth of all that is beautiful, noble, and heroic in the lives of the Saints that it is a pity that all the children, Protestant as well as Catholic, should not enjoy the privilege of learning about them at first hand, as they really were, and not as seen through distorted lenses. The stories of our boy martyrs like Pancratius, of our young heroines like St. Agnes are as fascinating as a romance; the histories of our saints and martyrs which thrill the pulses and inspire great things for Christ: of these there is a doleful dearth, while on the open shelves from which the boy may help himself at will is a miscellaneous assortment of works which pervert the truth and steal the Faith from out young hearts.

The reason for the meager supply of Catholic literature in this or other departments of the public library must lie in one or other of two things, or possibly in the two combined: Either those who make up the catalogues are astonishingly ignorant of that great Church which is not only of "the past and the multitude," but is very much alive today, or Catholics are themselves to blame in not investigating the prevailing conditions, and insisting on a change, whether it be in placing works on the shelves which should be there or in removing such as are objectionable. If this course is pursued, firmly, courteously and patiently, it cannot fail to produce a salutary change; one which will be of incalculable benefit to all who use the library, whatever religious views they may profess.

The public library is a place where the scholar, the student, and those who have been less favored may turn for information and quiet study, where truth is valued and made easily accessible to the seeker. If it fails to do these things it does not fulfil its mission.

The signs of the times, however, are encouraging, prophetic of a coming understanding of the spirit of justice which will rule those great institutions. Scholars and writers are beginning to perceive the treasures of knowledge stored in the archives of the Church, and to acknowledge the world's indebtedness to her for whatever is best in human progress even to the present day. May the light continue to spread until the clouds of ignorance and bigotry are dispelled. As the night has been long and dark, so will the dawn be bright that ushers in the day of fairness to all, with peace and good-will; and each one of us, in his way, may help a little to hasten these desirable conditions.

Sisters of Mercy and the Civil War

GERALD C. TREACY, S.J.

IT is worth knowing that the Sisters of Mercy, who did so much for the sick and wounded in the Crimea, were also found ministering to the Blue and the Gray during the days of our own Civil War. It is rather difficult to chronicle their labors in detail, as their "Annals" place war activities among a list of countless labors that engaged the Sisters from the day that they first came to the United States. However, we know for certain that six Sisters of Mercy left Chicago in August, 1861, under the escort of Lieutenant Shanley of the Irish Brigade. This regiment was organized by Colonel Mulligan in Chicago at the outbreak of the war and saw distinguished service on many fields. At the battle of Winchester, long before Appomatox, its colonel died fighting at its head. Colonel Mulligan's wife and her sisters were educated by the Sisters of Mercy, as was also one of his own sisters, so it was not surprising that this gallant soldier, whose command was made up largely of Catholic troops, should have called upon the Sisters of Mercy to furnish nurses at the outbreak of hostilities.

The Irish Brigade of Chicago first encamped at Lexington, Missouri. Lieutenant Shanley who was conducting a detachment of troops to Lexington, sailed on the Sioux City from Jefferson. With him went the first band of nurses. They never reached Lexington, for as the ship got within sight of Glasgow, a small town on the Missouri, it was fired upon. Confederate troops were on both banks of the river. No one on board was wounded, but the boat was badly damaged and had to put back to port. In justice to the Southerners, it should be stated that they afterwards declared that they did not know there were ladies on board with the troops when they opened fire on the Sioux City. The Sisters finally landed at Jefferson, far from the Irish Brigade at Lexington, which was receiving its baptism of fire. General Price had attacked the Chicagoans with a superior force, and after three days' gallant resistance they were forced to surrender in September, 1861. Their supply of water had been cut off for forty-eight hours.

The Jefferson City hospital for the sick and wounded soldiers was now put in charge of the Sisters of Mercy, as their original project of going to Lexington had to be abandoned. They found the hospital in a deplorable state. There was little hospital equipment, poor enough at best in Civil War days, and the only nurses to attend the sick and wounded troops were convalescing soldiers. As no religious women had ever been seen in Jefferson before, the Sisters met with a cold reception. They showed neither surprise nor resentment at this, but went about their work thoroughly and efficiently until prejudice gave way to appreciation and gratitude. The superior of the band had hardly assumed charge when she came across a poor soldier in a corner of the ward, lying on a blanket laid on the floor. She asked the first man she met to get her some water, with which she bathed the face and hands of the sufferer. The unofficial orderly watched the hygienic "first-aid" operation with great interest, and at its conclusion remarked: "May I ask, Madam, is that soldier a relative of yours?" "No, sir," she replied. "I never

saw him before; we are here to take care of the sick and we attend every patient as we would our nearest and dearest relative." In brief time the good-will of patients and officers was gained and the hospital prospered. General Fremont and his staff visited Jefferson soon afterward, and granted every request made for the improvement of conditions that would benefit the soldiers.

Jefferson City was not alone in having the benefit of the Sisters' ministrations. The Department of the East needed nurses, and in 1862 the Secretary of War applied to the convent of the Sisters of Mercy in Houston Street, New York, for volunteers. Nine Sisters took ship from New York harbor and began hospital work at Beaufort, North Carolina. A large hotel in Beaufort had been converted by Government order into a hospital. It was a good-sized frame structure, containing about 500 rooms. As the town had been recently sacked by Northern troops, the condition of the hotel was deplorable. Hardly any furniture was in the building and but one broom was available. There were no candles or lamps of any description, while along the shore lay the scattered remains of pianos, tables, chairs and glass. The men guilty of the vandalism were then suffering from lack of the bare necessities of life. At once the Sisters set to work. They made a requisition on General Foster for hospital supplies and soon the sick had everything they needed. From that time on the authority of the black-robed nurses was established. After a general house-cleaning, the routine work of the hospital was carried out with great exactness. Many of the sick and wounded were Confederate prisoners, and among the keepsakes brought back from the front to the quiet of convent homes after the war were shreds of "gray," as well as "blue," little tokens of appreciation from soldiers who fought under either flag. When the autumn came the hospital was removed to Newbern and the residence of Governor Stanley was placed at the disposal of the Government. After the raid at Goldsborough, towards the close of the year, the wards were crowded, as the wounded were taken directly from the battlefield to Newbern. It was before the days of first-aid knowledge and the condition of the men as the stretcher-bearers brought them into the hospital was pitiable in the extreme. Clothing clung to ghastly wounds and clotted blood, while dirt and disease made the task of the nurses more difficult. Yet everything that could be done for the sufferers' comfort was done by these volunteer nurses, who had left the quiet of the cloister at the call of the Government. If supplies were not to be had from the steward the Sisters appealed to the highest military authorities, and their appeal never went unheeded. Local officials soon learned that neither incompetence nor neglect would be tolerated by the Sisters, and their own sense of duty, humanity and religion they sought to instil into every official and subordinate with whom they came in contact. The hardships suffered began to tell on them and two of the Sisters died. Their places were supplied promptly by more recruits from the Convent of Mercy in New York. The hospitals at Jefferson City, Missouri, and Newbern, North Carolina, remained in their charge as long as United States troops were in those parts.

It was in February, 1862, that the Mayor of Cincinnati applied to the Archbishop for Sisters to nurse the sick and wounded of the Ohio regiments. Mother Teresa Maher, with several of her community, took passage on board the Superior, a transport, that brought them down the Ohio to the scene of suffering. The Union and Confederate forces had clashed at Shiloh, and that name had gone down into history. The number of wounded was great and there had been little provision made for them up to the arrival of the Sisters. The work of Jefferson City and Newbern was repeated at Shiloh. Volunteer ladies assisted the Sisters till smallpox broke out among the troops, and then the black-garbed nurses were left alone. During this awful scourge Mother Teresa signalized her charity and tenderly dressed the pustules of the sufferers, as the disease developed into its most fearful stages. Love of adventure is said to bring men and women to the battle-front, but it was nothing short of Love Divine that could have kept these women of refinement near to the cots of men writhing in the agony of smallpox. It must not be forgotten that Chicago, too, in the early days of the war held many wounded, and with them were the Sisters of Mercy. Not only Union soldiers, but Confederates as well were served by the Sisters in their hospital at the Lake City. We find them also in the Military Hospital at Washington all during the Civil War. How fully they possessed the confidence of the President may be seen by the following incident that is chronicled in their annals. Secretary Stanton on one occasion refused to furnish the rations requisitioned by the Sisters for hospital use. They appealed from him to the President, who issued to the military authorities the following order:

"To all whom it may concern:

"On application of the Sisters of Mercy, in charge of the Military Hospital in Washington, furnish such provisions as they desire to purchase, and charge same to the War Department.

"ABRAHAM LINCOLN."

The North was not alone in receiving the ministry of the Community that had upheld the hands of Florence Nightingale in the Crimea. The Sisters of Mercy lived up to their name in the Southland which felt the rough hand of war more keenly than did the North. They cared for the sick and wounded successively at Mississippi Springs, Oxford, Jackson, and Shelby Springs, and the burning regret of the modern historian who goes over the records the Sisters kept in those trying times is that they made too little of the days of sacrifice and heroic suffering, and chronicled barely the essentials of an apostolate that meant much for the country in the throes of a civil war. There is a note of pathos in an after-war tribute paid to these women who made no distinction between friend and foe in their ministry on the battlefield. Many years after Appomatox a number of Sisters of Mercy, while traveling through the South, met Jefferson Davis. The former President of the Confederacy noticed their garb as they got on board his train. He went from his place to the section of the car that the Sisters occupied, and said in a very quiet voice: "Will you allow me, Ladies, to speak a moment with you? I am proud to see you once more. I can never forget your kindness to the sick and wounded during our darkest days. And I know not how to testify my gratitude and respect for every member of your noble Order."

COMMUNICATIONS

Letters, as a rule, should be limited to six-hundred words.

"Let Them Get Acquainted"

To the Editor of AMERICA:

Referring to "Let Them Get Acquainted," those in authority in Catholic schools certainly do all in their power to prevent mixed marriages, but when I attended school, they also considered it their duty to keep the boy and girl pupils so much apart that they grew up without even a bowing acquaintance. This would certainly seem to defeat the very purpose of the Church concerning mixed marriages. Further, Catholics seldom get acquainted, except with an odd few, even though they belong to the church societies and attend the church socials. I mention church societies to show that Catholics keep in close touch with the Church.

I have often been impressed strongly with the thought that when the Church exacts what it does from its members, there certainly should be well-organized movements under way by which to bring Catholic young people together and thus *aid our own cause.*

Brooklyn, N. Y. M. E. M.

Wellsian Theology

To the Editor of AMERICA:

Perhaps the best answer I can make to Father Stack's criticism of my view of the Wellsian theology is a frank statement of the difficulty that I found in executing AMERICA'S commission to review the book.

There were many ways in which, it seemed to me, the review might have been written. I might have devoted the space allowed me to an exposition of Mr. Wells's logical, historical and metaphysical blunders, or such portion of them as could be dealt with in that space. I might have tried to trace these blunders to their probable sources in order to see whether or not any definite philosophic trend could be observed at work. Or I might have ridiculed the whole affair, which could easily have been done by quotations from the book itself without any comment from me, and dismissed it as without any significance or importance.

But it seemed to me after I had finished my reading of it, in the first place, that the book was sincere in its intention and, in the second place, that it *did* give semi-articulate utterance to what was at bottom a real cry of the heart even though it was little more than that of

> "An infant crying in the night
> An infant crying for the light,"

and I thought that on the whole, if I had to select some aspect of the book for emphasis that it was best to select *this* one.

I admit freely and cheerfully that Mr. Wells's "present position," that is, the position expressed in "God, the Invisible King," for he may be somewhere else by now! is *from a philosophic point of view* not an improvement upon anything, for it is not consistent with itself or with anything else in heaven or on earth. To be plain-spoken, it is simply a mess. But if people's *hearts* are at last crying out for a "God" and for His Kingdom upon earth and for His will as a law, and if these are the people who before this war put their trust in Spencer, I still think it is something that we can afford to sympathize with, even if their notions of a God are infantile, and I still think that there is good ground for hoping that it may help more of them to the truth than it keeps away from it.

Mt. Vernon, N. Y. THOMAS F. WOODLOCK.

Doing Their Bit

To the Editor of AMERICA:

During these days of national stress, it must be a most gratifying thing to the President and to those who are associated with him in an official way, to observe how universal is the anxiety to do something for the success of the national cause. It is gratifying to note that Catholics are injecting into their full cooperation with the Government's designs the supernatural lessons taught by their religion. This, of course, is the normal thing, the true thing, the logical thing. While they have generously and promptly offered themselves and their possessions for the defense of their country's honor their ears are not deadened to the ever-practical application of our Lord's significant question: "What doth it profit a man if he gain the whole world and suffer the loss of his soul?" While they have not lost sight of the importance of the physical well-being and of the proper facilities for the recreation of those who will follow the flag even to the "jaws of death," if need be, they have also made extensive and detailed plans for the spiritual care of the Catholic soldier in the field. They have determined that he shall not go forth into the dreadful struggle with his spiritual needs untended, nor die on the battlefield, if such be his lot, unfortified by the Sacraments of Christ.

What an array of apt and opportune assistance comes to his aid at this crucial time, like a Macedonian phalanx to oppose his three-fold enemy, the world, the flesh and the devil. These forces are led by the Apostolic Delegate, himself, the personal representative of the Holy Father, then the Cardinals, the Archbishops, the Bishops and the priests. Then the innumerable spouses of Christ, within the quiet of their convent walls, far from the noisy glory which most of us need to do things well, are praying and offering Communions that the influence of Christ will dominate the hearts of our Catholic soldiers.

In addition to this, there is the spontaneous, practical and whole-hearted work of the Knights of Columbus, which is bringing so much glory to them and which will reap a harvest of genuine and lasting good. There are also many smaller societies in various cities of the country, whose officers have written to chaplains, offering to help in some practical way, and many individuals, too, who have caught the spirit from the generous encouragement of the Catholic press and have promised to send regular supplies of Catholic literature, medals and beads. Indeed, innumerable phases of practical activity could be mentioned to show the thoughtful solicitude of our people and their timely anxiety for the spiritual welfare of our Catholic soldiers.

And to those who have not already thought of it, let me suggest a further and very potent means of keeping the absent soldier loyal to the grand old Church and faithful to her precepts. His new environment will be a real trial and may be provocative of dangerous laxity. The absence of home influence and the difficulties of a new mode of life may help to crowd out the interests of his soul and furnish a ready excuse for remissness in what his Faith exacts from him.

Furthermore, he will have to contend with human respect, a foolish timidity that makes one do weakly and stealthily and soon forego altogether, the things which profit us most to do and which God wants us to do.

The relatives of soldiers have an excellent opportunity to help them over these pitfalls. They must continue to wield the same influence which was so effective at home. Let them write regularly and frequently to their soldier relatives, urging them to be faithful to their religion, to frequent the Sacraments and to attend Mass regularly, even if it entail some sacrifice. Let each member of the family take part in this sort of correspondence and help to ward off any tendency to religious indifference or neglect on the part of their soldier relative.

Fort Rosecrans, Cal. EDWARD F. BROPHY,
Chaplain, U. S. Army.

Hospitals and Animal Houses

To the Editor of AMERICA:

Why is it that whenever a Catholic offers anything in the nature of a criticism of a Catholic institution that person is almost sure to be accused of being a poor sort of a Catholic, as in the case of S. V. H.'s communication regarding Miss McDonell's comparison of Catholic and non-Catholic hospitals? Are we to assume that because an institution is Catholic, it is therefore above criticism or, that because our religious are religious they are not to be criticized in their work as nurses, teachers or in other lines? This indeed seems to be the general assumption, but it is not justified. Even though a Catholic should hardly criticize a religious, as a religious, he may still be able to see where such a religious fails as a nurse or as a teacher or executive, as many of us could give evidence from personal experiences. Conscientiousness is not ability and is no guarantee of competence. If criticism is well founded and justly merited, why should we not express it with the same freedom with which we assail the non-Catholic institutions? The Church is the only Catholic institution with a claim to exemption from criticism. As for our other institutions, a Catholic may be a very good Catholic and very loyal, while calling attention to the defects in these institutions just as an American can be a good American while calling attention to the defects in President Wilson's ad-

ministration with regard to the troubles in Mexico, as did both Father Tierney and Father Kelly. Moreover, such criticisms, well considered, might be very profitable for the institutions themselves where the need exists, as it often does.

And if we cannot see the room for criticism in our own institutions, those outside the Fold can. They can see, also, the sublime and colossal conceit in our attitude toward our own institutions while we are assailing theirs. Let us be honest and courageous and humble enough to see these things for ourselves.

Shelbyville, Ind. M. M. C.

Jew and Catholic Blacklisted

To the Editor of AMERICA:

The enclosed correspondence may be of interest to your readers and may serve to arouse the Jews and Catholics of New Jersey to a realization of their rights:

Miss Lottie Berman, Stirling, N. J.

Dear Miss Berman: I have your letter of the 19th ult. applying for a position as a teacher in our schools. In reply we will offer you our seventh grade at a salary of $55 per month, provided you are not a Catholic or a Jewess. Please advise me by return mail whether or not you will accept the position as we have other applications under consideration and cannot hold this position open long.

Yours very truly,
C. J. GARWOOD,
Secretary Board of Education,
Medford Township, Medford, N. J.

After reading this letter, I wrote as follows to the Commissioner of Education:

Stirling, N. J., Aug. 15, 1917.

Commissioner of Education, Trenton, N. J.

Dear Sir: I append herewith a copy of a communication received by Miss Lottie Berman, a Jewess, from the secretary of the Medford Township Board of Education, Mr. C. J. Garwood. Do you not think it is about time that the State Board had the courage to proceed against local Boards that discriminate against Catholic and Jewish teachers?

The action of this Board is entirely illegal and would be quickly changed, if it were suggested that by its illegal action it forfeited its proportion of the State school tax.

I am a Catholic and feel that if my coreligionists are good enough to be included among the first fighting men of the National Guard to be sent to France, their sisters are good enough to teach any child in South Jersey.

Very truly yours,
VINCENT M. MALLON.

As yet I have received no answer. But what are the Jews and Catholics going to do about it?

Stirling, N. J. VINCENT M. MALLON.

The Home Rule Bill

To the Editor of AMERICA:

In connection with the catalogue of the restrictions and powers of the Home Rule bill enumerated in such praiseworthy detail by Mr. Shane Leslie, in your issue of August 11, might I be permitted to ask this gentleman a few questions? (1) Why, in his attempt to be "quite fair," does Mr. Leslie leave out all mention of the veto? (2) Does not the bill give the Lord Lieutenant the power of vetoing any measure passed by the Irish Parliament? (3) Has not the English Parliament the power of vetoing any measure passed by the Irish Parliament? (4) What are the nature, character, purpose, objects, and effects of these vetoes? (5) If these vetoes render, or are capable of rendering, the powers conferred by the act null and void, is not then the Home Rule bill worthless? Can it be said to be a whole loaf? (6) Upon what grounds does Mr. Leslie assert that the Sinn Feiners condemn the Home Rule bill simply because "They fear they would be unlikely to enjoy a full share of patronage?" (7) Do the Sinn Feiners condemn the bill for this reason alone, or have they other reasons for denouncing it? (8) If so, state those other reasons. (9) If, as Mr. Leslie asserts, all of the three Home Rule bills have been "rapturously applauded by the majority of the Irish at home and abroad" why then did Mr. John Redmond at a national convention, held in Dublin, move the rejection of Campbell-Bannerman's Home Rule bill, and why did the Irish at home reject it? To applaud rapturously and then reject unanimously, appears to me a very strange thing. I am sure, however, Mr. Leslie will clear up this seeming contradiction with his usual lucidity.

In quoting a statement made by Dr. Kelly, Bishop of Ross, on the financial blessings of the Home Rule bill, Mr. Leslie says that Dr. Kelly's "economic knowledge of Ireland is greater than that of any single individual in America." Economic and financial knowledge are not, I imagine, identical things, and though Dr. Kelly has certainly made a name for himself as an authority on agriculture—his leaflet on the rearing of calves being still remembered with pleasure by the farmers of his diocese—he has had no reputation at any time in Ireland of being a financial expert. Despite this, however, Dr. Kelly, in the statement quoted by Mr. Leslie, certainly displays financial ideas of a highly original character. He states, for instance: "Under the new bill, Ireland will have the expenditure, for her own benefit, of every penny of taxation raised in Ireland for many years to come. Even the increase of taxes created by the Lloyd George budget will now be spent in Ireland." Triflers will no doubt draw a parallel here between this roseate picture and the happy fate of the camel who is able to support life by drawing on the flesh of its own hump. They may even go further, and say, that, inasmuch as a camel with two humps is in a more favorable position than a camel with only one, so in like manner, the more Ireland is taxed the more prosperous and contented she will become. The financial picture here displayed opens up enormous possibilities, but I am somehow, not satisfied. Perhaps Mr. Leslie will kindly tell us what Dr. Kelly means.

New York. DAVID O'CONOR.

To the Editor of AMERICA:

Mr. Shane Leslie takes slightly over a column of your space to laud the physical perfections of a corpse. The Irish Land act of 1914, strangled at its birth by the Suspensory act, is as dead as the dodo, and as unlamented. Why, then, dissect it now except to prove that while its little lungs were fairly good, its heart and other vital organs were so vitiated by the germs of Anglosis as to render certain for it a sickly life and early dissolution.

But as Mr. Leslie has exhumed the malformation and exhibits it as an infant Hercules, or Apollo in swaddlings it may be worth the effort to give your readers a microscopic view of it and prove that his post-mortem encomiums are as wide of the truth as they are unnecessary. Of course, no imputation of Mr. Leslie's truthfulness is intended. He has simply committed an error of judgment, and this error is not the less great because sustained by Mr. John Redmond, chief apologist of the Home Rule fiasco.

The act of 1914 does not give Ireland unfettered authority to legislate on any question beyond the purview of central and local authorities, as at present constituted, and the enumeration by Mr. Leslie of twenty-six heads under which powers are conferred upon the Irish legislature is most misleading, seeing that those powers already exist. Ostensibly the act grants national autonomy to Ireland, yet in every instance of possible conflict of authority between the Irish and the Imperial parliament that of the latter is emphasized, asserted and maintained. For instance the parliament in Westminster can impose taxes upon Ireland without the concurrence or authority of the Irish parliament and any act of the latter can be amended or repealed

by the English legislature at will. All acts of parliament affecting Ireland and passed at Westminister would supersede those passed in Dublin, so that in point of fact both parliaments should be in perfect accord before that in Ireland could pass laws for the Irish people. Is this national autonomy and is national autonomy further on better illustrated by the fact that, apart from these powers of the British parliament to reverse or annul the legislation of the Irish parliament, the British Cabinet can direct the Lord Lieutenant of Ireland to postpone for an indefinite period his assent to any act passed in Dublin?

And even if an act passes the Irish parliament and receives the royal assent it may at any time be impugned by an individual or corporation. Such a law may exist for years, but if legal proceeding for its nullification be taken, as the Home Rule act provides, a judicial committee of the British Privy Council, sitting in London, has authority to determine whether the enactment is a *bona fide* law or not. The Irish parliament is given power to impose some taxation in Ireland, but, incredible though it may appear, is deprived of the power of either collecting or disposing of it. A British tax-gatherer collects the money and turns it over to the British exchequer. This latter appoints a committee of five, three representatives of the British treasury and two of the Irish, who decide upon the probable expenses of carrying on the government of Ireland. For this amount the British treasury issues Ireland a check, and coolly places the balance of the tax-collection in its own pocket, to be used later on some public improvement in England, Scotland, or Wales. Does this indicate free and unfettered legislative independence for Ireland? In effect Mr. Redmond says that it does, and Mr. Leslie, as in duty bound, echoes the cry.

Mr. Leslie quotes the Bishop of Ross as stating that Ireland, in the Home Rule act, is treated financially "with much generosity." As against his lordship, whose economic knowledge of Ireland is, Mr. Leslie asserts, greater than that of any single individual in America, may I quote the opinion of Mr. William M. Murphy, proprietor of the *Irish Independent,* one of Dublin's most enterprising and successful business men and one of the foremost financial authorities in Ireland?

The financial clauses of this act and their acceptance by Irish representatives has placed this country in a most humiliating position. If this act had been put into operation in 1914 we should be in the same position financially, notwithstanding our "charter of liberty"—a phrase used by Mr. Redmond in describing the act—as we are today. That is to say, the British parliament would be drawing, as they now are, £24,000,000 ($120,000,000) a year out of Ireland and handing back about £8,000,000 ($40,000,000) in pay for Irish services, retaining £16,000,000 ($80,000,00) for British purposes. Neither this act nor anything like it will settle anything. It will not make for loyalty or content.

What has Mr. Leslie to say to this?

Philadelphia. J. St. George Joyce.

What Ireland Wants

To the Editor of America:

As one who has traveled through your grand republic from coast to coast, and lectured in the cities and universities, both here and in Canada, may I be permitted to make a few observations on the present Irish situation? I most emphatically believe that the present is no time to stir up acrimonious discussions about the weaknesses of either Parliamentarism or Sinn Feinism. Our duty now is to stand by the Convention and give Mr. Redmond our entire support. It is futile to say that England has very cleverly removed the solution of the Irish problem from London to Dublin, and to argue that had Lloyd George lived in the days of Christ he might have been Pilate. Such remarks lead nowhere. We have a Convention and let us demand that Mr. Redmond asks for Home Rule for all Ireland. After all, this is what Ireland has demanded since 1799. In general this is the demand of the Irish Episcopate, the older Irish clergy, and the people who stand for something in modern Ireland.

To suggest an Irish republic now would alienate American opinion. I have met the leaders of thought in America and Canada, and can say that they in nowise favor an Irish republic. Furthermore, official America won't support this plea, and official Canada won't touch an Irish republic. The Irish in Great Britain who, to a man, still remain true to Mr. Redmond, who have made as many sacrifices as their kinsmen in Ireland, are averse to an Irish republic. They believe Mr. Balfour when he says: "England would sooner allow India, Australia and Canada to go than tolerate an Irish republic." I say, therefore, shouting something—which all Irishmen would wish were it possible—impossible at this moment will alienate American, Canadian and Irish opinion in Great Britain. It will entitle England to say: "The Irish refuse to accept what they have been asking for, namely, Home Rule."

I am not saying that we Irishmen should accept a Home Rule so completely emasculated as the one hitherto offered. It was not even a decent sop to keep the people quiet. It had not even the semblance of a measure of freedom. Indeed, I think Ireland would have been better off in the *status quo ante bellum* than under the oppression of the heavy and fruitless taxes enacted for a mutilated country with a *simulacrum* of liberty. Better no bread than three-quarters of a poisoned loaf. It would have been the height of madness to accept a shadow at a time when the substance was never so closely within reach. Never was England, since the Norman conquest, in such straits as at the present. Why not press the advantage? Why not make the most of an hour that may never occur again? It is now or never. Centuries are depending on the movements of the present. We must press the advantage at the Convention and if England fails to hear the plea of the majority then "the blood is on her." It will then be seen if the "defender of small nations" is playing openly or above board or cunningly and hypocritically as "the Defender of the Faith" did with Catholicism some four centuries ago.

Of all the small nations of the earth, Belgium, Poland, etc., Ireland, by reason of her lengthy oppression is entitled to our first and greatest consideration. And this is her momentous hour. England is on trial. But Ireland is watched. Let Irishmen meet around a table and discuss their country's future—Mr. Redmond loves Ireland, and so do Sir Horace Plunkett, Sir Edward Carson, Bishop Kelly, and the others. Like the three men who see Killarney they all see it differently. If they refuse to exchange views, they can never see it the same. For, often in life, the only point of view worth having is the point of view you get when you give your own away. On our present actions will depend our names in history as the saviors or makers of our country. The most unselfish, the most whole-hearted and active endeavors are needed from us now to guide us in steering a weighty and most precious bark through the deadly Scylla and Charybdis of politics which lie at the entrance to the golden Ausonia of peace and prosperity beyond. The finest qualities are needed today, a man must be a hero and a statesman. Self-sacrifice, courage, love of Ireland, and not hatred of Irishmen who differ from us, etc., are all needed at this moment when England has asked Irishmen to settle their own problem. Any virtue carried to an excess becomes a vice. This is especially true of patience, for when carried to excess it encourages one nation to make a door-mat of another and treat it as a fool. This is poor Ireland's story. But, let her sons and daughters support Mr. Redmond now, by sending him cables even, in his plea for "an Ireland as free as Canada" and then we can turn to England and say: "You know now what we want. Give it or face the everlasting anger of a sorely tried people."

Corning, N. Y. Robert O'Loughran.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Remember Those in Bonds

THE suffering which today afflicts so many nations should stir us, whose burden is lighter, to deeds of love and mercy. Americans are proverbially generous, and their response during the last three years to many appeals, has well upheld their merited reputation. They have opened their hearts to the needy, they have had regard for the widow and the orphan, they have succored all whose only credentials were their distress. This generosity will draw down the biessing of God upon our people. Now that war has come to us, many worthy agencies, notably the Knights of Columbus and the Red Cross, have appealed in behalf of our soldiers in camp at home, and of our Ambulance Service abroad. To both associations, as was fitting, the response has been both ready and liberal.

But there are charities, dear to the Heart of Christ, for which our generosity can surely find some added support. Thousands of dependent little children, and of old people whose race is nearly run, are cared for in this country by the loving ministrations of men and women consecrated to God, and to the service of their least brethren. Doubtless, one or more of these establishments can be found in your own city. The stress of the times presses very heavily upon them. The cost of maintenance has greatly increased, and in many instances the alms upon which they relied in former years, have now been diverted to other purposes. Their claims upon your charity, if less striking than those of the soldier in camp or hospital, since they have about them no reflection of military glory, should be none the less appealing. The Sisters and Brothers, in charge of these establishments, ask your aid in the name of the most helpless of our race, our little children, made weak and tender by Almighty God that their very dependence might stir the human heart to cherishing love, and in the name of those whose hearts in life's evening become once more as the heart of a child.

Do not say that you have only a little to give. Give that little in His Name. Make some sacrifice, and give not according to your straitened circumstances, but according to the need of the children and the aged. Then will the task of our Sisters and Brothers be lightened; somewhere an aged man or woman, even as your own old father or mother, will find new joy in life, somewhere the heart of an innocent child will be made glad, because of your charity.

The Neglected Estate

IN the course of a lecture on "The Mystery of Life," John Ruskin was once giving, he expressed his astonishment at the "intense apathy" the common run of Christians feel regarding the object of their existence in this world. With that sincerity and honesty so characteristic of him he said:

> Just suppose I was able to call at this moment to anyone in this audience by name, and to tell him positively that I knew a large estate had been left him on some curious conditions, . . . and that there was a chance of his losing it altogether if he did not soon find out on what terms it had been left to him. . . . Would you not think it strange if the youth never troubled himself to satisfy the conditions in any way nor even to know what was required of him, but lived exactly as he chose, and never inquired whether his chances of the estate were increasing or passing away?

Ruskin then reminded his hearers that there was not only "a quite unlimited estate" awaiting them in heaven, if they would but take the pains to please the holder of it, but that, on the contrary, "an estate of perpetual misery" would be in store for them if they displeased "this great Heaven-Holder."

Many believe that the world of today has far less faith in the reality of a future life than did the world Ruskin addressed. That may be, but the widespread scourge of war has without question awakened in numberless hearts a keen interest in that hitherto neglected "estate" lying beyond the grave. Proof of this is the vogue "psychic" books like Sir Oliver Lodge's "Raymond" have been having, and particularly the eagerness with which non-Catholics are taking up the Church's practice of praying for the dead, for an American Episcopalian bishop attests that "Even in extreme Protestant churches and families prayers for the dead are being offered."

But to our Catholic soldiers who in such throngs are preparing for the front, and to their dear ones also whom they leave behind, that heavenly estate Ruskin speaks of is without the shadow of doubt a glad reality, and is the rich inheritance awaiting all brave soldiers who die in God's grace. For they know with the certainty of Divine faith that the Just Judge will render in that day a crown of justice to all that love His coming, and will say to them, "Come ye blessed of my Father, possess you the Kingdom prepared for you from the foundation of the world."

Our Educational Quacks

IT was a clever gentleman, connected with the Brooklyn *Tablet,* who fused sincerity with wit in the remark that the New York public schools give the children a little of everything but education. Any crank, with sufficient backing, can secure access to the educational machinery of the city. It costs about forty-two million dollars a year to keep that machinery in some kind of languid motion, but what are a few millions among friends? These tinkers need not prove that they know anything whatever about machinery, either educational or of any other variety. They do need, however, what is commonly termed a "pull," for that, among other undoubted advantages, secures exemption from the Civil Service examinations. As all know, to subject an "expert" to any kind of an examination, by Grand Jury or other inquisitors, is ranked among the cruel and unusual punishments interdicted by the Constitution. It is also advantageous to hail from another city; but this point is sometimes waived for henchmen in need at home.

The "pull" secured, unless the dear public can demonstrate, beyond the traditional fear of contradiction, that the self-styled "expert" is the merest of quacks, the said "expert" may proceed to take the schools apart to see what makes them wobble on a level stretch, and lie down under a load. Whether or not the expert will be able to put the pieces together again is a matter of secondary importance. What is of prime concern is that the lean and hungry "expert" be supplied with a choice place at the city's financial trough. This may seem like charity, a most excellent virtue, but after all, justice comes first. "In such a contention," writes the President of the Board of Education, moved to righteous wrath because the Superintendent of Schools thinks that the Gary Plan ought to prove its superiority before adoption in New York,

> The burden of proof rests upon you to show affirmatively that a plan *which on its face promises* such great economy for the city, and at the same time such advantages for the children, is so defective that it should not be adopted.

"A promising face," decrees the President, "is the same as performance." This is the logic that has sold many a goldbrick in New York. But most of us come from Missouri: we do not replace old things with new, until we are assured that the new are better. We have long since learned to distrust the patter of the book-agent, and the roseate optimism of the man with a mine to sell. As the harried Superintendent neatly counters:

> According to this theory, we should adopt any plan of education that *promises* to cost less and do more for the school children, and set aside in its favor the established order of school-keeping and school-teaching. . . . To cost less and do more is the cry of every promoter of every quack nostrum in finance and medicine as well as education. . . . So far as New York is concerned [the Gary Plan has] nothing to recommend it but the claims of its advocates. I take the ground that every new theory of education must be fully tried and tested before adoption. In the meantime, the burden of proof evidently rests, not upon the supporters of the established order, but upon the advocates of the innovation.

For all this correct logic, the Superintendent is as guileless as the President. He really seems to think that the Gary Plan will be accepted or rejected in New York on its merits. A tincture of serpentine wisdom would teach him that it is nothing but a grimy pawn in a sordid political game.

Perhaps it is all part of a merry world, but if it be asked what interest we Catholics have in the whole affair, one answer may be that the vagaries of public school education in America have long since ceased to be amusing. The schools are assuming too close a resemblance to child-clinics in charge of quacks. Meanwhile we foot the bills, and they are not light.

A Chaplains' Reserve Corps

THE recent Catholic War Congress closed its session after unanimously voting to ask the Government to create a Chaplains' Reserve. The resolution was proposed by a regular army chaplain whose experience with troops has extended over a period of twelve years. Owing to the increase of our forces necessitated by the state of war now existing, the Government has created an Officers' Reserve, covering all arms of the service. At the same time it has been made clear that the moral welfare of the men at camp or in the field is of deep concern to the authorities at Washington. Indeed the United States Government stands unique today among all the Governments at war in maintaining that absolute continency is to be the moral code of its army, and wherever American troops are found, the Government means that womanhood, the womanhood both of allies and enemies, shall be reverenced and protected. The Secretary of War has spoken strongly of the need of keeping our camps at home clean in the true sense of the word. The community that refuses to cooperate with the Department in the cause of camp morality, will lose the honor of having the nation's defenders concentrated in its vicinity. The Secretary of the Navy has been no less clear on this point. For that reason every religious organization has been asked to help the Government make good soldiers by making good men. For no other reason has the number of regular army and navy chaplains been increased.

Yet organizations can never do what a corps of chaplains could do, authorized and empowered by the Government to minister to the spiritual wants of the soldiers who will shortly concentrate in such numbers that the regularly commissioned chaplains will find it difficult to attend to them. The regular chaplain follows his regiment, and many regiments may have a chaplain whose belief is not that of the majority of the regimental units. In that event what organization can substitute for the ministry of the chaplain? A case in point is the position of our expeditionary force in France. There

is one priest with the forces as far as we know, yet viewing the official religious statistics of the enlisted personnel of the army, it is no exaggeration to say that one Catholic chaplain is not sufficient for the number of Catholics in the army now in France. As the war continues, wounds and death will take their toll of chaplains, as well as of doctors. The Medical Reserve is created to meet that situation in the medical corps. No Reserve as yet can meet the situation that is inevitable in the chaplains' corps, unless the Chaplains' Reserve proposed by the Catholic War Congress is instituted.

Be Worthy of Liberty

THE Russian revolution and the leaders who guide its destinies will gain little sympathy from sane and generous-hearted men, if they treat the ex-Czar, his wife and children with unnecessary harshness or cruelty. It is an ignoble weakness of human nature that it can so lower itself as to gloat over the misfortunes of the fallen great. If the new Russia, whose collapse before the enemy, it must be acknowledged, far surpasses any disaster suffered under the rule of the deposed Czar, does not want to lose the respect of the world, it should treat its former master with that dignity and moderation which become a great people. In doing so it will prove itself truly worthy of the liberty for which it is struggling.

The press has told us, not without some tone of cruel triumph, that the former ruler of the Russias and his family have been exiled to Tobolsk. It seemed to find a fitting irony in the nemesis which overtook the Czar and sent him to that same land of exile and suffering to which he had so often doomed others. To every victim sent to Siberia, whoever he be, we give our sympathy. We cannot even withhold it from the last and most prominent sufferer. For there is something in our nature that makes it linger over that page of history that tells of the sudden fall of monarchs, their trials, their sufferings, their departure from the palaces where they lived in splendor to face the road of exile, or the headsman's axe. Their sufferings are not greater in themselves than those of the humblest peasant or toiler, for he like them is a man and feels as a man must feel. But they teach a larger lesson. Their sorrows are more tragic. Their fall is to a greater depth, and from a loftier height. What a change from the glories of a throne to the gloom and suffering of a dungeon! How different the sneers and insults of today from the low courtesies, the plaudits, the respect, the subserviency of a few hours before! Formerly the monarch's word was law, now, none so poor to do him reverence. These changes, these sudden vicissitudes of fate, teach us the supreme lesson that men cannot rely on power or wealth or the prestige of birth or name or the might of the sword. The hour comes sooner or later when none of these avails a whit. He that leans upon them leans upon a broken reed. But the lessons of history are there also to teach us that men disgrace themselves by cruelty and heartlessness, even when a fallen tyrant is the victim. One faithful slave was found to scatter violets even over Nero's grave. The poor creature honored himself in doing so, more than he honored the dead emperor.

Americans who love true liberty, love it so dearly that they cannot hear with satisfaction of any cruelty done to the former Czar, who has been more sinned against than sinning, to his wife and daughters, or to the sick and weak boy, who has been dragged from the scenes he loved, without guilt of his own, to face the rigors of a Siberian winter. It is a sad tale. If the Russian nation has been freed by the fall of the Czar, we rejoice at the new light which has dawned over its suffering millions. For after the grace of God there is no greater gift than the charter of liberty. If the Russian people write at the head of that charter the sacred words justice and self-control, they will win the admiration of the world.

Honor the Physician

THE advice is good, even hallowed. It is taken from Holy Writ. From time to time we break our small wit upon him, we mad wags; we refer to his blood-brotherhood with the sad mortician, and some have even been known to remark upon the exemplary ease and comfort of the doctor's life. But when this machine which is to us, is up to the hubs in mire,

> When the blood creeps, and the nerves prick
> And tingle; and the heart is sick,
> And all the wheels of being slow

the masque of Comus falls away. We are never so serious as when we want to get rid of a pain. We call upon the man of lore and medicines, and if of the male variety of the human species, we while away the interval of waiting by almost causing those about us to regret that we shuffle off this mortal coil so tardily. The disciple of Esculapius arrives; tired after a long day's work, dragged out of his bed, perhaps, to minister to our needs, supposed or real. Peace is all about him, healing is in his wings. If he can't do anything else, he gives us a word of cheer, and most probably leaves something that will put us to sleep. There is no doubt that in these emergencies the physician shall not lack his meed of honor. Then he looks to us as Aunt Polly did to Huck Finn, "as sweet as an angel, half full of pie." But afterwards the glamor may vanish. Things appear different when one is well, particularly if the physician, despairing of ethical hints, has properly "rendered" an equally ethical bill. It seems an imposition to pay out so much for the removal of one small distemper. Besides, most doctors are wealthy, and all of them "can get along somehow."

Yes, they can, and that is precisely what most of them

are doing. The average income of physicians, all of whom invested a pretty sum in their education before they ever saw a patient who possessed anything that looked like money, is $700. That is a smaller sum than the annual stipend recommended for street-cleaners in New York. Honor the physician by all means, but honor alone makes an empty platter. Pay him what you owe him, and don't make him cringe, hat in hand, while you dole out what is his. There is really an obligation in conscience, to pay one's debts, even to a physician.

Literature

GOSSIPING WITH RILEY

SOME time in January, 1907, James Whitcomb Riley wrote in the forefront of one of his volumes of verse:

> Arrah! had the most thoughtless, unruly, but highly
> Inspired heart-singer of "Kelly and Burke and Shea."
> But 'ave sung in alongst of the glorious names of them
> Daly an' Foley an' Riley, what a masterpiece it'd be.

So when I met the "Hoosier Poet" for the first time in March, 1909, it was natural that most of our talk should be of Ireland and of those who were best expressing her spirit at the moment. He was especially fond of Moira O'Neill's work, her "Songs of the Glens of Antrim" were then beginning to have some vogue, and I recall with no little pleasure how he held me on a blustery street-corner while he recited several stanzas of "Johneen." His love for the old country was deep and sincere, but his appreciation of things Irish was hardly more than intuitive. He had been removed too far, and for too long a time, from this old sweetheart of his to have much understanding of her soul. He took a delight in the writing of Irish verse but he was never quite at home in that work. This, after all, is not surprising, for poets seem to be in the habit of setting most store by those things of their creating which the general public least esteems. This is, perhaps, more true of poets employing dialect as a medium than of those who keep to the king's highway.

Burns thought pretty well of his straight English, and Tom Hood wished most to be serious. I never heard Riley recite anything of his own in dialect, but I sat beside him one January day in 1913 while he rolled his tongue with unction around his plain English "Moon-Drowned."

After the poet's right side became helpless he fell into the habit of entertaining visitors in his limousine and only his very intimate friends saw him at the house in Lockerbie Street. He would sit in the right-hand corner with his afflicted side against the tonneau and dispense the hospitable cigar with his good left hand, while the chauffeur rolled the car slowly through the streets of Indianapolis.

I hadn't exactly asked nor had he directly confessed which of his poems he liked best, but there was pride in his face and an extra deep tone in his voice as he laid a hand upon my knee and reveled in the wealth of words he had woven into his rhyme:

> The far-away lilt of the waltz rippled to us,
> And through us the exquisite thrill of the air:
> Like the scent of bruised bloom was her breath and its dew was
> Not honeyer-sweet than her warm kisses were.
> We stood there enchanted—And O the delight of
> The sight of the stars and the moon and the sea
> And the infinite skies of that opulent night of
> Purple and gold and ivory.

The diapason closed full in "purple and gold and ivory" and he held the taste in his mouth for long. But it was just Riley, the country boy, that fell thrall to the opulent glamor of these lines. The full-grown artist in him knew them to be as beautiful and perhaps as enduring as the gilt and crimson paint of the circus wagon.

He told, with a good deal of awe, the story of his writing of the lovely twelve lines which he called "Bereaved" and which came to him in the night and pulled him out of bed. The call was so insistent that he got up, and hunting paper and pencil set down the first four lines:

> Let me come in where you sit weeping, ay,
> Let me who have not any child to die
> Weep with you for the little one whose love
> I have known nothing of.

But there was more than that in the night air and whatever spirits were abroad they wouldn't let him rest until he had also put upon paper the other two stanzas:

> The little arms that slowly, slowly loosed
> Their pressure round your neck; the hands you used
> To kiss—Such arms—such hands I never knew.
> May I not weep with you?
>
> Fain would I be of service—say something,
> Between the tears, that would be comforting,—
> But ah! so sadder than yourselves am I,
> Who have no child to die.

He read the poem over in the morning and sent it at once to the *Century Magazine*. It was accepted by Mr. Gilder almost by telegraph. Riley was not surprised at that, but what continued to puzzle him was why he, a bachelor, without a relative or friend who had recently lost or was in danger of losing a child, should have been impelled to write such a thing. The next day's mail brought a letter from his old friend and platform-mate, Bill Nye, announcing the death of his child on the night of Riley's strange visitation.

Riley had the simplicity which is the concomitant of a great heart and he had more modesty than most poets, though some of his modesty was affected. He was a great actor and he knew the value of a modest bearing in the presence of one's audience. He was lovable for his uniform kindliness, and the affection in which he was held by his neighbors was in no little measure due to their feeling that "he was too modest for his own good." On the other hand there were those among the country folk of his native State who accused him of maligning his own people and who rather resented his Hoosier poems, or some of them. This is natural enough, for no people like to be told that their speech is less than the best; and there you can lay your finger upon dialect's chief drawback. As natural in its way, too, is the poet's fear that it may be said his work succeeded solely because of its motley dress of distorted orthoepy. It was then an excusable vanity which promoted the publication, in 1911, of a neat and thin book of 650 pages of India paper, bearing on the title-page the legend "The Lockerbie Book, containing poems not in dialect. By James Whitcomb Riley." In the introduction by his friend, Hewitt Hanson Howland, you may read:

> In the fourteen volumes that now represent his collected verse, almost every poetic form finds a place, and normal English, in distinction from dialect, holds an equal authority. Yet if you say "Riley" to the man in the street he will reply: "When the frost is on the punkin and the fodder's in the shock." The poet, I am sure, has no grievance with this answer; nor is there quarrel anywhere with the fixed association of Riley's name with his homelier form of verse. Such an alliance is as worthy as it is inevitable. His destinies are garlanded with old-fashioned roses and time will judge him and reward him accordingly. As a consequence, however, his normal English verse is not, perhaps fully recognized either for its extent or for its quality.

Well, you never can tell how "time will judge and reward" a writer who dabbles in dialect. In Quiller Couch's "Oxford Book of Victorian Verse," Lowell is represented by "The

Courtin'" and a tiny bit of straight verse, while more than ten pages are given to the pompous piffle of Whitman, who was careful never to be caught in the indiscretion of a smile.

Riley has been dead just a year, as I write, and it is too soon to appraise him to a *t*, but—applying to him the sextet from his own sonnet to the memory of Eugene Field:

His tribute:—Lustre in the faded bloom
Of cheeks of old, old mothers, and the fall
Of gracious dews in eyes long dry and dim;
And hope in lovers' pathways midst perfume
Of woodland haunts; and—meed exceeding all—
The love of little children laurels him.

T. A. DALY.

CLOISTERED LOVE

Sealed, set apart and hidden by your love
You walk in silence on your chosen way,
Enclosed by love around, beneath, above,
Love in the weary night, the arid day.

The earth which yields her heart to the lonely rain
Is not more consecrated than are you
In that rough sergé of drab enwoven pain.
They whom the eager feet of God pursue

Shall know it hard the face of God to find,
Shall prick their fingers when among the flowers,
And hear a fleeting voice upon the wind,
And see a tremulous war . . . but oh, the hours
When God shall come at last, at last, in fire
To consummate and burn away desire!

THEODORE MAYNARD.

REVIEWS

Luther. By HARTMANN GRISAR, Professor at the University of Innsbruck. Authorized Translation from the German by E. M. LAMOND. Edited by LUIGI CAPPADELTA. Vol. VI. St. Louis: B. Herder. $3.25.

The sixth and last volume of this work puts the finishing touch to the picture of the great Reformer which we have seen growing under the pen of the learned Innsbruck professor. It was not to be expected that the Jesuit should approach the study of Luther with anything like love or affection. But he has done so with the open-mindedness and impartiality of the historian. He has let Luther tell his own story, and as far as possible, kept himself in the background. If Luther knows how to be his own apologist, he is more often still his own accuser. His self-indictment is unconsciously far more severe than any that his opponents can bring against him. Grisar, unlike Denifle, does not descend to impeachment or incrimination. He arrays facts, and lets them speak, and Luther by no means comes out unscathed.

The present volume is most interesting for it deals with such important questions as Luther's attitude towards society and education, paints the darker side of Luther's inner life, his fits of fear, his swoons, his irritability, his nervousness, his temptations, his inconsistencies, his contradictions, his feverish polemics; describes his rather cold, hard and commonplace death and submits to a keen analysis the unfounded rumors that the Reformer either committed suicide or had a violent end. To all these questions the historian brings his usual qualities of accuracy, research, a thorough knowledge of the immense literature of the subject and an evident desire to get at the truth.

On closing the volume the fair-minded man, who hitherto on the strength of the great Protestant tradition, firmly believed in the greatness of Luther, will have his faith rudely shattered. A great man is not so selfish, so violent and foul of tongue, so reckless of the truth, so intolerant of the views and opinions of others, so cringing to the great, so heartless and cruel, so absolutely self-conceited and self-centered, so coarse and so gross. Judged by the standards of true greatness, Luther fails. But he was a strong man. He had the strength of the unfettered forces of nature, of the raging storm, of the torrent breaking its bounds. He knew it, and he made use of that strength for his own ends. His success was undoubtedly great. But as Grisar well notes, the striking results which Luther accomplished by his work of destruction, ever an easier task than that of reconstruction, were not solely due to his efforts alone, but were rather the outcome of the circumstances in which he lived, the product of the divers factors in the history of the times. The storm had long been brewing, its first mutterings had been heard. Luther unloosed it in its fury. He cared little what destruction and ruin it might work in its path. The men who do such work have a certain glamor about them which fascinates the vulgar. Luther had besides astounding mental gifts and incredible capacity for work, a thorough knowledge of the meaner side of the masses, and a wonderful psychological instinct which told him what passion to stir and what instruments to use for his sordid and selfish purposes. Moral greatness, the majesty of self-control, humility, the spirit of Christian charity, the chastening sense of his own limitations, a decent regard for the opinion of others, and the spirit of tolerance he lacked completely. The fourth centenary of the dawn of Luther's rebellion is drawing near. The world at large is not likely to celebrate it now with much pomp or solemnity. With the cool and calm verdict of the historian, Father Grisar gives every fact to make us realize that there is very little reason to regret the fact. Judge him from whatever point you may, the Reformer of Wittenberg is not entitled to the honors so long claimed for him. His life was not that of a prophet and a man of God. His work is not such as common-sense, reason and faith can look upon as bearing the approval and the stamp of the Divine Founder of Christianity. It was ever full of self, of haughtiness, of the spirit of pride and passion. On the whole it has been a work of spiritual ruin and death.

J. C. R.

The Sorry Tale: a Story of the Time of Christ. By PATIENCE WORTH. Communicated through Mrs. JOHN H. CURRAN. Edited by CASPER S. YOST. New York: Henry Holt & Co. $1.90.

It is hard to know just what to think of this book. According to the preface which is written by Mr. Yost, editor of the St. Louis *Globe-Democrat*, "The Sorry Tale," a story of 640 closely-printed pages, was dictated by the aid of the ouija-board by "Patience Worth" to Mrs. John H. Curran, of St. Louis, who is described as "a young woman of normal disposition, intelligent and vivacious," who "has had no experience in literary composition and has made no study of literature, ancient or modern," and whose knowledge of Palestine and of the origin of Christianity is that of "the average communicant."

Beginning July 14, 1915, and dictating from 300 to 5,000 words at a sitting, till the story was completed, Patience Worth tells in what purports to be seventeenth-century English, the story of "Hatte," an illegitimate son of Tiberius Caesar, born at Bethlehem, the first Christmas night. He comes into contact from time to time with Our Divine Lord and dies beside Him at last as the Bad Thief. Few readers will have the courage to toil through the hundreds of prosy pages of dialogue and description the volume contains. The most interesting portions of the book are those giving pen-pictures of Our Lord and paraphrases of His recorded words. For strange to say, though the story has been communicated through a planchette, there is little said or done by Him that is out of harmony with the Gospel story. For instance, here is a description of Our Lord and an account of one of His little sermons:

> And His feet were bared, and His mantle wet of young dew, and His eyes deep, deep blue, even as the sky, the

sign of the might of God. And His locks flamed within the light and hung long and o'er His stooped shoulders. And the brow gleamed stained of the sun's heat, and His thin beard hid not the sweet that clung His lips. And lo, when He raised His hand, it was even as the soft skimming of a swallow's wing. And the sun kissed the bended back whereon earth's woes should rest; and the grasses lay soft 'gainst His feet and even clung . . .

And it had come that multitudes had cried out: "Master, who among us is greatest?" And He had taken unto His breast a babe and let His blessed lips to lay upon the golden crown and had spoken: "Behold the undoer of Heaven! I say unto ye, no man whose faith is not like unto one of these may know the Father. The fields of earth are like unto man, o'erfull of grain. Then how may ye become greater who are already full? Behold ye, he who filleth up on mighty things may forget bread! But the babe thirsteth for its mother's breast and knoweth not why nor yet whither from the fount. Except as thou becomest as one of these, thou mayest not see the Father. Behold ye the eyes of this one! unto all earth it turneth fearful, yet unto its mother, knowing. Even so the son of man shall be.

Is Patience Worth a clever fraud or a minion of Satan with a touch of an angel of light? W. D.

BOOKS AND AUTHORS

A little son of Mrs. Francis Blundell, the well-known Irish novelist, was once so ill that the doctors thought he could hardly recover. At the boy's own request his mother then got him some Lourdes' water and on her own initiative telegraphed for Masses and prayer in honor of Our Lady of Lourdes. "A few hours after that," Mrs. Blundell attests, "the child fell asleep, and awoke on the following morning perfectly cured." As a thank-offering for her boy's marvelous recovery she has now written a book of thirty-one chapters, suitable for May readings, entitled "Little Pilgrims to Our Lady of Lourdes" (Kenedy, $1.10), in which she tells all about Bernadette and the wonders of Lourdes, adding practical lessons for her youthful readers' instruction.——"The Mystical Knowledge of God" (Kenedy, $0.75) by Dom Savinien Louismet, O.S.B., is described as "an essay in the art of knowing and loving the Divine Majesty." There are practical counsels in the beautifully printed little book on how to attain by prayer an intimate knowledge of God, and how to find Him in His creatures.

Both those who visit New York and those who live there would do well to equip themselves with Florence N. Levy's excellent "Guide to the Works of Art in New York City" (Fine Arts Building, New York, $0.60). The author outlines four "art pilgrimages" and tells where a number of the most artistic buildings and pieces of sculpture in Greater New York are to be found. Some tourists however, may wonder why the only Catholic churches in the city worthy of mention are St. Patrick's Cathedral and Our Lady of Hope. If room is found for a complete list of the "artistic" statues in Central Park and for numerous Protestant churches of scant architectural beauty, perhaps a little space might have been spared to call attention, for example, to the Church of St. Ignatius Loyola, with its fine mosaics, or to the new Regis High School. However, Catholics who follow this guide through the Metropolitan Museum of Art can hold their heads high, for, without question, the richest treasures there are the work of Catholic artists.

"Day and Night Stories" (Dutton, $1.50), by Algernon Blackwood, is made up of fifteen of those "psychic" and "spookish" tales this author tells as a rule with such literary skill. Some of these stories, however, seem too overweighted with "psychology" to be complete artistic successes. "The Touch of Pan," the second tale in the book, is shamelessly pagan in its principles and descriptions, while "The Wings of Horus" and "The Occupant of the Room" are the most creepy.——Sarah Johnson Cocke's "The Master of the Hills" (Dutton, $1.50), a tale of the Georgia mountains, seems to be too conventional in plot and treatment to hold the reader's interest.——"The Slate Picker Soprano" (Mission Press, Techny, $0.60), is the latest of Father William W. Whalen's books. Its best pages are those describing a boy's life in the Pennsylvania coal mines.——"The Sublime Sacrifice, a Drama of the Great War" (Torch Press, N. Y., $1.25), by Charles V. H. Roberts, is an attempt to develop the literature of the present conflict on the tragic side. The episode of Edith Cavell furnishes the author with his theme.

EDUCATION

The Catholic School for the Catholic Child

REALLY, the facts in the case are rather simple. Consider for the moment, that entity, generally conceded to be human, Johnny, over whose unconcerned head ten perilous summers have passed, and as many hazardous winters. The apple of your eye when he is good, and the bane of your existence when he is bad, or when you have a headache, he is always the object of your solicitude. Just now the light that shines from Johnny's countenance is occasionally dimmed and his feet drag more heavily than is their wont. But jump not to the conclusion that his health is failing. He is only sicklied o'er with the pale cast of unaccustomed thought. He is pondering upon days soon to dawn, dark days, schooldays, which only those whose senility is truly doddering consider overcharged with happiness. And if Johnny is about to "resume his studies," in Dr. Blimber's phrase, at a public school, he is right in marking each day in that school with a very black stone.

Why Johnny Exists

FOR Johnny, small and inconsiderable as he may seem, is a person of tremendous importance. He is made in the image of God. As he came from the hand of God, so is it part of the infinite design that he return to God who made him. Whether or not he will bring himself into complete harmony with the Divine will, which sincerely desires the eternal happiness of every human creature, is left to his own choice. He may cooperate with or, if he so wishes, spoil the plans of God in his regard, and instead of glorifying God's mercy in heaven, witness to the Divine justice in hell. His life, therefore, is not bounded by the things of this visible world but stretches beyond these confines into eternity. In the days of his choice he may make himself a wise, helpful man, for whose presence the world is truly bettered, or he may become an Ishmaelite. Upon him and his small sisters and brothers depends the future of our race. They will fill the world with happiness or with untold sorrow. Their influence will mold the destinies of generations yet unborn. Therefore, rich in unmeasured potencies of good and evil, these children are at once the world's most precious possession and its most dangerous liability.

The Rights and Duties of Parents

TO sit in judgment upon the conflicts of men, to decide with authority derived from God, hazards of life and death; to lead an army against the foes of liberty and civilization; to receive the story of man's transgressions and to impart in God's name Divine forgiveness; all these are offices of tremendous trust and responsibility. But what of the office and function of parents, particularly of Catholic parents, to whom Almighty God has entrusted the care of the child? Upon their faithfulness to their great charge rest, in large measure, the child's influence in this world and its eternal salvation. It is fairly obvious that parents are strictly obliged by the natural law to protect the child against all harm, and to give it that training which will fit it to take its place as a useful member of society. To the Catholic parent another obligation, sanctioned both by the Divine and the natural law, ought to be even more apparent. It is the right, sacred and beyond the reach of any human jurisdiction, and the duty of training the child from the earliest possible

moment in a sense of its obligations towards God. If he neglects any means, within reason, of strengthening this realization in the soul of the child, he fails in his most important duty. How he can be excused from crime, if he entrusts the impressible child to the forces of an education which will not even admit that God exists, may be left to those lax moralists who work continually in the shadow of condemned propositions.

Secular "Education"

AS a Catholic, he knows that he is bound to lead the soul of his child to God. *Can he possibly fulfil that obligation by sending the child to a school which has dispensed with God?* For such, precisely, is the nature of "secular education," "non-sectarian education," using the term "education" by the courtesy of usage only, since there can be no true education without a knowledge of God. Let us forget for the moment the palatial buildings, paid for in part by Catholic money, of the public school, along with such well-founded claims of efficiency in teaching as it possesses, and its prated pretensions. Stripped bare of all sham, non-sectarian education means an education from which all mention of God, save perhaps as a myth or a superstition, has been sedulously eliminated. It means that in a system which, by supposition at least, prepares the child for life in its fullest sense, no reference to God as man's Creator and last end may be tolerated. It is a training founded on the principle that revelation has no place in the formation of the child; that faith is an emotion, and religion as purely a matter of natural preference as one's tastes in automobiles or neckties; that man can attain perfection by himself, without help or hindrance from the supernatural; in short, that since man is self-sufficient, and therefore independent, the question of God's existence is at most only a matter of curious speculation.

Education Without God

TRUE, some men are better than their principles; true, also, that even from stones can God raise up children to Abraham. Therefore is it true that a public school training does not in every case turn out what a modern non-Catholic professor has aptly termed "a pagan." Like an overdose of an opiate, its effects can sometimes be counteracted by vigorous efforts outside the school. But its natural tendency is towards paganism; in fact, towards a standard lower than enlightened paganism. There were pagans who, reaching some notion of God by a consideration of His works, were not ashamed to acknowledge Him in every sphere of human activity. "Ignorance of the true God," wrote Plato, "is the greatest pest of all republics; therefore whoever destroys religion, destroys the foundation of all human society." "The first thing is the worship of the gods and faith in their existence," teaches Seneca, "and we are next to acknowledge their majesty and bounty." Thus does "secular education" fall even below the ideals of paganism. "This belief in the moralizing effect of intellectual culture," writes Herbert Spencer, "flatly contradicted by facts, is absurd *a priori*. What imaginable connection is there between learning that certain clusters of marks on paper stand for certain words, and the getting of a higher sense of duty?"

> How does knowledge of the multiplication-table, or quickness in adding and dividing so increase the sympathies as to restrain the tendency to trespass upon fellow-creatures? . . . One who should by lessons in Latin hope to gain a knowledge of geometry, or one who should expect practice in drawing to be followed by an expressive rendering of a sonata, would be thought fit for an asylum; and yet he would scarcely be more irrational than are those who by discipline of the intellectual faculties expect to produce better feelings.

"Literature, reading, writing, arithmetic, history," asks Cardinal Manning, "can these things make your children, children of God?" As Spencer, no studied friend of any Catholic principle, is forced to acknowledge, the belief that they can is simply "irrational."

May Catholics Approve "Secularism"?

TRUTH can never tolerate error. In these days of weakening faith there is a tendency to "tone down" the attitude of the Church towards purely secular education. "It is constantly asserted," writes a Catholic essayist, "that Catholics are opposed to the public school system of America. On the contrary, Catholics approve . . . the public schools." If they do, it is in defiance, or in ignorance, of the Catholic attitude, expressed very forcibly by Pius IX, in condemning the proposition that

> Catholics may approve of the system of educating youth, unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things, and only, or at least primarily, the ends of earthly social life.

There is need of much careful distinction and subtle subdistinction before one arrives at the very small grain of truth about which the somewhat common sophism, "Catholics approve the public schools," has been spun. Furthermore, it is not quite clear why disapproval or even absolute condemnation of the public schools should be considered un-American, or in any sense a defect either of good citizenship or of good sense. The principles of the public school, as it now exists, never entered the minds of the founders of this Republic, or of the framers of its Constitution. It is not a national, but a local or a State institution. All the early American schools were distinctly religious in foundation and purpose. So widely separated is the non-sectarian school of today from an American origin, that it traces its ancestry across the bar-sinister of irreligious French philosophy of the eighteenth century back to that charming character, Julian the Apostate.

What Catholics Think

IT is in the utterances of those whom the Holy Ghost has set to rule the Church of God, and not in abject pleas for the favor of a faithless world, that the Catholic doctrine on education is to be sought. "Daily experience has demonstrated beyond doubt," is the pronouncement of the Fathers of the Second Plenary Council of Baltimore, "how grave are the evils, and how deep-seated the dangers to which Catholic children in this country are frequently exposed by attending the public schools." The Fathers of the Third Council speak in the same sense. "It follows naturally, and is proved by sad experience," they write, "that an education merely secular so degenerates by degrees, that it becomes irreligious and impious, and pernicious in the extreme to the Faith and morals of the young." "It is of the highest importance," counsels Leo XIII in the Constitution "*Nobilissima Gallorum Gens*," "that the children of Christian parents be instructed in due time in the principles of religion, and that the training by which youth is advanced in knowledge and culture be joined with religion." "Full of danger," writes the same Pontiff in the Constitution on the Centenary of Blessed Peter Canisius, "is that educational system in which there is either a false religion, or, as is usual in the schools termed 'mixed,' no religion at all."

> Let no one rashly conclude that piety can be safely excluded from education. For if at no time in life may the duties of religion be set aside, either in public or private affairs, much less should that age so devoid of experience, so inconsiderate in thought and action, and exposed to the allurement of corruption, be removed from the influence of religion. . . . Not only is it necessary that certain hours be assigned for religious instruction, but the whole system should be redolent of Christian piety. If this be wanting, if this sacred inspiration does not pervade and guide the minds of teachers and pupils, little profit will be drawn from any training, and dangers of no small moment will often follow.

In keeping with this doctrine, the three Plenary Councils of Baltimore have condemned the public school as dangerous to the Faith and morals of the Catholic child.

> The Church whose mission is to lead, from the dawn of reason, all men reborn to Christ in baptism, in the ways of truth and justice, to their supernatural end, can by no means permit Catholic parents, to whom pertains by the natural and the Divine law the right and duty of providing their children with a Christian education, to give them a purely secular training. For this can in no wise supply them with the necessary means for knowing and attaining their last end. (Conc. Balt. III, 194.)

These words manifest the ardent desire of Jesus Christ and of the Church, that every Catholic child should be sent to a Catholic school. Fearful indeed, particularly in these days, is the responsibility of the Catholic father who, in the foolish hope of worldly advantage, disregards this wish of the Divine Lover of children. "It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he scandalize one of these little ones."

Where Christ is Welcomed

LET us choose nothing but the best for our little ones, made in the image of God and bought by Christ at the price of His most precious Blood. Many are the schools which can supply their needs in secular instruction. One alone, besides developing them by applying the sanest principles of pedagogy, will teach them to grow daily in the most excellent knowledge of Jesus Christ, and in this knowledge to find new motives for serving Him more faithfully and loving Him more ardently. It is the parochial school, the only school which has a welcome for Him in every classroom and in the heart of every teacher and pupil, and which is brave enough to confess Him before the face of a world that hates Him. To the Catholic school alone may so holy a thing as the soul of an innocent Catholic child be safely entrusted.

PAUL L. BLAKELY, S.J.

ECONOMICS

Interest

IN the early days in Greece, when men failed to repay the money they had borrowed, they became the slaves of their creditors. Solon exempted the person of the debtor from the rapacity of the creditor, and made the latter depend for the recovery of his money upon the property by which the debt was secured. During the Empire the same law was enacted in Rome, where the rate of interest varied from 4 per cent on first class paper in the city, to 50 per cent in the country.

When Europe became Christian, lending money at interest became the chief employment of the Jews, who were excluded from most other occupations. Their function was that of the sponge, to sop up the money from the people and, in their turn, to be squeezed by the kings and princes.

Early Views

IN the Council of Vienne, held in 1311, it was decreed that stern measures were to be taken against those who persisted in declaring that it was not a sin to practise usury. The distinction which is made today between "interest" and "usury" was not then understood. Money was regarded as a measure of value and a medium of exchange, but not as an element of production. Money was barren metal. In moral theology the lending of money was discussed under the title "*Contractus de Mutuo.*" When an object passed from the hands of one person into those of another, under this contract, the borrower was not obliged to restore the same individual object, but another of the same sort and value. If a woman borrowed a loaf of bread from her neighbor for her husband's dinner, evidently she could not be expected to restore the identical loaf. It would suffice to return another just as good. By the moralists money was put in the same category with bread, and hence the difficulty in justifying the taking of interest. The moralists taught that, in certain circumstances, the person who had, was required by charity to lend to the one who had not, even money, if money happened to be what was needed; and, so far as could be seen at that time, the only reason for lending money was to afford relief to one in need.

But even when putting money on a par with the loaf of bread, moralists felt that there were certain circumstances in which it might be permissible to take interest. Thus they invented many extrinsic titles, such as "the loss sustained," "the interruption of gain," "the danger to the principal," "delay in repayment," and many others.

The Newer Attitude

THE progress of industry, however, compelled men to assume a new attitude towards the taking of interest on money lent. Under the former system of domestic production, the producer used his own money entirely, or almost entirely. If any man lent him money to be used for purposes of production, he was considered to have become a partner, and thus to be entitled to a share in the profits. Such loans, however, were necessarily small. There were no large manufacturing establishments, and no great investments of money in any one plant. But with the advance of industry, particularly after the invention of machinery, the factory took the place of the home, and the stockholder and the bondholder took the place of the partner. All money became potentially capital, and capital was recognized as one of three elements of production, the other two being nature and labor. At last a use was found for money which would clearly justify the taking of interest.

An Element in Production

LENDING money was no longer to be catalogued as an act of charity, exclusively. The attitude of moralists towards money underwent a change similar to that which came over the business world with regard to gasolene, cotton-seed and coal-tar when a use was found for them. At one time coal-tar was considered a positive menace. The owner was usually compelled to dig a hole in the ground, and bury it. Yet today coal-tar is very precious, yielding products by the thousands, and is appreciated accordingly. Money, too, in the olden times was buried, not because it was considered a menace, but for safe keeping, because there was no use to which it could be put. Hence the "treasure-trove." But with the advent of industrialism a use was found. It became an element in production.

Moralists now saw that as the man who owns the land is justified in taking rent for the land, as the laborer who works is entitled to his wages, so the man who furnishes the capital, is entitled to interest on the money he supplies. The laborer who saves part of his wages and deposits his savings in a bank is entitled to receive interest on his deposit. For the bank will lend the money to the manufacturer, who will employ it in production.

Money, Potential Capital

THUS all money is potentially capital, and as such entitled to interest. In our country the different States have fixed a legal rate of interest. By special contract with the borrower, a higher rate of interest may be exacted, but in most States there is a limit set even for contract rates. To collect interest beyond this rate is usury, and is punishable in various ways.

The principle for which the Church stood in the olden times is the principle for which she stands today: that when a man performs an act of charity for another, he should not demand payment for it. There are acts for which he can demand payment, but they are not simply and solely acts of charity. In former days, the lending of money was regarded by Church and State as an act of charity. Today it is an essential part of that complex institution which we denominate "business." If we lend money to be employed in production, we can claim our share of the product. Conditions have changed, but the principle upon which the Church resisted the taking of interest is as true today as it was six-hundred years ago.

JOHN X. PYNE, S.J.

NOTE AND COMMENT

Fairyland No Longer a Myth

WHILE planning their own lavish, and often entirely joyless, because most selfish, vacations, too many of the rich forget the wants of the poor during the warm summer months. A little outing given to the children of St. Vincent's Hospital, New York, is an example of that wise charity which is twice blessed. An invitation was extended to the Sisters and their charges by the owner of a beautiful estate at Roslyn, L. I.

> Promptly at nine o'clock a huge motor car arrived at the door of the hospital. Into it as promptly went twenty-three little ones, ranging in age from three to ten years, accompanied by two Sisters of Charity and a nurse. Arrived at the scene of festivity, the party was received by the master of the estate and his family with gracious courtesy and almost medieval reverence and hospitality. It was a welcome to Christ's little ones for Christ's sake. Light refreshments having been served, everything was placed at the disposal of the guests, the mansion, the porches, the lawns, the swings "up to the trees," the pony-carts, the playhouse with its beautiful toys. And then the dining room with all its wonderful appointments! To the children it was fairyland, with the beautiful fairy princesses, the daughters of the house, flitting about and making sure that the stately butler in his handsome uniform had attended to every wish of the little guests. Fairyland was no longer a myth.

Wisely the writer from whose letter we quote remarks that if, as in the Ages of Faith, those blessed with a superabundance of this world's goods would bestow upon their poorer brethren, not of their wealth only, but also of their respectful, loving, personal service, such kindness would go far towards solving many of the perplexing problems of the present day.

Leonardo da Vinci and the "Tank"

AN Englishman, according to the San Francisco *Town Talk*, has discovered that the modern steel juggernauts of the grim war god, prosaically known as "tanks," are not a modern invention after all. Ages before Holt had dreamed of his caterpillar engine a "poet-architect-painter-engineer" had already conceived the idea of it. In a letter to Ludovico Sforza, then Duke of Milan, the celebrated painter Leonardo da Vinci wrote: "I can also construct covered waggons, secure and indestructible, which, entering among the enemy, will break the strongest bodies of men; and behind these the infantry can follow in safety and without impediment." The citation of the passage is interesting at the present moment, but the editor of *Town Talk* entertains a serious apprehension. He believes that the discovery will not rest there. He writes:

> The *Times* will be flooded with letters, all beginning, I'll wager, with the words: "There is nothing new under the sun," and proving that the "tank" was invented by Hannibal, by Alexander the Great, by Rameses, by Solomon, etc., etc. And then some Oxford professor will write to say that in a fragment of a Greek play just dug up at Oxyrrynchus the "tank" is accurately described by some forgotten dramatist who wrote a play about the Seven Against Thebes.

Yet we shall not, for all this, find fault with the first writer who was unable to rest easy until he had communicated his original discovery to the "dear ole Lonnon *Times*." It presents the painter of the famous "Last Supper" under an entirely new aspect to many modern readers, and aptly illustrates the versatility of these great Catholic masters who could with almost equal skill turn their hand from painting to sculpture, to architecture, to poetry, and even, as in the present instance, to engineering.

The War Debt of the Nations

AN attempt is made in the *Journal of Commerce* to offer a conservative estimate of the world's war expenditures during the three years of this gigantic struggle. The conclusion arrived at is that the total cost, exclusive of the contributions of Japan and the United States, considerably exceeds $90,000,000,000. We may not therefore be far wrong in placing the absolute total at almost $100,000,000,000. Add to this the "ghastly debit" of human lives. Estimating the number of those killed, dead, or permanently incapacitated from earning a livelihood at 6,500,000, and ascribing to each man an average potential economic value of $3,900, the *Journal* concludes that from this source alone there is an additional aggregate loss of $25,350,000,000. Without taking into account the incalculable material damages to the territories ravaged by the war and the dislocation of trade contingent on it, we may therefore roundly estimate the total economic loss to the nations, in money and men alone, at about $125,000,000,000. According to Professor Seligman the war bill of the United States for the first year of its participation in the conflict will approximate to $10,000,000,000. Account must, furthermore, be taken of the interest constantly accruing on the money already borrowed by the various belligerent nations. Thus the national debt of England alone will entail an interest of about $1,500,000,000, while the annual interest of Germany is said to be well over $1,000,000,000. In the former case the staggering liability has actually been met up to date by the new English war taxes, but the revenue thus gained can provide for little more than the bare interest. German war taxes, it is claimed, do not even remotely cover the interest. However this may be, no one can fail to see the alarming character of the heavy annual liabilities of the belligerent nations. "Countries that have been piling up debt without proper provision for adequate revenue expansion may have to confess bankruptcy before the obligation of repayment matures."

Catholic Schools for the Colored Race

NO report of the Catholic Board for Mission Work among the Colored People in the United States has ever been more consoling than the one just issued. Eight new primary schools and two schools partly of a high-school character have been opened. In Mississippi, according to the statement of Mgr. Burke, Director General of the Board, great impetus has been given to the educational missionary propaganda by the Fathers of the Divine Word, and in Louisiana the Fathers of the Holy Ghost have energetically cultivated the new field opened to them there by the late Archbishop Blenk.

> One of the comforting signs of the sterling Catholicism that exists in all parts of the country was offered by the generosity of a family in Boston. A struggling pastor in the South wrote to Mgr. Burke that a school was absolutely needed in his place if the children were to be held to the Faith. At the moment the Director General was not in a position to supply the demand. Shortly afterwards he brought the matter to the attention of the Richards family of Boston, whose father was the most prominent American brought into the Fold by the Oxford movement. Father Richards, the eminent Jesuit, is a member of the family. His brother and two sisters gave the funds needed for the erection of Father Massey's school in Tuscaloosa, Ala., in gratitude for the grace of conversion granted to their father. If more of the generous Catholics of the country could be brought to the realization of how much the schools mean to the colored race, and how many thousands might be saved by their instrumentality, there might be more imitators of the generous Richards.

About $3,000 is expended monthly by the Board for the support of schools and churches in the South devoted to spreading the knowledge of the Faith among the colored population. Protestant denominations have expended large sums upon the work of "evangelizing" these people. Methodists in particular have organized extensively for this purpose. We must answer by deeds the taunts cast at us that we are neglecting them.

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Who's Who

CHARLES PHILLIPS, author of "Who Are Our Soldiers?" in this issue of AMERICA, was born at New Richmond, Wis., 1880; educated in the New Richmond High School, De La Salle College, Toronto, and the Catholic University, Washington, D. C.; sometime managing editor of *Northwestern Chronicle,* St. Paul, and the *New Century,* Washington, D. C.; formerly editor of the *Republican Voice,* New Richmond, and the *Monitor,* San Francisco; contributor to *Catholic World,* AMERICA, etc.

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Chronicle

The War.—The British have had some slight success north of Ypres, and the French have advanced some distance on a mile front in the vicinity of Hurtebise; they have also recaptured the Beaumont Woods. The Germans crossed the Dvina south of Riga, near Uxkul, and advancing from this point on Riga forced the evacuation of the city. The Russians have lost some heights east of Cernowitz; and on account of the growing demoralization of their army, accentuated perhaps by the great monarchical plot, they have been forced to fall back in Rumania near Ocna, Soveia and Foscani.

Bulletin, Aug. 27, p.m.-Sept. 3, a.m.

The progress of the Italians north of Goritz has been very marked and ranks with the great victories of the war. Advancing on Monte Santo from three sides they fought their way to the summit and took possession of the entire mountain. Further south they have secured a footing on both the northern and western slopes of Monte Gabriele. At the same time they scaled the precipitous western slopes of the Bainsizza Plateau, and drove the Austrians back towards the Chiapavone Valley, seven miles on a front of eleven miles. East of Goritz and in the Vippaco Valley the Italians have made some progress, but apparently have been waiting for the completion of the movement further north. In the Brestovizza Valley, the Italians have been forcing their way against very stubborn opposition, and have got a footing on the slopes of the rocky group of hills known as the Hermada, which are the main obstacle barring their advance on Triest. The battle has developed on a front of more than sixty miles but the Austrian resistance is stiffening.

Italian Victories

On August 28 the President's reply to the Pope's peace proposal was cabled to the British Foreign Office and by Foreign Minister Balfour was forwarded to Rome. It was framed apparently after consultation with the nations at war with Germany and although not intended to serve as the identic answer of all, is generally believed to express their common views. Each nation is expected to make its own individual answer, but such answers in all probability will reflect the communication of the President and conform generally to the position taken by the United States.

The President's Reply to the Pope

The salient characteristics of the President's note are (1) sincere appreciation of the dignity and force of the motives which prompted the Pontiff's plea for peace; (2) absolute distrust of the present German Government, together with a fixed determination not to enter into negotiations with it, no matter what may be its promises; (3) and an inflexible resolution to prosecute the war until it is made impossible for the German autocracy ever again to sweep "a whole continent within the tide of blood." The clear implication of the entire document is that the German people must shake off the domination of their present rulers before the notion of peace can be entertained, or else, as a people, give substantial guarantees such as "other peoples of the world would be justified in accepting."

The President says that he is in accord with the Pope in desiring not merely a cessation of hostilities but "a stable and enduring peace"; with the broad lines also of the settlement proposed by the Supreme Pontiff he is fully in sympathy; but he declares that the process by which Benedict XV hopes to effect that settlement, namely, by a "return to the status quo ante-bellum," is in his opinion inadequate to produce the desired result.

> The object of this war is to deliver the free peoples of the world from the menace and the actual power of a vast military establishment, controlled by an irresponsible Government, which, having secretly planned to dominate the world, proceeded to carry the plan out without regard either to the sacred obligations of treaty or the long-established practices and long-cherished principles of international action and honor; which chose its own time for the war; delivered its blow fiercely and suddenly; stopped at no barrier, either of law or of mercy; swept a whole continent within the tide of blood—not the blood of soldiers only, but the blood of innocent women and children also and of the helpless poor; and now stands balked, but not defeated, the enemy of four-fifths of the world.

The President states explicitly that the power which has resorted to such measures is not the German people but "the ruthless master of the German people," that is, the Imperial German Government. On the word of such a Government, he declares, no reliance can be placed.

We cannot take the word of the present rulers of Germany as a guarantee of anything that is to endure unless explicitly supported by such conclusive evidence of the will and purpose of the German people themselves as the other peoples of the world would be justified in accepting. Without such guarantees treaties of settlement, agreements for disarmament, covenants to set up arbitration in the place of force, territorial adjustments, reconstitutions of small nations, if made with the German Government, no man, no nation, could now depend on.

The only basis on which peace can be concluded, according to the President, is the mutual trust of all the peoples involved; no stable agreement can be arrived at between a group of free peoples on one side and on the other "an ambitious and intriguing Government." And yet this, the President says, is the agreement suggested by the Pope. His Holiness's plan contemplates the present German autocracy as one of the parties to the agreement, but such a step invites many disasters.

To deal with such a power by way of peace upon the plan proposed by his Holiness the Pope would, so far as we can see, involve a recuperation of its strength and a renewal of its policy; would make it necessary to create a permanent hostile combination of nations against the German people, who are its instruments; and would result in abandoning the new-born Russia to the intrigue, the manifold subtle interference, and the certain counter-revolution which would be attempted by all the malign influences to which the German Government has of late accustomed the world.

The President declares that peace should rest on the rights of peoples, not on the rights of Governments. He disavows any sympathy with a peace based on political or economic restrictions meant to benefit some nations or embarrass others, upon vindictive action of any sort, or any kind of revenge or deliberate injury. And although he insists that the citizens of the United States have "suffered intolerable wrongs at the hands of the German Government" they have no desire to make the German people suffer in turn, because that people, as a people, did not choose the war. Neither does he believe that those wrongs should be repaired at the expense of the sovereignty of any people. Punitive damages, the dismemberment of empires, the establishment of selfish and exclusive economic leagues, he deems inexpedient, and in the end worse than futile, having no basis for a peace of any kind, least of all for an enduring peace. That must be based upon justice and fairness and the common rights of mankind.

The note ends with the expressed desire that God may grant that before long the great peoples of the Central Powers may give new evidence of their purposes, and in a way to restore the confidence of all peoples everywhere in the faith of nations and the possibility of a covenanted peace.

On August 30 the President fixed the price of the 1917 wheat crop of No. 1 grade at $2.20 a bushel, with inferior grades correspondingly lower. The Chicago market was taken as the basis, with the price varying in different cities; it is five cents less than the basic price in Omaha and ten cents more than the basic price in New York. The action of the President was taken at the unanimous recommendation of the Wheat Price Committee, of which Mr. H. L. Garfield is chairman, and was based on an estimate of the cost production for the whole country, plus a reasonable profit. The committee reached its decision after considering the statistics furnished by the United States Department of Agriculture with regard to the wheat crop for 1917, and checking these statistics by personal investigation and the reports submitted by producers and their representatives.

The Price of Wheat

The purpose of the President's action is to husband the wheat supply, which though less than normal is together with the supply of other countries, not counting Russia, quite sufficient in the opinion of the committee to meet the needs of the world, to standardize wheat transactions, to eliminate speculation, and to stabilize the cost of flour and bread. The prices so fixed will continue until July 1, 1918, when the minimum price of $2 a bushel for wheat, recently fixed by Congress for the 1918 wheat crop, will go into effect. The Food Administration, which has been given large powers by the recent food laws, assumed control of the wheat situation on September 1.

Exercising the power recently conferred on him by Congress, the President issued a proclamation, on August 27, which places under the control of the Export Council, whose chairman is Mr. Vance McCormick, practically all the articles of commerce grown or manufactured in the United States. None of the articles contained in the two lists included in the document may be shipped from the United States without a license. In the words of a supplementary statement, made by the President,

The Embargo Proclamation

The two lists have been prepared in the interests of facility and expediency. The first list, applicable to the enemy and his allies, and to the neutral countries of Europe, brings under control practically all articles of commerce, while the second list, applicable to all the other countries of the world, makes only a few additions to the list of commodities controlled by the proclamation of July 9, 1917. It is obvious that a closer supervision and control of exports is necessary with respect to those European neutrals within the sphere of hostilities than is required for those countries further removed. The establishment of these distinctions will simplify the administrative processes and enable us to continue our policy of minimizing the interruption of trade.

The purpose of the measure is to safeguard domestic needs and to meet the necessities of the nations at war with Germany. After these ends have been attained, it is the President's intention to minister "to the needs of neutral nations as far as our resources permit." Shipping of supplies, however, to neutral nations is to be controlled in such a way as to prevent any benefit accruing to the enemy either directly or indirectly. The proclamation went into effect on August 30.

The Japanese Mission visited the Senate on August 30 and was welcomed by Senator Saulsbury, who presided

in the absence of Vice-President Marshall. Viscount Ishii in his response spoke of the moral victory implied in the entrance of America into the war, denounced in scathing language the acts of the German Government, paid a most graceful compliment to the democratic ideals of the United States, called attention to the similarity between the spirit of the two countries, which he summarized as being in both cases "a passion for liberty and loyalty to their flag," and declared that Japan had been moved by the same purposes in entering the war as ourselves. Referring to the friendship between Japan and the United States, he said:

The Japanese War Mission

I have an earnest and abiding faith that this association of ours, this proving of ourselves in the highest, most sacred and most trying of human activities, the armed vindication of right and justice must bring us to a still closer concord and a deeper confidence one in the other, sealing for all time the bonds of cordial friendship between our two nations.

His words to the Senate, although they had a more strictly official character, were no more inspiring than the tribute he paid to the memory of Washington a few days before when on laying a wreath on his tomb, he said:

Washington belongs to all mankind. Men come here from the ends of the earth to honor his memory and to reiterate their faith in the principles to which his great life was devoted. Japan claims entrance to this holy circle. She yields to none in reverence and respect.

Passing from Washington to the relations between Japan and the United States, he continued:

It is a fitting place, at this time, when all the world is filled with turmoil and suffering, for comrades in a holy cause to gather and here renew their fealty to a righteous purpose, firm in the determination that the struggle must go on until the world is free from menace and aggression. Japan is proud to place herself beside her noble allies in this high resolve, and here, in the presence of these deathless ashes, she reaffirms her devotion to the cause and the principles for which they wage battle, fully determined to do her whole part in securing for the world the blessings of liberty, justice, and lasting peace.

Of all the tributes paid to Washington and the American people by the War Missions which have visited the United States none is more eloquent or inspiring than that conveyed in these gracious words of the Japanese Viscount.

It transpired on August 27 that the Polish Provisional Council of State, which was summoned to meet at Warsaw by the German Government on December 8, 1916, for the purpose of suggesting and drafting laws for the contemplated Polish kingdom, and which began its deliberations on January 5, 1917, recently retired, either by resignation, or, as stated in the *Täg-liche Runds-chau,* by dissolution. The occasion of the retirement was a protest made by the Council against the assignment to the Austrian eastern front of the recently organized Polish army, which according to assurances alleged to have been given the Council was to be used for purposes solely of national home defense. The use of the Polish army was required, according to German statements, by military necessities, arising out of the vigorous Italian campaign on the Isonzo. The incident has given rise to a recrudescence of agitation on the part of the Pan-German newspapers for the abandonment of the whole scheme of creating a Polish kingdom.

Retirement of Polish Council

France.—M. Jean Guiraud, of the militant Catholic daily, *La Croix,* has been one of the stanchest defenders of the rights of the Catholic war orphans, so outrageously violated by the law which practically deprives them of the chances of a Catholic education. Writing to the valiant editor to congratulate him on his noble work, the Bishop of Amiens seizes the opportunity once more to state the principles at stake and to protest against the iniquitous legislation which has been passed. According to the Bishop, every child that has been baptized has the right to receive an education in harmony with the solemn obligations assumed by the parents when they carried him to the baptismal font. Whether we look at the question from the point of view of mere human justice or that of theology and of faith, one conclusion alone, adds the Bishop, can be admitted: the will of the dead imposes an imperative duty on the conscience of every Frenchman and Christian. "The statement," he writes, "of M. Bérard, who brought in the War Orphans Bill, that the baptism received by the wards of the State, now constituted the guardian of these children, *does not oblige the State to give them a Catholic education, is an insult to reason and to faith.*" Continuing, the Bishop writes:

Bishop and Editor

Were France to ignore the free decision by which the heroes of the war who have died for their country have entered the names of their children in the roster of Christian society, it would in doing so betray their trust, because these men have laid down their lives for the freedom of their country, under the firm conviction that they would survive themselves in their offspring, which they hoped would inherit the Catholic traditions of their sires. It matters little whether these men fervently practised their religion or not; they were at least anxious to preserve the spiritual heritage of their race. A sense of natural justice should force us to respect their will which has been so clearly manifested by the baptism of their children.

Under pretext of neutrality, says the prelate, the partisans of the unjust and anti-Catholic law are simply trying to destroy the Faith of the coming generation of France's sons. In concluding he says eloquently:

The doctrine of "neutrality" is a false religion, upheld by a sect as passionately hostile to truth as the heretics of past ages in the history of the Church. The partisans of this so-called religious neutrality say that they are merely "indifferent." This alone would be a great evil. In reality they hate our holy religion and oppose it with all the fury and rage of the Arians and Manicheans of the past. . . . Give to the war orphan who has been baptized a neutral education and you take him away from God and the obligations of his baptism and you insult the memory of our heroic dead.

This eloquent letter is only one of countless protests published by Catholic prelates, writers, senators, and

journalists in their splendid campaign against one of the most iniquitous and cruel laws passed by a senseless and heartless Government. Catholics have died by the hundreds of thousands for France; its rulers reward them by robbing their children of the gift of Faith.

Ireland.—The movement for the revival of the national language, music, games and customs is gaining momentum everywhere throughout the country. A signal proof of this awakened interest was afforded at the recent Ard-Fheis, or annual Council of the Gaelic League, which held its deliberations at the Waterford Oireachtas. The deliberations were conducted by Professor Eoin MacNeill, who expressed his satisfaction that the cause of Ireland and the Irish language had made such a steady advance during the past year. According to his statement, the Gaelic League was in a strong position financially; but what was more important than material progress, the national spirit of the people was stronger than it ever was.

The Language Movement

The spirit which animated the members of the League may be understood from the following resolutions which were unanimously adopted: That in the Irish speaking districts every subject should be taught in Irish, and that in other places, Irish should, as far as possible, be used as a means of instruction; that Irish should be taught in every primary school in Ireland; that Irish should be essential in all training colleges under the National Board; that no Inspectors should be henceforth appointed who do not know Irish, nor should a non-Irish-speaking Inspector be sent to schools in the Gaeltacht; that a campaign should be started in the press to secure the reform of Irish education; that all persons seeking election to any public body should be required to pledge themselves to support these demands.

On the occasion of the Waterford meeting, several plays in Irish were staged before a numerous and enthusiastic audience, among them one by Fionan OLoinsigh, one of the prisoners recently released from Lewes; another adapted from Dr. Douglas Hyde's "An Cleamhnas" and Father Kelly's tragedy "An Foghmhar." Commenting on these events the Dublin *Leader* says: "One sound and certain objective of the national movement should be the Irish language," and quotes with the heartiest approval the words spoken about the time of the Waterford Oireachtas, by Mr. de Valera, at Tullamore, "The Irish Language Movement is the bedrock of Irish nationality."

Russia.—The chief speaker at the session of the National Conference held in the Moscow Opera House, August 27, was Gen. Korniloff, commander-in-chief of the Russian armies. After describing the general disorganization of the troops, giving as an instance of it the fact that soldiers had killed four regimental commanders and other officers, the speaker said: "If Russia wishes to be saved the army must be regenerated at any cost," and then suggested that besides the restoration of the death penalty that discipline be brought back to the army by strengthening officers' authority, by improving officers' financial positions and by restricting the functions of the regimental committees. Gen. Korniloff ended by expressing his confidence that if the army's ancient glory is restored Russia will be saved. He was received with great enthusiasm by the people of Moscow and his speech was applauded by all the members of the Council except the extreme Left. Gen. Kaledines, leader of the Don Cossacks, then made a speech seconding Gen. Korniloff's proposals.

The National Council

At the third session of the National Council on August 29 the railway representatives reported that there is a complete disorganization of the transportation system and that, unless effective measures are taken, the railway service will cease altogether by November. The representatives warned the Council that in such contingency dreadful consequences would follow, both at home and at the front, adding that the army might turn on the civilians. The excessive demands of railway workers had much to do with the collapse of the system, it was reported. Spokesmen for the Jews and other races then pledged their loyalty to the Provisional Government. Gen. Alexeieff, former commander-in-chief, made a long address in which he contrasted the fighting spirit of the old army with the Russian troops of today "poisoned and enfeebled by ill-interpreted and ill-applied doctrines" which have split the army into two irreconcilable camps, one consisting of soldiers and the other of officers. He reported that the soldiers' committees and Government commissaries had been fatal to discipline. When the declaration of the rights of soldiers was published by the Government all respect for officers disappeared and they were sacrificed by their men. On one occasion, for instance, an advancing force was made up of twenty-eight officers, twenty non-commissioned officers and two soldiers, the rest coolly looking on while their leaders were slain.

It is generally admitted that so far as unifying Russia's discordant elements, and stopping the military, social and economic disintegration of the country are concerned, the Extraordinary National Council was practically a failure. Premier Kerensky in closing the Council on August 29 said:

> The Provisional Government will stand on guard over the revolution. It will suffer no counter-revolutionary attempts, whatever be their source, for the Provisional Government is the incarnated will of the whole Russian people. It does not regret having convoked the conference at Moscow, which, although it has not yielded practical results, has allowed all Russian citizens to say frankly what they think necessary for the State. Whoever endeavors to wrest their conquests from the people will never succeed, for they have now become public property.

The powerful Radical Socialists refuse to give up their councils, committees, etc., which have done so much to ruin military discipline.

The Passing of a Theory

RICHARD A. MUTTKOWSKI, PH.D.

THE man in the street is a philosopher, although if you should venture to tell him so he will grow indignant and probably wish to fight you. To the street philosopher simplicity is a fetish. What is simple he understands, what he understands he holds as doctrine. Thus he readily understands Darwin's theory of evolution by natural selection and probably considers it one of the cardinal doctrines of biology. Other theories of the process of evolution are not so simple and he prefers to disregard them.

Darwinism as a theory had a long popularity and it still remains the one "popular" theory of evolution. But the popularity of a theory is no gage of its scientific correctness, for scientifically a theory may have lost caste for years and yet its popularity may continue undiminished. Darwinism is an instance in point. It seems almost hopeless to convince the popular mind that Darwinism and evolution are not identical. The scientific concept of Darwinism is the process of evolution by natural selection. The popular concept is indefinite and includes everything from evolution to natural selection and the supposed descent of man from the apes. To no little extent the popular confusion is due to certain dishonest popularizers who have carefully fostered the erroneous conception.

Hardly a decade ago the panegyrists of the Darwin centennial presented the early nineteenth century as an age of monumental ignorance and superstition. And Darwin brought light! Notwithstanding the claims of the panegyrists Darwin had only slight difficulty in gaining adherents and for his hypothesis. His theory had an immediate and astonishing success. In Darwin's favor were his vast knowledge of biological minutiæ, of geographical distribution, of anatomy, of the facts of breeding, all excellently marshaled, and above all, the delightful simplicity of the theory. Darwin himself was extraordinarily careful and moderate in his statements, and his argument nowhere assumes the trenchant dogmatism of so many of his followers.

It would be silly to minimize the influence the theory exerted fifty years ago and exerts to this day. As a historical speculation Darwinism excites our astonishment, not because of its biological value, but because of the startling absurdities to which the enthusiasts were led when they attempted to carry out its logic. In their eagerness they sought to make Darwinism into a philosophical system, to supplant the prevailing Mosaic ethical system with a system of "natural" ethics based on applied biology; they sought to make Darwinism into a religion, to change educational methods accordingly; in fact, to shape our lives on its principles. In his reserved fashion "Father Darwin" no doubt shook his head wonderingly over the antics of his followers, and since he was a serious man he probably worried over the imputation that he had discovered progress, as practically claimed by some of his disciples.

From a sociological standpoint the philosophy of Darwinism still finds its exponents in our present-day Socialists. To them history is a gladiatorial struggle for existence and a survival of the fittest. In their aim to achieve a higher ethical ideal than mere struggle of individuals, they adopt the State as the unit, with a concomitant suppression of individualism, without considering, as Dr. Clarke, the geologist, states "That this ideal is actively exemplified in the ant colony with its deadly communism, its moribund partition of labor, its lethal Socialism. Functional development of structures is the ideal, nothing is left for the spirit or intellect." In pedagogy the so-called biogenetic law, in which the individual in his embryonic stages is supposed to repeat the history of the race, still has its devotees. Thus the history of civilization is supposed to be repeated in the psychological development of the growing child, from its primeval materialism to the later manifestations of ethical principles. The earliest behavior of the child is supposed to repeat that of its ancestors. Yet laughter is one of the first manifestations of a child, and there is no logical evidence to show that animals laugh. Monkeys have articulate sounds, yet despite all their chatter they do not laugh.

But the most fervent exponents, like Haeckel, sought to make Darwinism into a "natural religion" and demanded its adoption by the State. *"Aut Darwin, aut Moses"* became their slogan. They sought to overthrow all forms of religious belief and to replace it with a sort of natural religion as developed from "applied natural history." Yet Huxley himself, the brilliant exponent and critic of Darwinism, pointed out in an essay on "Evolution and Ethics" that "Duty and ethics are in opposition to animal instincts and that ethics cannot consist of natural history applied." Nor could the principle "An eye for an eye, a tooth for a tooth" be father to "Love your enemy." Aside from its superficiality Darwinism experienced the fate of many theories, that is, it suffered most from its most ardent admirers. As a system of philosophy it soon led to absurdities which foreshadowed its early decline. As Radl says:

> Darwinistic philosophy and biology, led by Spencer, practised the strange logic which knows everything beforehand, is astonished over nothing in the world, knows no mysteries. Everything is explained simply and satisfactorily on a mechanical physico-chemical basis. But these explanations were imagined, not deduced from observation and experiments.

No wonder this system was popular, and still continues

to be so. For it permitted the sciolist and hobbyist to rank with scientists in finding and formulating satisfying explanations. And the man in the street, mouthing his cant phrases of "struggle" and "survival," felt a spiritual kinship with the more aristocratic trio and demanded for his speculations and peculations the same serious attention which were accorded to his mental superiors. It was indeed a garrulous paradise and it still remains so in popular natural history, as witness the writings of London, Wells, and others less known, in magazines and Sunday supplements. Miracles are taboo, yet to avoid admission of the existence of the eternal personal God, they resort to a thousand miracles to explain Him away.

The climax of Darwinism is thirty years past, and Darwinism has long ago changed its cloak to a Neo-Darwinism which no longer insists on the element of struggle, but still derives new species on the basis of a natural selection of the fittest varieties. Yet even the fundamental assumption of Neo-Darwinism seems fated, and perhaps all that will remain of the theory aside from its historical significance is that "natural selection preserves the best *existing* varieties, but cannot bring forth *new* varieties." Older biologists still pretend to adhere to the theory, or at least to a modified version of it, but the younger biologists are frankly indifferent. Removed from its historical background and viewed in the light of present knowledge of the principles of heredity and its mechanics the theory seems weak and ineffectual. They recognize its historical significance, the tremendous impulse it gave to scientific study. But they also recognize the fact that much of its inspiration was derived, as Radl states, and the Monists admit, from its supposedly anti-religious motivation; and they are repelled by the dogmatism, the positivity, and the rabid intolerance of so many of its early exponents.

The Darwinian idea of the method of evolution is based on fortuitous variations which if useful are preserved; cumulative gradations tend insensibly to increase the differences between the offspring and the parent stock, and thus are formed new species. In its essentials this theory is plainly utilitarian. Soon after its formulation it was urged that certain types of variations, instead of fluctuating and being fortuitous, were quite evidently of a "definitely directed" and quite "useless" type. Such are the brilliant color patterns of many groups of insects, insect wing venation, the elaborate complexity of the microscope skeletons of chalk-forming protozoa, of sponge spicules, of the dermal plates of sea squirts, the vertebral processes of fossil reptiles, and others, many of which seem to present the mathematical working out of very intricate relations of structures and patterns. It was also pointed out that the derivation of complex organs such as the hand and eye could not be explained by fortuitous or chance variations. These are the two older objections. The age of experiment has accomplished the proof that if we select experimentally for any character, we can develop only what is inherent in the species, but that we cannot go beyond the limitations of the species. Thus we may select for size or productivity, but beyond the potentiality for size or productivity we cannot go. But evolution means the production of *new* things. How then do species arise?

A vital assumption in all evolutionary argument has always been that in a gradated series each member is derived from the member nearest to it. *Pariter, ergo causaliter* has unconsciously been the biological axiom. The evidence obtained by Dr. Thomas Hunt Morgan on this hitherto unquestioned, yet crucial, point is significant. In his recent book, "A Critique of the Theory of Evolution," Dr. Morgan presents a very excellent summary of his experimental work in breeding certain fruit flies and its application to current theories of evolution. Regarding a gradated series he states:

> Mutations have occurred involving the pigmentation of the body and wings. The head and thorax of the wild *drosophila ampelophila* are grayish yellow, the abdomen is banded with yellow and black, and the wings are gray. There have appeared in our cultures several kinds of darker types, ranging to almost black flies and to lighter types that are quite yellow. If put in a line a series may be made from the darkest flies at one end to the light yellow flies at the other. These types, with the fluctuations that occur within each type, furnish a complete series of gradations; yet historically they have arisen *independently* of each other.

Dr. Morgan finds a similar gradation in eye-color and other characters; yet each member of the gradated series originated from an independent culture. Our favorite symbol, therefore, the "tree of evolution," should be changed into a bush; instead of branches, we have tufts.

The pertinence of this discovery cannot be undervalued. "Suppose that evolution 'in the open' had taken place in the same way, by means of discontinuous variation, what value then would the evidence from comparative anatomy have in so far as it is based on a continuous series of variations of any organ?"

One of the stumbling blocks in every theory of evolution has been the sexual differences of plants and animals in color and form, known as sexual dimorphism. Here also Dr. Morgan offers significant evidence:

> A mutant appeared in which the eye-color of the female was different from that of the male. The eye-color of the mutant female is a dark eosin color, that of the male yellowish eosin. From the beginning this difference was as marked as it is today. . . . Here at a single step a type appeared that was sexually dimorphic.

There was no act of "sexual selection" as suggested by Darwin to account for the sexual dimorphism. "The single mutation that brought about the change also brought in the dimorphism with it."

"Evolution from this point of view has consisted largely in introducing new factors that influence characters already present in the animal or plant." Organisms "jump" rather than "slide" into new varieties and species. Characters do not struggle into existence; they appear peacefully as the result of some factor present

or introduced. Such a view of evolution is less sanguine than the Darwinian idea of natural selection. In that it deals with factors which cause mutations and the mechanics of these mutations and their causative factors, this view is somewhat complex for the street philosopher. It will hardly receive his approval, for it furthermore deprives him of the keen pleasure afforded him by the exercise of his imagination in the lurid and titillative accounts of gladiatorial struggle and survival of organisms.

Anglicanism at the War Front

E. L. MILLARD

ONE of the many good points of the British army is the recognition of the fact that a man's religion is a matter of real importance. When the soldier enlists one of the questions asked him is, "What is your religion?" This is followed by an entry on the paper on which is registered his record in the service. The church parade on Sunday is a military duty, chaplains are provided not only in the garrisons in peace time, but also in generous numbers when the troops go to war. Since the Crimean War Catholic chaplains have been regularly attached to the forces in the field. In earlier days the only provision made consisted of Anglican chaplains for most regiments and Presbyterian chaplains for Scotch regiments. Until very lately it was assumed officially that a soldier must be Anglican, Presbyterian or Catholic. But in the present war chaplains of various other denominations have been appointed. One may say, however, that in the days before the war most soldiers were classed under what I have described as the three officially recognized denominations. I have never heard of a case of a soldier being classed as having no religion. But in one respect the religious statistics of the army have always been misleading. The great majority of the men were classed as belonging to the Church of England. This was the result of the way in which the entries were made when the men were recruited. An immense number of recruits had no definite view, and if they did not state that they were either Catholics or Presbyterians, they were almost invariably entered as Church of England. Catholic recruits, even if they were men who were negligent in the practice of their religion, were usually keen about being entered as Catholics. But the Church of England figures in army statistics included a large number of soldiers who had never thought about religion until they joined the army.

The raising of the new armies first by voluntary enlistment and later by conscription has swept millions into the ranks during the war. There have been some very interesting discussions in the press and the reviews as to the religion of the soldier. These are all the more interesting because under present conditions they throw so much light upon the religion of the English people in general, for the army now includes the manhood of the country from the age of eighteen to forty-one, which can be set free from civil occupations. Much of the evidence is supplied by the letters and reports of Church of England clergymen, who are acting as chaplains, and the net result of them is to show that for immense numbers of the English people religion is something of a very vague and rudimentary character. Disappointing as this is, there is no reason to be surprised at it. The statistics of church attendance in London and the other great centers before the war showed that vast numbers of the people never went to a church of any kind, except perhaps on the occasion of a wedding or a funeral, and in the English primary schools, with the exception of those of the Catholic Church, the Church of England and a small number belonging to the Wesleyan body, there has for more than forty years been no definite religious instruction. It is no wonder then that one finds Anglican chaplains expressing their deep disappointment at finding that tens of thousands of men, nominally belonging to the Church of England, are utterly without instruction and have never been brought into contact with any religious practice beyond taking their place in the ranks at the weekly church parade.

In a thoughtful statement which lately appeared in the *Church Times,* one of the Anglican chaplains gives an account of the religion of the soldier, which may be thus summarized, in his own words:

> The great bulk of the men appear more or less indifferent to the claims of religion. There is a certain shyness in speaking about it. But below the surface there is a real spiritual movement going on, though it would be a gross over-statement to say that any great revival of religion is in progress.
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> Nothing is to be gained by withholding facts, just because they become unpleasant reading for the keen Christian; and it must be admitted at once that organized religion makes little appeal to many of the men, and that there is no universal desire to worship God and hold communion and intercourse with Him through the recognized channels, which only shows how sadly the Christian Church has failed in the past.

On the other hand the chaplain notes that there is a marked revival of faith in God's existence, goodness and power. One does not come across atheism, but on the other hand, "This revival of faith in God does not manifest itself in any great renewal of the desire to worship Him." There is some revival of faith in prayer, as the result of men finding themselves under the stress of danger and suffering. There is a revival also of "faith in human immortality," but with this very vague ideas as to what the future life is. Thus, "The connection between the forgiveness of sin and the state of the

departed is not universally recognized." There is a very general idea that death in action justifies a man in the sight of God. At the same time there is a more friendly attitude towards organized religion.

This is a fair summary of the chaplain's evidence, and the net result is to show that even such revival as he notes is the acceptance of a kind of natural religion without any really marked Christian character. The plain fact is that vast numbers of the men now in the army have never received any kind of instruction in religion. An Anglican chaplain tells how after he had been giving some soldiers an instruction, one of them said: "You're telling us the things we ought to have learned when we were children." Another chaplain sums up the situation by saying that the majority of the men have no idea of the supernatural, and only an elementary code of ethics. Last autumn the Archbishop of York, summing up the impression he had derived from the chaplains' reports, wrote that:

> One cannot suppose that the multitudes of men at the front have gone through religious awakening. The chaplains' reports show appalling ignorance of the Church's Sacraments and faith on the part of great numbers of men, who describe themselves as members of the Church of England.

One of the chaplains writes:

> It is hopeless to find a Christian theory of life or any theory in the ordinary soldier. Many a time our scantily attended services stir one to indignant speech against the irreverence, spiritual indifference and carelessness out here.

There has been much discussion as to the way in which the soldier should be approached. The High Church chaplains, holding a belief largely based on Catholic teaching, insist on some doctrine of the efficacy of the Sacraments as a necessity. But the Chaplain-General has not appointed many of them. Low churchmen and Broad churchmen abound among the chaplains, and one hears from some of them statements that dogmatic teaching is not necessary, and does not influence the men. The simple fact, however, is that most of the soldiers have not the elementary ideas or the preliminary training that makes the chaplain's appeal to them effective. One of the Anglican chaplains, the Rev. B. H. Berlyn, served first in a large garrison at home, and then at the front. He has given an interesting account of his experiences. Of the 18,000 Church of England men in the garrison he found that only about sixty took any interest in religious matters. At the front, in dealing with the sick and wounded he found them mostly utterly uninstructed, and he was startled at the contrast between his own men and the Catholics. He found these crowding round their priests, eager to receive the Sacraments of the Church, and as he puts it, "knowing exactly what to do, and what they expected their chaplain to do for them." He was struck, too, by seeing "the real Catholic spirit of the Church, the French, the English, Belgians and even German prisoners all receiving the same Sacraments from the same English priests." He realized the living reality of the Catholic system, and its effectiveness. He is now himself a Catholic serving as a combatant officer at the front.

From another Anglican chaplain we have the same evidence. This is his testimony:

> The almost entire ignorance of the average soldier of the elements of religion, the paucity of confirmed men, or regular communicants is simply appalling. A Roman Catholic soldier knows at once what to do. He knows the Gospel of Christ, understands about repentance, about grace. Our poor Tommy, not from any fault of his own, but from our neglect is quite unconscious of most of this as a reality.

Another tells of his difficulties from the ignorance of the men. He talks to a wounded man and finds he knows nothing. He supposes he has been baptized, and has a vague idea that there is a mysterious God somewhere, and that is about all. This unfortunate condition of affairs naturally results from the fact that a whole generation has grown up largely without any definite religious teaching. As to the talk that dogma is not the thing for the soldier there is the striking fact that definite teaching makes religion a reality for the Catholic soldier, both in the British and in the French armies, and it has an attraction for the men. It is something practical which they can understand. There is proof of it in the steady flow of converts into the Catnolic Church amongst both officers and soldiers at the front. Men of all creeds have been impressed by what they have seen of Catholicism as a living force for good in France. Thus, we find a Scotch Presbyterian, a member of the British House of Commons, Mr. Ian Malcolm, giving this account of his experiences on the French front:

> I have seen regiments and battalions bowed in worship, silent congregations at all hours, prostrate in prayer and intercession. They were not moved to such devotion by any indeterminate, undenominational, new-fangled theories of a higher life. No, they were just practising the religion taught them by their mothers, or their village priests in their childhood, a religion based upon the most definite, the most dogmatic principles of the Incarnation and the Atonement. That was what they wanted in time of trouble. No shadowy substitutes, no compromises would give them the courage they needed in the trenches. Under the shadow of the guns, or stunned with grief, they turned again like children to their mother's knee, and clasped in faith the outstretched hands of the Man of Sorrows.

These are all striking testimonies to the need of definite religious teaching, and of such teaching in early life. There is a mass of evidence to show that the Catholic system supplies this effectively. Once a man has had its training, he may go far astray and neglect the religion he has learned, but face to face with death he is eager to return to it, and the way back is a simple, straight path that is well known to him. It is a remarkable fact that among the Church of England chaplains the men who have most influence are precisely those who have adopted a large part of the Catholic system of belief and practice.

Who Are Our Soldiers?

CHARLES PHILLIPS

TODAY is the soldier's day. Today the boy in uniform occupies the center of the stage. Inland, or on the coasts, where there are great military camps, training stations, forts, or in little towns far removed in times of peace from the thought of soldiering or the sight of khaki, from one end of the country to the other, the army man is in evidence. In villages, the boys are home on leave, in cities they throng the street cars, the theaters; they are drilling on college greens and marching on parade. We see them everywhere: they are in our eye and in our thoughts. Prayers follow them—how war does bring a people to its knees! —fond looks attend them, thoughts of the day, soon to be at hand, when the real good-by must be said, and they will go away across the sea to the trenches, perhaps never to return.

Who is he and what is he, after all, this soldier boy who has become the cynosure of all America's eyes? Is he just an impersonal figure to be admired, a machine, a thing in olive drab that comes and goes on order; and, off order, rollicks—till we begin to regard him merely as a strange sort of creature, removed from the every-day walks of life? No; far from it. He is just our boy, this soldier, this man in uniform, the same boy that we have known and loved at home, with the same virtues, the same faults, the same weaknesses and the same strength. It has taken a world war to make us realize this; but now, with 10,000,000 of our country's men enrolled on the nation's fighting lists, and 1,000,000 of them already preparing to don the khaki and march to the field, we do realize it with startling emphasis. And it is a good thing for us to be cured of the idea—a natural outcome, doubtless, of our old system of making the soldier boy a thing separate and apart from our daily life—that our fighting men are inferiors, or at best, creatures of quite another species from the average man.

"Man for man, the soldier is as good as anybody," says Mgr. Bickerstaffe-Drew, one of England's best known army chaplains, and the ranking Catholic chaplain of the British armies. If we took 1,000 soldiers and 1,000 civilians, this experienced priest declares, we would not find among the soldiers the slightest degree more of sinfulness, unfaithfulness to God, brutality, coarseness or meanness than we would find among the same number of civilians. Speaking of the "boys" with whom he has come in contact in Flanders during the present war, the Monsignor says: "There was no drunkenness, but a most perfect sobriety among them; and it was not only that the men were brave to a degree, bearing their terrible wounds and hurts with most heroic patience and silence," that, after all, is the fashion of their profession, "but their cleanliness, their decency, their irreproachable behavior in the midst of what was supposed to be the license of war" passed his poor words to express. He had heard that in war one would see the soldier not at his best; but he had learned otherwise. "During the war he had found his respect for the soldier immensely deepened."

After all, these soldiers are only our own home boys wearing the uniform of the country's defenders. Who are they but our own brothers, our own sons, warm, human-hearted fellows, "who have only one life to be given and who give it freely for others?" "A soldier comes more nearly than a King to the pattern of Christ," says Cardinal Newman. "He is not only strong, but he is weak. He does and he suffers. He succeeds through a risk. Half his time is on the field of battle, and half of it on a bed of pain. And he does this for the sake of others. He defends us by it. We are indebted to him. We gain by his loss."

Of course, we admire the soldier boy. Perhaps, even, some sense of what Newman says comes vaguely to us as we watch the man in uniform on parade, or read of his exploits on the field. But, nevertheless, there is no profession so little understood by the masses, so unjustly criticised and even reviled by the people, as the soldier's. The soldier is a marked man; and when one soldier falls, the whole rank and file of his fellows suffer. True, this is a good thing in a way for the soldier, a fact that acts as a deterrent on him, a check against carelessness. But it is hardly just on our part; and if there is one thing that this war will bring home very close and personally to us, to 1,000,000 of us at least, it is this fact—that the soldier boy is our boy, just as we sent him out of our homes to take his place in the ranks. He does not change much, on the contrary "the coercion of the service is a powerful influence for good," says Major Paul Malone. "Perpetual drilling develops subconscious obedience; thus the soldier develops the faculty of loyally following his military leaders, and of courageously leading his subordinates; and if he returns to his community with this faculty fully developed, his influence will be a positive factor for good."

As for the Catholic soldier in the field, perhaps there is nothing in Shakespeare more Catholic or better fitted for Catholic soldiers, sailors and chaplains than the golden words of counsel given by Henry V, as he paced in disguise the English lines at Agincourt:

> There is no King, be his cause never so spotless, if it come to the arbitrament of swords, can try it out with all unspotted soldiers. Some, peradventure, have on them the guilt of premeditated and contrived murder; some of beguiling virgins, with the broken seals of perjury; some making the wars their bulwark that have before gored the gentle bosom of peace with pillage and robbery. . . . Every subject's duty is the King's, but every subject's soul is his own. Therefore should every soldier in the wars do as every sick man in his bed, wash every mote out of his conscience; and dying so, death is to him an advantage; or not dying, the time was blessedly lost wherein such preparation was gained.

Fair words and true for the soldier boy, the son of our home, the pride of our nation.

Our Unassimilated Immigrants

J. B. CULEMAN

DR. NEWELL DWIGHT HILLIS does not believe in the magical efficacy of the melting pot, he looks upon it as the great American delusion. Filled with sinister forebodings anent the future of the Republic, he recently gave vent to them in the following terms surcharged with tragic import: "Dark moments come when one surveys the multitudes [of undesirable immigrants], and their ignorance, squalor, filth, superstition, drunkenness; their contempt for the schoolhouse and the book, the social settlement and the church." If that sweeping indictment be true, Dr. Hillis is justly reechoing Tacitus' pitiful *Deum ira in rem Romanam,* for the commonwealth which our fathers founded and watched over with the jealous care of Roman consuls is doomed to disintegrate and decay. The prospect is the less gratifying now that we have taken part in the war for the express purpose of extending to the world at large the blessings of democracy we have so long enjoyed.

Our policy of throwing open the gates to all immigrants who wish to share the good things of the land has enabled us to grow from a mere handful to a mighty 100,000,000. But our growth, Dr. Hillis holds, has been akin to that of a fungus or a tumor, and the problem that confronts us now calls for the scalpel and the knife.

According to him there are three reasons why this problem is so acute. "First of all, the mere bulk of the foreign-born population is disturbing. Statisticians tell us that we have more than 50,000,000 of our people who are either foreign born or the children or grandchildren of foreign-born parents. Had the old native stock at the time of the adoption of the Constitution remained, growing by natural increase alone, we would have in the country today 48,000,000 people." In answer be it said that if even the grandchildren of immigrants are to be numbered among our foreign population, it is much to be feared that the white native stock will dwindle to infinitesimal proportions. But that is neither here nor there. The point is that we might have, but have not, 48,000,000 people descended from the "old native stock." The point is further that men of influence like Dr. Hillis have never raised their voice, whether from choice or compulsion, against that perversion of the natural law which has brought about the condition he deplores. While the old native stock reverted to the morality of pagan Rome in the halcyon days of the Empire, its Christian leaders remained mostly dumb. What a splendid opportunity they lost to fulfil a patriotic duty towards the country they love so dearly, when they let slip the chance to assail the hideous vice of race suicide that is gnawing at the vitals of the nation and decimating it before their very eyes.

This leads to Dr. Hillis's second reason why the problem of our unassimilated is supposedly acute: "The birth-rate of certain immigrant races is so far above that of the native stock as to stir alarm lest sheer force of weight of numbers overwhelm and swamp our American ideals." But may it not be contended that an ethnical unit which, in the midst of the most advantageous circumstances, cannot preserve its entity and its ideals by the means nature freely puts at its disposal, amply deserves to be blotted out from among the living and should have no mourners at its bier? True American ideals will find better keepers in the more vigorous races that are supplanting the native stock no longer faithful, by its own damning admission, to its sturdy progenitors.

The third source of danger, as Dr. Hillis sees it, is "the increasing tendency towards aloofness and towards isolation and separation." The parallel he draws is as ingenious as it is insidious: "Just here the crisis that is upon England through the Irish problem holds warning. To this day Great Britain is one thing, and Ireland is another. After a century South Ireland is unassimilated. But we have half a dozen races like Ireland, some of which are not only un-American but are anti-American." That the illustration is beside the point and can be meant only as a cruel joke, anyone with less wit than Dr. Hillis has, can readily see. Ireland, conquered, oppressed, bled to death; persecuted because of its steadfast adherence to the Faith once delivered to the Saints, and ruthlessly crushed and ground down whenever it dared to strive for freedom and self-government, yes, this Ireland is "unassimilated." One fails utterly to see why, or to whom it should become assimilated or even how it could become assimilated, while it was the victim of a policy of barbarism that has few equals in history and is the best possible means to keep national consciousness alive. Poland is another case in point, and who is there today who does not admire it for not having become either Russian, German or Austrian, despite all efforts at assimilation? Is it not on this permanence of its national character that it can now justly base a claim to self-government? Men would reluctantly own themselves citizens of this land of free democracy, if it had ever been guilty of any abuse of autocratic power such as Ireland and Poland have been the victims of. No race, except the Indian, or creed did our Government ever persecute. Representatives of all nations have come here of their own free choice, and all the hue and cry of "grouchy" pessimists notwithstanding, the great majority are being assimilated fast.

"We must all confess," says Dr. Hillis, "that some immigrants hate the Republic with a deadly hatred. Their malignity is almost beyond words. Witness that meeting

some months ago when a group of men assembled, put an iron pot on the platform, set fire to the kindling wood and then each man and woman marched by, dropped a little American flag into the flames, and took from the hand of the leader the red flag." Strangely enough, the speaker forgot to say that the leader in this dastardly performance was a Harvard graduate (1896), one Bouck White, a name that sounds strangely Anglo-Saxon and altogether unlike the patronymics of the immigrants from "Austria, Serbia, Bulgaria," whom Dr. Hillis would especially banish from our shore. The vast number of foreigners, even if they read newspapers and listen to sermons in their own tongue, and use their own language in their schools, are quick to accept "the essential ideas of democracy." Their language is no bar to it, since English obviously has no monopoly on these ideas and ideals.

That they should become familiar with the tongue of their adopted land, no one feels inclined to question. But the ordinary immigrant intent with all his might on providing the daily bread for himself and his usually large family, and on giving a fitting education to his children, has little time and opportunity to devote to this study. In his new surroundings and amidst new associates he readily, if unconsciously, imbibes the spirit of our democracy. When the history of this war comes to be written the part played in it by our immigrants and their devotion to the starry banner will stand out as conspicuously as they did in former days of storm and stress. Of the Catholic immigrant in particular will this prove true.

That "some immigrants" hate the Republic is too obvious to question. They hate all law and order and every form of government. They were dyed-in-the-wool Socialists before they landed here, and our large-hearted legislators never denied them the right to American hospitality. Events may soon show whether the course of the latter was right or not. Others have been made into followers of the red banner by what they saw, heard, and lived through in the factories, mines and other industrial enterprises of their adopted land. The heartless exploiter of the laboring man; the sweatshop proprietor who waxed fat on the starvation wages of women and children, represent phases of our American life well within the memory of the present generation. In consequence of strong and persistent protests, of strikes and riots even, legislatures have had to step in so frequently to better conditions, and then their enactments have so often been circumvented by greed that it is an utter perversion of the truth to denounce and condemn the immigrant and to hold up his native employer as an immaculate example of true Americanism. Socialism is fundamentally wrong. But men being what they are, without the religious restraints which the Catholic Church alone provides, Socialism will continue to win converts as long as such conditions are allowed to exist.

If Americanism stands for anything at all, it stands for equal opportunity, fair treatment for everyone, in short, for social justice. From how many Protestant pulpits, before which those "malefactors of great wealth" sit in smug self-satisfaction, has their unholy grasping been denounced? How often have the rights of their employees been set forth in unmistakable terms? The initial impetus towards reform was allowed to come not from those who should have been the leaders, but from the masses who will find a spokesman when their burden is beyond endurance. Meanwhile, the Protestant pulpits keep on fatuously prating about "American ideals and the faiths of our fathers." The descendants of the fathers have become too few and too powerless to preserve the ideals of their forbears, and are loath to hand on the heritage to a new generation which, with supercilious airs, they would brand as "our unassimilated." Unassimilated or unrelated by ties of blood to the native-born, yes. But physically and mentally and morally they are the peers of our colonial pioneers and founders. They are fully fit and willing, especially those of the Catholic communion, to take up the task that is dropping from the impotent hands of a degenerated stock. The Republic is safe in their keeping. "Their ignorance, squalor, filth, superstition and drunkenness, their contempt for the schoolhouse and the book" are but the swan song of a foolish and dying nativism. Rail at them you may. But stop them in their consecrated task of fashioning a greater, a better and a stronger America, you will endeavor in vain to do. By reforming your own morals you may still share that honor with them who do not shirk the burden of life and manhood and nation-building.

The Sisters in the Civil War

GERALD C. TREACY, S.J.

FROM the imperfect records obtainable, dealing with the activities of the different Sisterhoods during the sixties, it would seem that besides the Sisters of Mercy, the Sisters of St. Joseph, of the Holy Cross, and of Charity did relief work for the wounded, on battlefield and in hospitals. Archbishop Hughes, writing to Archbishop Kenrick in May, 1861, said:

> The Superior of the Jesuits here called upon me to state that their Society would be prepared to furnish for the spiritual necessities of the army, North and South, as many as ten chaplains speaking all the civilized languages of Europe and America. . . . For myself I have sent one chaplain with the Sixty-ninth Regiment. . . . There is another question; about nurses for the sick and wounded. Our Sisters of Mercy have volunteered after the example of their sisters toiling in the Crimean war. . . . I am now informed that the Sisters of Charity in the diocese would be willing to volunteer a force of from fifty to one hundred nurses. . . . It would seem to me natural and proper that the Sisters of Charity in Emmitsburg should occupy the very honorable post of nursing the sick and wounded.

The fact is that the Emmitsburg Sisters very soon occupied the post of honor mentioned by the Archbishop of New York, for we find them in Richmond in the early part of June, 1861, answering the call of Dr. Gibson who was in charge of the Military Hospital in the Confederate capital. This hospital afterwards became known as St. Anne's Military Hospital, and received the first wounded of the early battles or skirmishes, notably the wounded from Phillippi, Big Bethel, Romney, Rich Mountain, Carrick's Ford and Manassas. The last engagement

is known as the first battle of Bull Run, and took place on July 21, 1861. The Emmitsburg community besides serving in St. Anne's, gave over their infirmary in Richmond for the use of wounded soldiers. Other hospitals in and around Richmond were made ready and as soon as they were opened the surgeons applied for Sisters to take charge of them. As schools and academies had been closed for some time, hospital work was the general occupation. In the summer of 1861 the community at Emmitsburg was depleted. Its few remaining members received a message from Harper's Ferry, asking them to come through the Union lines and attend the sick and wounded. Above the town of Harper's Ferry is Bolivar Heights. There the military hospital was located where the Sisters were to labor. Troops from the far South had come to concentrate about the place and there were many sick in Bolivar. The morning after their arrival the medical director escorted the Sisters around the hospital, and said to the patients: "Now you will have no cause to complain of not getting nourishment, medicine and attention at the right time, for the Sisters of Charity will see to all these things."

The town by turns had been held by Union and Confederate troops and as a consequence had been stripped of everything that might serve for relieving the sufferings of the sick. While the Sisters were casting about for means of meeting a critical situation, an order came from Winchester that all Confederate troops in the vicinity of Harper's Ferry should repair to the town. No time was lost, as the Confederates feared they would be cut off from their base of supplies. The Sisters awaited word from Winchester. It came in a request from the ladies of Winchester to the medical authorities asking that they might be allowed to serve in Winchester in place of the Sisters of Charity. The Sisters made a characteristic reply to the authorities: "In case you feel any difficulty respecting the ladies of Winchester, the Sisters consider it reasonable that they should wish to serve their own people, and will not feel offended but rather grateful for your friendly candor." The medical authorities informed them that no attention would be paid to the Winchester objection. "The ladies of Winchester could never do for the sick what the Sisters of Charity would do, and therefore unless the Sisters insisted on returning home, the doctors would hold them to their undertaking." To Winchester accordingly they went. In one of the largest hospitals in the town they began their labors, and continued them till the Confederates gradually removed all their sick to Richmond. Among the last to leave the fallen capital of the Confederacy were the Sisters of Charity.

At the Federal hospitals, too, in Washington and St. Louis, the sick and wounded received the ministrations of the Sisters of Charity. Nor were they absent from the battlefields. It was in April, 1862, that Shiloh was fought. The story of relief work there was told very well by Sister Anthony O'Connell, who had gone to the front from Cincinnati with a band of Sisters of Charity:

> At Shiloh we ministered to the men on board the floating hospitals. Often we had to move up-stream to get the wounded away from the terrific stench coming from the dead on the field. This was bad enough, but what we endured on the field of battle while gathering up the wounded is simply beyond description. . . . The soldiers were remarkably kind to one another. They went around the battlefield giving what assistance they could, placing the wounded in comfortable positions until such time as the nurses could reach them. I remember one poor soldier whose nose had been shot off, who had almost bled to death, and would have been missed had we not discovered him in a pen, where some kind comrade had placed him before he left the field, every other place of refuge being occupied. . . . Day often dawned on us, only to renew the work of the preceding day without a moment's rest.

It is in a soldier's diary that we find this tribute to Sister Anthony:

> Amid the sea of blood she performed the most revolting duties for the poor soldiers. She seemed like a ministering angel and many a young soldier owes his life to her care and charity. Happy was the soldier who wounded and bleeding had her near him to whisper words of consolation and courage. She was reverenced by Blue and Gray, Protestant and Catholic alike, and we conferred on her the title of the "Florence Nightingale of America." Her name became a household word in every section of the North and South.

The Confederates retreated from Shiloh to Corinth, followed by the Union army, and with the army went the Sisters to continue their work among the wounded and the sick.

In the summer of this year, 1862, the Surgeon-General at Washington asked for one hundred Sisters to be sent to a station called White House, in Virginia, then held by Northern troops. So many Sisters were with the armies that there was no possibility of finding more than sixty to answer the Government request. These were at White House only a few days when the Confederates appeared within two miles of the station. The wounded and dying were hurriedly placed on transports, and with them went their nurses. One of the Sisters died from her labors on this journey. The remainder of the band returned to Baltimore, where they received orders to proceed to Point Lookout, a peninsula at the end of southern Maryland, sprayed by the waters of the Chesapeake and the Potomac. Soon one of their number succumbed to typhoid. At early dawn they buried her body, with soldiers as her pallbearers. Her grave is there among the many graves of the unknown dead near the shore where the Potomac flows out towards the sea. Beside the Government light-house there is little to be seen today at Point Lookout. But in the summer of 1862 it was crowded with the sick and the wounded. Cottages, tents and wooden shacks dotted the narrow strip of land, containing soldiers suffering from every form of disease and wounds. Removals by death and the arrival of more wounded men often caused the wards to be emptied and refilled again the same day. As soon as a boat came in sight a bugle would blow, a signal to the Sisters to make room in the wards for a new batch of sufferers, many of them Confederate prisoners.

Just about this time an order came from Washington to the medical authorities at Lookout, directing them to remove all women nurses from the Point. The Sisters prepared to leave, although they realized that their work was only well started. During their preparations for departure the chief medical officer telegraphed to the capital for instructions. He received the following reply: "The Sisters of Charity are not included in our orders. They may serve all alike at the Point, prisoners and others, but all other ladies are to leave the place." So the Sisters stayed on as the official nurses of this hospital until the end of the war. A year before they withdrew at the call of peace, Point Lookout was visited by a fearful tornado that carried destruction in its path from the river to the bay. Cottages and shacks were overturned, doors and windows smashed or carried off by the violence of the wind, and the sick and wounded were exposed to a merciless pelting rain. The official nurses measured up to the situation, going about among the sufferers, quieting and consoling them. Years afterwards an old Confederate veteran used to love to rehearse the story of the storm to any chance visitor who came to the Confederate Home at Pikesville, Maryland. The humor of the situation had not escaped him. It was no unusual sight, he claimed, to see the Sisters standing by a stove, with saucepans of broth for the sick, no other roof over their heads but an umbrella held by a hungry soldier. The stoves alone remained in their original positions. The tornado had completely changed the location of the Point Lookout Hospital. The Sisters remained at the Point until the late summer of 1865, when the last of the wounded left for their homes.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

What Ireland Wants.

To the Editor of AMERICA:

Since Cæsar had his Brutus and Charles I his Cromwell, it would be rather surprising, if Ireland did not have her share of like folk. It was this thought which the letter of Mr. J. P. Keating, in your edition of August 25, inspired. With it was mingled a keen sense of regret that the gentleman has neglected to acquaint himself with the present-day history of the Emerald Isle. Surely, he could not have been serious when he launched his Jove-like thunderbolt against the struggle of the Irish people to win freedom from foreign domination. It was not exactly edifying to see an Irish-American cast such slurs upon the cause of Sinn Fein, which is the cause of the entire Irish race, as the recent elections have so eloquently shown. One is inclined to wonder whether the Sinn Fein leaders would not change their ideas and policies, if they could be blessed with the boon of perusing Mr. Keating's little effusion. While I, myself, would be delighted to point out the flaws and misrepresentations of the letter, yet I feel that Mr. Keating may himself have quite as excellent opportunities of learning the truth as the rest of mankind has.

It would seem that the trouble with many Irish-Americans in these days of reciprocal hate, is that they go astray in an effort to be consistent. Many of them imagine that just because their ancestors neglected to support the Irish cause in '98, they, too, should fail to be loyal in 1917. This, of course, is ridiculous. Even consistency, if carried to such a foolish extent, may cease to be a virtue.

I sincerely hope that Mr. Keating is not about to formulate another "Creed," of the Senator Williams' variety, similar to his "I-believe-in-the-almighty-Kaiser" affair which appeared recently in the Philadelphia *Evening Bulletin* and called forth many a protest from readers whose reverence had been severely shocked. Possibly, Mr. Keating may once have heard the legal maxim: *Sic utere tuo, ut non alienum laedas,* which might be rather freely translated into the admonition that one should so express his opinions as not to wound the intelligence or religious convictions of his hearers or readers.

It was with a feeling of pain, I must confess, that I read Mr. Keating's "Creed." Now the gentleman adds to our sorrow by forsaking the very cause for which our own great land is struggling, the freedom of small nations. Those of us whose fathers remained loyal in '98 and "lost everything but honor in defense of Irish rights, now bow our heads in deep shame to see some of Ireland's own sons casting honor itself to the winds in seeking alliance with the common enemy of all free peoples."

Camden, N. J. PHILIP MCFARLAND.

To the Editor of AMERICA:

The difficulty of the Irish problem will never be understood until people grasp an important truth, often unknown or not sufficiently realized, owing to the fact that we Irish now speak English. Yet about eighty years ago most of our people talked not English, but Irish, an altogether different language not belonging to the Teutonic family. Irishmen are distinct from the English not merely ideally and religiously, but above all, racially. We are not Anglo-Saxon colonials like the Australians, Canadians, or old Americans, but a distinct conquered race. We resemble the Poles and Armenians today, or the Greeks, Serbs, and Bulgarians of the early nineteenth century under the Turks. While always eager to accept any amelioration of our lot, such as the Wyndham Land law or a Home Rule act, we never gave up our hope and claim of final full independence. If, after our centuries of longing and struggling, which have excited the astonishment and admiration of the world, outside of England—a struggle which this great republic of liberty will not, we hope, overlook, even if at this hour it stands with England, rescuing her from certain annihilation by our common foe, and so earning the right to speak plainly to her—the nations, now professedly fighting for the heretofore despised Catholic principles of morality and justice, humanity and the liberation of subjected small nationalities, leave us to our fate, well may this mighty conflict be termed the war of the hypocrites; for England's control of Ireland is founded solely on brute force directed by her commercial interests, and her Teutonic-blooded writers deify might, in our case, just as much as do their cousins in Prussia.

As to Ireland's future. The so-called Home Rule act, of which Mr. Leslie writes, was an *ante-bellum* measure; but things have changed within three years. The entire Irish race desires the fullest obtainable liberty, the only difference being in estimating how much we can get. Why should England not free us, as she freed Greece from the Turks, and hopes to free Poland from Germany and Russia, just as the United States freed Cuba? We are tired of talk about practical politics; our demand for freedom is based on natural justice and right, not on politics. Does England possess only politicians and no honest clear-sighted statesmen? After all, she could have nothing serious to fear from doing justice to Ireland, for a free Ireland would prove her best friend and her first and most faithful ally; we should have to stand or fall together. We should, of course, from our ideas of morality, continue to despise her past heroes and history, but as free allies we could be proud of the future work she can do.

Regarding the scope of the Home Rule act, Mr. Leslie omitted to point out its several grave defects, even as a partial remedy, irrespective of its contempt of our national claims. Under it the London parliament may: (1) Abolish the Irish parliament at any time, without its consent; (2) overrule all Irish legislation; (3) prevent the free selection of all Irish cabinet ministers; (4) control the appointment of all Irish judges; (5) crush us by taxation and again ruin our industries and trade. As to the financial arrangements of the act, they are it is true only tentative, yet very bad. Mr. Asquith completely ignored the recommendations of the Royal Commission of British financial experts, including Dr. Kelléy of Ross, cited by Mr. Leslie, who at his request had reported an equitable scheme for regulating the financial relations of the two parliaments.

New York. A. A. E.

To the Editor of AMERICA:

I have been much interested in the letters you have published under the heading, "What Ireland Wants." One cannot be mistaken in saying that the country wants a safe, happy, peaceful and reasonably prosperous future. What would be her chances of such a future as an independent nation? Assuming the possibility of entire independence, would such independence, under present-day conditions, be durable, certain, safe? If we could move her over to this side of the Atlantic, perhaps so; though even your own mighty nation has not escaped the touch of the long arm of European ambition.

But as she must remain where she is, and in truth her geographical situation is not a promising one for the enduring independence of "a little people," the gravest doubts arise, if Irishmen want to take practical views. Dreams may be very pleasant, very beautiful, but they are a poor basis on which to found a nation, or from which to reckon future events. Ireland would, it seems to me, be very helpless as an independent nation. She would be helpless in a military, naval, commercial or diplomatic sense. How is it that the enthusiastic champions of complete independence never condescend to sketch for us the details of the actual operation of the independence they dream

of? How would such independence be guaranteed, and by whom? Supposing an international guarantee, what, in the light of recent events, can we imagine it would be worth? What could Ireland herself do to maintain her independence? How long would it take a hundred submarines to ruin her and force her into submission? By what means could she protect herself against those peaceful wars of commercial discrimination which are so common and so destructive? Where are her raw materials for manufactures? Where is her capital? Where are her internal resources which could form the basis for self-expansion in the face of unfriendly commercial neighbors and competitors? Where is her wealth, or the self-contained makings of wealth which could render her really, as well as nominally, an independent country?

How can 5,000,000 people, on an island, on the edge of Europe, within a few hours' sail from the ports of the greatest nations in the world, become really independent, and cherish a well-founded hope of remaining so? Even if she could start out with the good-will and friendliness of all the rest of Europe, how would her future be safer than that of other little nations which have seen their dreams shattered in a day?

I am an Irishman, and a home-ruler; but the dream of Irish independence does not appeal to me. I can see no security in it; and surely we have had enough of insecurity. It is time we Irishmen gave up dreams and divisions. Our greatest weaknesses are precisely these: we dream and we disagree. We are born factionists. I do not now refer to the northeast Ulster faction. That is not the same thing. I refer to factions amongst the real patriots. Home-ruler all my life, the shadow of a doubt sometimes comes to me: Will there not be as many parties in the new Parliament of Ireland as there were in the Duma? Well, Home Rule might be made to work successfully, even with ten or a dozen political parties; but, when one tries to imagine Ireland an independent nation, with this natural weakness for faction added to all the other weaknesses of the scheme, an independent Ireland becomes, not a beautiful dream, but a nightmare.

North Sydney, N. S. R. F. PHALEN.

To the Editor of AMERICA:

If our good friend Mr. Woodlock will scan carefully the results of recent elections in parts of Ireland, I think he will be willing to admit that there are strongly convincing proofs of the numerical and political strength of the Sinn Fein party, which is sweeping its way with constantly increasing political, as well as moral, victories. Could he but scrutinize the minds and wishes of the Americans born of Irish parentage, I do not doubt for one instant that he would find in every man so descended a desire for Irish liberty. Our truest American ideals demand that such conditions as may be found in Ireland be considered in these days of loud promises. The one great difficulty is, as I have said before, our American papers have not done justice to Ireland's needs, owing, I believe, to the fact that they are controlled by the strongest English interests in the person of Lord Northcliffe.

If Mr. Keating is so certain of his position, I would ask why it is treasonable to demand long delayed justice and freedom for Ireland, if it is right to demand the same for Serbia and Belgium, both actual belligerents, who are suffering for their espousal of foreigners' contentions? We may be fighting the same enemy as England, but our motives cannot be the same, since England is not and never was a democracy, and there lies an abysmal difference. If Sinn Feinism is laudable in times of peace, it should be far more laudable in times of the "gag-rule," "false pretentions and martial law," so common these days.

New York. JOHN H. DOOLEY.

[The correspondence on "What Ireland Wants" may now cease.—Ed. AMERICA.]

Work of Knights of Columbus

To the Editor of AMERICA:

I have noticed in the columns of your paper the report of the $1,000,000 drive of the Knights of Columbus. My conclusion is that Catholics have contributed generously to the cause taken up by the Knights. May I ask you what has been done for the soldiers now in camp? At Mineola, where the Catholic Sixty-Ninth is encamped, I saw a Y. M. C. A. tent crowded with boys in khaki, but I could not find the tent of the Knights of Columbus. At Van Cortland Park and at Pelham I found the same conditions. Will you let me know of any encampment in the vicinity of New York where there is a tent of the Knights of Columbus?

In your pages a few weeks ago I read an editorial on the Chaplains' Aid Association. At 580 Fifth Avenue I found their headquarters. The ladies in charge there told me their association was formed to aid the chaplains. They did not undertake to provide recreation centers, as that was the work of the Knights of Columbus. They were to look after the spiritual needs of our troops. And they are doing it. They have twenty chaplains' kits ready for service; two they have sent to Europe and about seven to different camps throughout the United States. The day I made my visit to 580 Fifth Avenue they were sending 3,000 prayer books, and 2,500 rosaries and scapular medals to Mineola for the Sixty-Ninth. They are really doing things.

You will do a great favor to me and hundreds of your readers if you will publish in an early issue of your paper an account of the camp-activities of the Knights of Columbus, the officially approved relief organization for the soldiers and sailors of the Catholic Faith now in service.

New York. JOHN MUNRO.

Literature for Soldiers

To the Editor of AMERICA:

As a Trustee of the Brooklyn Public Library I attended a meeting, on August 28, in the New York Library, of those specially interested in the proposal of the National War Council, to use a $1,000,000 fund to provide library facilities for the soldiers and sailors during the war. Two of the three Catholic trustees of the Brooklyn Public Library were present; there was nobody representing the thousands of Catholics in the four other Boroughs of New York, although camp libraries were among the things discussed at the recent Washington conference on war problems for Catholics. A specific paragraph concerning war literature and libraries was included in the official statement sent to the press from the conference.

In the address which he made to the meeting, A. F. Hoffsommer, Field Director for New York City, assured his auditors that

> The thirst for reading on the part of the men in the various camps is very great and the task of satisfying that thirst is one that we have to meet. Contrary to the belief of many persons, the men, we have learned by experience, do not turn to lighter works of fiction, but rather to books of learning, scientific books, religious books, and books that deal with important subjects, such as political economy or the law. The work of meeting all these demands is going to be carried out.

Frank A. Vanderlip, chairman of the National Library War Council, who presided, said that the library work proposed "would coordinate with the Y. M. C. A."; and J. L. Clarkson, who represented the Y. M. C. A., gave an outline of what that organization was doing. They had their outfits already in 186 camps and 265 other outfits were under way; 987 secretaries had been appointed and, within two weeks, 1,081 others would be added to that number.

It is proposed to have the Carnegie Foundation construct base libraries at the thirty-two principal cantonments at a cost of $320,000, and the upkeep of these and the purchase of books will cost $150,000 a year. New York is expected to supply $250,000 of the total sum desired.

If Catholic interests are to be served in the important matter of the selection and distribution of literature under this elaborate scheme, an early and practical participation in the details of its working out would seem to be very desirable.

Brooklyn. THOMAS F. MEEHAN.

An Ardent Catholic and Garyism

To the Editor of AMERICA:

In view of the present controversy in regard to the Duplicate or Gary Plan schools, which is being waged in some quarters with such malice and misrepresentation, I feel it my duty to ask your consideration of the following, because I am in a position to know a great deal about the public school system in general and duplicate schools in particular, and because I do not speak from hearsay.

I received the greater part of my education in what was conceded to be, when I was growing up, one of the best convent schools in America. It was conducted purely and simply on the Gary Plan, although that wonderful educator, Mother Hardy, never heard of the Gary system which did not exist in her day. My mother saved of her slender means to afford me its advantages, and I am glad that she did; that I did not complete my education there was due to lack of means on her part to meet the expense. The Visitation Sisters, the Religious of the Sacred Heart, the Sisters of Charity at that time conducted schools on the Gary Plan, and let it be said to their credit that they were following the best traditions of all good private schools, secular and religious. In the Sacred Heart academies, Mme. X. taught us mathematics, Mme. A. taught us French, Mme. B., English, Mme. C. taught both indoor and outdoor games, and what is to-day called "Recreational Activity." We had dancing, auditorium work, music, sewing, drawing and construction, and other vocational work including what is today called "novelty." The Visitation schools included cooking and elementary domestic science. Religious instruction was added, and also daily attendance at Mass, and the school day was much longer and much more strenuous than that of any duplicate school of today. We "studied, played, and worked by turns." The only difference was that it was very expensive.

I recently asked a certain priest of my acquaintance if he knew anything about the Gary schools, and might I send him some literature on the subject and his response was that he "had no time to look into the subject." I am not acquainted with the writer of the articles in AMERICA of July 26, and another of recent date, which misrepresent the Gary schools by indefinite insinuations, and which show plainly that this gentleman too has probably had no time to make adequate investigation. I can read the advertisements of St. Francis Xavier's School and College in any Catholic magazine, and their very language in bidding for favor pronounces these institutions to those initiated as schools conducted on the Gary Plan, but it is expensive and I do not know whether parochial schools furnish these advantages.

I am an ardent and earnest Catholic and accept the doctrines of the Church with entire faith, but I must confess to a shock when I find a leading Catholic paper guilty of misrepresentation, I do not say intentionally, but without adequate knowledge or investigation. I would like to ask the author of the articles to answer the following questions: (1) How many duplicate schools has he visited in New York or elsewhere? (2) What literature has he read on the subject? (3) Has he ever seen the Plan in operation in Gary? (4) Will he give me three, only three valid pedagogical reasons against the Gary Plan, which are based on his personal knowledge?

If your paper is sincere, as I believe it is, you will publish this and the author of the objectionable articles will either modify his views or intelligently defend his position.

New York. A. C. B.

Just Taxation

To the Editor of AMERICA:

A recent issue of AMERICA contained an interesting letter on the subject of principles of taxation. At one point in the letter the writer said that, although private rights should be respected, corporate rights should also be observed.

Under this latter heading might be placed the right of any community to possess the effects of their associated labor. This right is flagrantly violated when individual owners of land are permitted to take the land-value created by the presence and activities of the whole people. A little reflection ought to persuade any reasonable man that the value of the land itself, without improvements of any sort, is the result of the labor of the community and not of the landowner as such. I think the result of men's industry should be theirs. As this value of unimproved land belongs to the people it should be collected for them through taxation, and not be collected by the person who happens to possess the deed to the ground.

If the annual rental value, or such portion as is necessary of unimproved land were taken every year by the State, the taxation of improvements, of the effects of individual labor, could be dispensed with, and industry would thrive freed from the burden of an annual fine.

The cost of government could easily be obtained from the general land-value fund created by the people. This would be the natural way. It is not difficult to realize that the value of land is a social product and that it could hardly be justly divided in any other way than through the State obtaining it by taxation and using it for the common good of the whole people.

I do not think it would be necessary for the State to take the *entire* annual ground rent—even though it has the right to do so. The ordinary expenses of government could probably be met by collecting only a large portion of it.

Such has been the practice in many places where this system is in force at the present time, and success seems to attend it. Several taxing districts in Western Canada, as well as in Australia and New Zealand, have adopted the plan of gradually exempting improvements and shifting the tax to the value of the land. In all these places it meets with approval and no desire is exhibited to change back to the old unjust, immoral system of taxing everything that the tax officials can lay eyes or hands on. Lest anyone raise the cry that this would be doing injustice by shifting the burden of taxation to the farmer, "who owns most of the land," let me ask the reader to note my use of the term land-*value* as opposed to *land*. Of course the farmer possesses more *land* than ordinary city residents, but his land's *value* is not so high. Who would think of asserting that the farmer's acre of land in some rural district is worth as much as an acre of land in the heart of Boston or New York City?

Now, especially, since we are becoming subject to war-taxes, the people ought to demand the natural, logical, just plan of shifting taxes from improvements to the value of land. Are the people to suffer added burdens while millions of dollars created by associated effort are being every year confiscated by individuals who have done practically nothing to earn them? It is time for men and women to wake up and look out for their interests.

Burlington, Ia. CHARLES MILLER.

AMERICA

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The President's Reply

WHEN from the hills of Christian Rome, as of old from the midnight hills of Judea, a message of peace was sent forth to all the world, the hopes of many beat high. Conceived by the fatherly heart of Benedict XV, the message awakened a responsive chord in the hearts of all who looked with saddened eyes upon a wasted and comfortless world. To the invitation of the Vicar of the Prince of Peace, they thought, all parties might hearken. Throughout the nations and people at war, save in a few isolated and inconsiderable quarters, the moving appeal made by Benedict in the name of his Master, was received with the respect due both to its exalted origin and to the charity of Christ which dictated it. It did not seek to force a program upon the chancelleries of the world, for it was the pleading of a father, not the citation of a judge. Its high purpose was to inspire a weary world with the hope that relief from the bitter burdens of conflict, peace with honor, was not only possible, but soon to be realized.

Now that the President of the United States has spoken, it would be idle to deny that these hopes, so ardently cherished, of peace with honor throughout the world, must for the present be relinquished. It is not for us to know the time which the Father has set, when this terrible scourge will be removed from our shoulders. Yet the appeal of Benedict has not been made in vain. "Every heart that has not been blinded and hardened by this terrible war," are the solemn words of the President, "must be touched by this moving appeal of his Holiness, the Pope, must feel the dignity and force of the humane and generous motives which prompted it, and must fervently wish that we might take the path of peace he so persuasively points out." Even though its purpose may not be attained at once, a force emanating upon the world from so exalted a quarter, cannot be wholly lost. Careful perusal of the President's reply indicates that in certain fundamentals these exalted authorities are in complete harmony. In both is discerned the same sincere desire for peace; both see clearly that "no peace can rest securely upon political or economic restrictions meant to benefit some nations, and cripple or embarrass others"; both disclaim "vindictive action of any sort, or any kind of revenge or deliberate injury"; they are at one in holding that these things can afford "no proper basis for a peace of any kind, least of all for an enduring peace."

Much, then, has been gained. Although our hopes for peace in the immediate future seem doomed to unfulfilment, the words of the Holy Father will not be fruitless. Good seed, they have fallen upon a fertile ground, deep ploughed by war, and will bring forth good fruit in due season. It now remains for us to pray without ceasing that the day of God's harvesting with consequent peace, rest, and plenty, may soon be vouchsafed by the Father of all to whose will, disposing all things sweetly, despite man's malice, we bow in completest resignation.

The Parochial School

WE Catholics have no apologies whatever to offer for the parochial school. We are proud of it, if for no other reason, because no people in the history of the Church have ever built so beautiful a monument to the glory of God. But there are other reasons. In theory and in practical results our schools are the best. Free from the fads and fancies which often harass the souls and hamper the work of our best public educators, they are built on the sane psychology that not one or other only, but all the faculties of the child must be developed. In the fullest sense of the phrase, they "prepare the child for life." They will make him a good citizen of this world by teaching him thrift, ingenuity, sacrifice and obedience; they will prepare him for citizenship in the world to come by educating him to refer all things to God, his Creator and last end.

To such schools alone may the Catholic father safely entrust his child. The times are perilous. Now, as perhaps never before, is the Catholic called upon to confess the Faith in the face of a scoffing world. Can this confession be expected from the Catholic whose childhood was warped by the school that knew not Christ? If today the majority of Americans have no religious affiliation whatever, where does the blame lie? More than one Plenary Council has traced the spread of this indifferentism and infidelity to the effect of these early influences. True today, as when first uttered years ago by Webster, is the philosophy:

> It is idle, it is a mockery and an insult to common-sense to maintain that a school for the instruction of youth from which Christian instruction by Christian teachers is sedulously and rigorously shut out, is not deistical and infidel both in its purposes and its tendencies. This scheme of education is derogatory to Christianity because it proceeds upon the presumption

that the Christian religion is not the only true foundation, or any necessary foundation, of morals.

Once more are our schools, dedicated to love of country, of our fellow-men and of God above all things, to open their doors for the children of our land. For the first time since the dark days of 1861 do they open in the shadow of a great war. May God grant that in this year of peril the schools which can do so much to help our beloved country may be filled to overflowing and that we may travel far towards the realization of our ideal, "Every Catholic child in a Catholic school."

A Native Clergy

THE practical need of the hour for the promotion of the Faith in the various mission countries is the development of a native clergy. Such is the fact recently brought to the notice of Catholics of the United States by Mgr. Joseph Freri, the National Director of the Society for the Propagation of the Faith. At the beginning of the war three-fourths of the missionaries were of French nationality. Many of these have been called to the colors and but few will return to their fields of labor. Other missions, too, have been depleted of their workers. Aside from the instant necessities of our day, the education of a native clergy is always of the greatest importance that the Faith may be more deeply rooted and made lasting in its results. While we are still far removed from the possibility of training a native clergy in entirely barbarous regions, there are other countries, like China, Japan, Corea, Indo-China, India, and Ceylon, where native priests are even at present a great factor in the conversion of their own countries. In all these instances the native clergy compares favorably with our own American and European priests. But if their number were multiplied a hundredfold there would still be a dearth of laborers, for the harvest indeed is great and the ears of the grain are white for the reapers. What then is wanting to develop to the utmost that native clergy on whom the success of the missions so largely depends? Vocations? These, we are told, are plentiful. One thing alone is wanted, and that we can supply: sufficient funds for the education of the young men who are found capable and willing to carry on this great apostolate. Coming down to actual figures, it is estimated that $60 a year is sufficient to support a native student in the departments of theology and philosophy. The sum of $360 will carry him through his entire seminary course of six years. A burse of $1,000 will provide in perpetuity for the training of such a student in any of the ecclesiastical seminaries in Japan, Corea, China, Indo-China and India. Other figures might be mentioned for the support of mission priests and similar purposes, but they can readily be obtained from the National Director. Parishes, societies and sodalities can do no better than to establish such burses. What nobler memorial indeed can we wish for ourselves than to be perpetually represented by an apostle who offers up the Divine Victim and ceaselessly labors for the extension of God's Kingdom upon earth?

The Heart of an Apostate

AMERICAN Catholics, and perhaps some Americans not Catholics, had a nauseous dose to swallow when in the train of the recent French Embassy to this country trailed the unspeakable René Viviani. No hatred is so mean, so low, so utterly lost to elemental decency and honor as the hatred of an apostate. And René Viviani, a man who has bitten the hand that caressed and fed him, is above all else an apostate.

It was this Viviani who, in impotent hatred of all religion, boasted that he had extinguished the lights of Heaven. It was this man who threw all the weight of his influence, obtained as he alone knows best, into legislation which today makes religious men and women in France outlaws. It is this Viviani who at a time when the priests and nuns of France are giving their lives for their country, at a time, too, when the Government of the United States by official act testifies its respect for the ministers of religion, plots with diabolic ingenuity the further distress of the Church. By the terms of the recent "Law of the Orphans," engineered by this apostate, the soldier who dies that "liberty" may live in France may also be forced to relinquish his right and liberty to preserve his dependent children in the Faith of their ancestors. In the committee of ninety-nine appointed to administer the law, religion alone, despite the protests of the Catholic deputies, is without a representative. For official France does not recognize the existence of the Church or of her ministers, except to fight for her, to bind up her wounds, to alleviate her sorrows.

Nor is there hope in the "pledges" offered by the authors of this law. What reliance can be placed on the word of an apostate who declares, not personally but through a subordinate, that "the religious faith of the dependent child will be respected"? By whom? By godless official France of today? By that official France which stole the bread of orphans and the aged, sent men and women into exile for the high crime of wearing the livery of Jesus Christ, and today glories in the iniquity?

The lesson comes home, sharply, insistently. We, too, have our "committees," born of hatred for the Church, protesting while their unhallowed deeds give the lie to their words that they will "respect the faith of the dependent child." There is another lesson. Let not one penny of Catholic money be contributed to any fund for relief in France, unless an absolute guarantee be given that the fund will not be pillaged and defiled by the harpies now afflicting that country.

Why?

THE story runs that in New York a young man mounted a soap-box and began his favorite sport of baiting the Jews. He made sundry and uncomplimentary reflections upon the length of their noses, the

color and trim of their hair, the set of their eyes, their personal habits and their patriotism. This young man, if reports can be credited, had more vocabulary than good sense. Presently the crowd pulled him from his pedestal, thereby requesting him to call it a day's work, and go home; but as vivid parts of speech still surged and fought within his bosom, he refused. In the ensuing debate, winged words flew hither and yon, while here and there a horny fist impinged upon the guileless countenance of some innocent bystander. At length the noise of battle grew so painful to the ears of a highly socialized policeman, then engaged in pricing eggs at a corner grocery, that he abandoned economics for business, and haled the unhappy orator to a Fifty-seventh Street dungeon.

Thus is it clear that if New Yorkers would only walk in the ways of peace and gentleness, the real work of our police would not be so frequently interrupted; but so obvious a conclusion is not the text of the present sermon. That discourse may move from point to point until the sum is four. First, a young man attacks the Jews, not any Jew in particular, but Jews in general. Second, for this silly proceeding he is arrested. Third, the newspapers, notably the *Globe,* editorialize most solemnly the crime and folly of attacking the children of Israel. Fourth, the Mayor of this great city is about to "investigate what parties, if any, are back" of this felonious attack.

All this is very well; but with the above points in mind for "Jews" substitute "Catholics." Has any soap-box orator been arrested of late for attacking Catholics, not any Catholic in particular, but Catholics in general? Following any such attack has any New York newspaper editorialized, solemnly or otherwise, the crime and folly of attacking the Catholics? Or, to conclude with a wild burst of fancy, has the Mayor appointed any committee "to investigate what parties, if any, are back" of the almost daily attacks upon Catholics in New York?

The answer is easy. But why is it lawful to attack Catholics, and shocking in the extreme to attack the Jews? Why is it lawful to blaspheme God in the streets of New York, and why does it mean ten days on the Island to hint dishonesty in, let us say, the life and works of the Inspector of Restaurants and Featherdusters? Is it because Jews have votes and employ them, as they should, for their protection, while Catholics use their franchise to put in office men who in private scorn morality, and in public assume the cloak of religion when the assumption seems "good politics"?

Masonic Truth and Catholic Mummery

A RECENT issue of the *American Freemason* contains this courteous and illuminating account of Buffalo Bill's conversion to the Church:

> The truth of the matter is that a priest was called in, at the request of the wife, and while Brother Cody was *in extremis.* Some mummery or other was gone through at that time. But we have the word of the attending physician that his patient was then unconscious, and passed to his death without knowledge of what had been done. Had there been the least excuse to hang a story upon, to the effect that Cody was reconciled to the church in his last hours, we would have heard about it from those who are so anxious for death-bed conversions of prominent persons. And had there been the ghost of a chance for interference, the priests would never have submitted to Masonic burial for one whom they might have claimed as of their fold, however late his entrance.

The editor of the *Denver Catholic Register* and the Rev. Christopher Walsh who baptized the Scout, counter these remarks in the following quiet and convincing fashion:

To the Editor of AMERICA:

> The true story of the conversion is this: Mrs. W. F. Cody, after consulting with her dying husband, sent for the Rev. Christopher V. Walsh, of the Immaculate Conception Cathedral, an old friend of the family. Father Walsh found that Buffalo Bill wished to be baptized. Members of the family said that the Scout had never received the Sacrament. When Father Walsh returned to administer baptism, he learned that the doctors had just given Buffalo Bill a sleeping draught. Wishing to have Colonel Cody fully conscious when the Sacrament was administered, Father Walsh returned to the rectory, and was informed every half hour by some member of the Cody family about Buffalo Bill's condition. When the Scout had recovered consciousness, Father Walsh returned to the home of Mrs. May Cody Decker, where Buffalo Bill was, and administered baptism. Colonel Cody was fully conscious at the time. He was baptized because he personally wished it.
>
> That Buffalo Bill thought long before death of turning to Catholicism was proved by a statement he made to Stanley McGinnis, several years ago, when Mr. McGinnis, formerly State immigration commissioner of Colorado, had gone to make some color photographs of the Scout. Two Catholic Sisters called on Buffalo Bill at the same time, and Colonel Cody, after passing a complimentary remark about the Sisters, said: "I'm not so far away from them as you might think."
>
> There were a number of witnesses to the actual baptism of Buffalo Bill. Others who were not present at the baptism are in a position to testify that Colonel Cody wished it. Among these is Major M. C. Harrington, of Fort Logan, U. S. A., Colorado.
>
> Sincerely yours,
>
> MATTHEW J. W. SMITH,
>
> Editor, Denver *Catholic Register.*
>
> I have read the above. It tells the true story of the baptism of Buffalo Bill.
>
> (Rev.) CHRIS. V. WALSH,
>
> Cathedral,
>
> Denver, Colo.

Little remains to be said. To be sure the words of the Editor of the *American Freemason* betray a profound knowledge of Catholic theology, and his use of the expression, mummery, will fetch a smile from those who know anything about the Masonic ritual. For the rest, the priests no doubt realized that Masonic funeral service could do Buffalo Bill no harm. He had been dead two or three days.

Literature

SWINBURNE: DECADENT

MR. EDMUND GOSSE'S official biography of "Algernon Charles Swinburne" (Macmillan) floats down the roaring stream of war like some languid oversight from the Victorian era. It does not paint the full Swinburne in his fierce and flagrant totality. Great and vivid flourishes are sacrificed to minor touches. The result is a truthful etching. There is a mosaic of personal observations and of jotted sayings. Punctiliousness in the collection of the minutiae of biography has been Mr. Gosse's forte. These are served with many a well-turned phrase and some suspicion of dry humor. He is excellent when he speaks of Swinburne's "radiant and mocking head" or describes him involved in the labyrinthine sibilants of his verse as "slave of his own splendors." But large appraisement and final stricture are left to the reader.

Swinburne was hyper-esthetic. Psychologically he was a freak. Although he came of sturdy old English stock, which had three times married "wives of royal descent," he was bubbling with republican wilfulness. Pathos of thought, hero-worship, imaginary hatred or word-beauty could play havoc with his nerves at a touch or a glimpse. Reading the finish of Morris's "Haystack in the Floods" caused him anguish that was unbearable. The mention of the amiable Napoleon the Third threw him into abusive convulsions. At the view of Mazzini's picture he "pirouetted in ecstasies of enthusiasm," though his acquaintance with Italy was that of a casual tourist. We are allowed to know that he suffered from a malady that was "epileptiform." Under emotional excitement he was liable to sway with distracted voice and disarticulate limb. Both Taine and Guy de Maupassant came to the conclusion on separate occasions that he was a sick visionary. The amusing part of the book lies in his conflicts with the sedate and respectable in life. A story is related of his being allowed to read "*Les Noyades*" in the presence of the Archbishop of York, whose growing indignation was only relieved by the interruption of "an avenging angel" in the person of the family butler announcing prayers!

Of Swinburne as a stylist the last word was said fifty years ago after the publication of his masterpiece, "Atalanta in Calydon." It was unique and of a virginal paganism. It was impossible not to dally with the bafflingly beautiful choruses without feeling that Hellas had in some way been reborn.

The dawn and promise of the young Swinburne was immeasurable. Something new had swum into the delighted view of men. But this promise was never fulfilled. The poet proceeded to shock rather than to charm and to affect revelry rather than serenity. Songs and ballads continued to flow from his pen like one long libidinous litany. Then came variants into European political verse, tedious hymning of Italian Republicanism, declining into corybantics over the grave of Napoleon the Third. The flaming Apollo sank into a cranky old gentleman in the suburbs of London, who died without song or hope.

Swinburne became a victim to his own ecstatic fluency. He became a trick writer. He must needs write as good Greek verses as the Greeks, and imitate the French writers of the *Pleiade* in his "Chastelard," so that only an expert could tell the difference. The Victorians were easy prey to his quintessential powers of parody. But older folk like Landor and Victor Hugo he approached with an adulation that must have been a little nauseating to his hero-victims. He reversed judgment later on one object of his admiration, Matthew Arnold to wit, on finding himself described in his Diary as "a sort of pseudo-Shelley." He was sensitive to a shaft but enjoyed nothing more than sticking poisoned arrows into others. His maladive mind also leaped into some odd clashes with Emerson and Walt Whitman. His criticism of the latter was typical of his ill-balanced vituperation, calling his Muse "a drunken apple-woman indecently sprawling in the slush and garbage of the gutter."

These were playful eccentricities enough, but when he took to delivering puppy-blasphemies against Christ and God, a good many people had done with him. But his vogue grew among the daring and youthful. Perhaps no single writer did so much to instil an easy-going agnosticism in the name of beauty or a subversion of moral sense in the very name of love. How catching to the mind that prefers jingles to truth were lines like: "Thou hast conquered, O pale Galilean, the world has grown gray from thy breath."

How comforting and alluring it was to the callow to be told in lyrics of matchless music all the moods and tenses of the one "sin worth the sinning." If Oscar Wilde slew his hundreds, Swinburne slew his thousands. One cannot but regret that all that passionate flood of words was devoted to the two themes, that there was no God and that the body was wholly worshipful and adorable. From these negative and in the end rather monotonous premises he proceeded to sing and finally to scream until he rather resembled some sick and disappointed schoolgirl, who, unable to be vicious, can at least be hysterically rude. When he had exhausted paganism he had also exhausted himself. A medievalist would be amused to note how his literary luck or talent dwindled after his fine cursings of holy things. His muse ran fossil and his mighty crescendo was turned to stone. Mr. Gosse notes the "ossification of Swinburne's genius."

To all who loved literature it was a loss and a grief that so much promise should come to such prosy and abusive end. Even when he roused himself to write in commemoration of the Armada, he made the grotesque mistake of putting God on the side of the enemy and leaving England only a kind of patriotic worship of the sea, which is very excellent for shore hotel men but does not suffice to feed the soul of a nation. Gladstone's Home Rule bill and the Boer War gave him opportunities to vent poor stuff indeed for the one-time generous pleader on behalf of Fenian prisoners and the lover of republics. The exquisite singer of Atalanta driveled into the cock-shyster who gnashed rotten teeth at Kruger. Whatever gods might be seemed to have laughed at him with his own mockery, so that he became a tinkling though still melodious cymbal. His tragedy was that he had no sublime theme. When he believed he had found one in the Celtic story of Tristram he made an immense failure. It was to be his masterpiece, but it was like a goldsmith trying to build a cathedral and the failure was total. No one can touch the great Celtic epopees without reverence. He travailed at an epic and only a flow of amorous mouth-music was the result. By this time he was fit to contest the Poet Laureateship with Alfred Austin, the late Lord Salisbury being the qualified referee. It turned out to be a contest in bad political verse and the better man won.

These are days of literary as well as of military reprisals. Too long we have seen the poetry of Francis Thompson rejected and condemned by the older generation, who could not cease to heap Swinburne with their senile coronals. A striking instance occurs in the "Cambridge History of English Literature" where every effort is made to shuffle Francis Thompson off the boards. When Tennyson was dead, Swinburne in his dotage and Austin vainly endeavoring to intoxicate himself on the canary-sack which was the perquisite of his office, Francis Thompson came to lighten the end of the murky era with a great flash of meteoric song. Sir Edward

Burne-Jones above the considerations of clique turned away from Swinburne's guttering candle to enjoy the new light. What was it that failed to win Swinburne the enthusiasm of the generation which hailed the glow of Thompson in preference to his icy libidinousness? Amazing as it may seem, it was because one, though metre's lord and master, was of the earth earthy and because the other had taken the Kingdom of Heaven by a violence that had well-nigh shattered his bodily frame. By a superb *tour de force* Swinburne had tried to build up beauty and patriotism without God and though he had achieved marvels, his beauty was sterile and his very message of patriotism fell wingless, nor was it given to him to bequeath any message to his time. He had deliberately excised the theme of God from his material, which is a safe course for a lawyer or a trader or a politician, but is fatal to the poetic profession. The great atheist-singers were all splendid failures.

The war has been no respecter of persons or reputations. It would have been an agony to Swinburne to know how little comfort or inspiration all his leagues of line and volumes of verse have conveyed to his fellow-countrymen in their agony. We hear of Francis Thompson in the trenches with his message of the bays interwoven with thorns, with the splendid vision of the Crucified, with his pitying summons to Calvary. And an England which is rebuilding the Holy Rood in the street and at the cross-road has heard and cherished his song. But who has any use for Swinburne's "lilies and languors" in the hour of war and death? Who would commemorate the suffering of this present time by carving a lewd satyr in the street or a nymph in every parish of the land? Which is the fairest now, "Atalanta in Calydon" or "Our Lady of Sorrow"?

Swinburne sang the flesh and made his glory and fame thereof and now a day has come when flesh is at a discount and men refuse to live and think in terms of flesh any more, and the message can only repeat the poet's own lines,

> The dead man answered thus,
> What good gift shall God give us;
> The boards answered him anon,
> Flesh to feed Hell's worm upon.

SHANE LESLIE.

REVIEWS

Solution of the Great Problem. Translated by E. LEAHY, from the French of ABBÉ DELLOUE. From Second Revised French Edition. New York: Frederick Pustet Co. $1.50.

The plan followed by the Abbé Delloue in this manual of Christian Apologetics, though not unique, departs sufficiently from the beaten track to compel the attention of the reader and to warrant the publication of a new work on a world-old question. The problem to be solved is succinctly proposed by the author in the following words: "Is it true, as Christians claim, that life has been given to us only that we may merit God; that death is the way to meet Him, and that eternity is ours in which to possess Him?" The fact of death and the supremely important questions that this daily phenomenon thrusts upon the consideration of every thinking mind are developed at length in the initial chapters. The practical indifference manifested by the mass of mankind is seen to be traceable to the fascination of things seen; a kind of intoxication seizes upon the mind and the heart, and causes men to forget that the happiness of the present is but short-lived, and no guaranty that the future will read like the past. The solutions offered by materialism and pantheism are then examined and found unsatisfactory: they leave the question practically untouched. The root-error of these systems is discerned in their denial of man's distinct personality, of free-will, of responsibility and, of course, of a life to come where our consciousness will remain intact.

The existence of a personal and infinite God, and the immortality of the soul are truths of such fundamental importance, nowadays especially when so many scientists—or should we say pseudo-scientists?—are loudly protesting against their acceptance, that the author has done well in devoting over a third of his work to their consideration and proof. It is this section that we recommend heartily to the close study of the reader. Modern philosophy is responsible for much of the darkness that in the past century has settled on the evidence which invests these two truths. Philosophy, no doubt, ensures a clear-visioned intellect, but it is the philosophy of Aristotle and Aquinas, not of Kant and his followers. J. A. C.

The Middle Group of American Historians. By JOHN SPENCER BASSETT, PH.D., LL.D. New York: The Macmillan Co. $2.00.

The author of this excellent volume, who is Professor of History at Smith College, considers the writers of the "middle group" those who did their best work between the years 1826, say, and 1865, Sparks, Bancroft, Prescott, Motley and Force being the men of prominence whose career he sketches and whose histories he appraises. After a scholarly opening chapter on the "Early Progress of History in the United States" at the end of which Professor Bassett pays a well-merited tribute to Charles Etienne Arthur Gayarré, the Catholic historian of Louisiana, he devotes the next chapter to an interesting review of Jared Sparks' activities. To keep his readers from lowering their respect for great men, Sparks, it seems, occasionally "embellished" Washington's letters as he edited them. When the Father of his Country wrote "Old Put," for instance, Sparks changed it to "General Putnam"; when Washington called a small sum of money "a flea-bite at present," his careful editor wrote "totally inadequate to our demands at this time," and altogether omitted from his edition of the letters one in which Washington comments on the difficulty he had in getting certain stupid and lazy New England officers "to exert themselves in carrying orders into execution." Sparks doubtless decided that that cruel aspersion on his fellow-New Englanders' capacity should not be given publicity.

In Dr. Bassett's account of George Bancroft's career there are some amusing pages describing the effect that young man's German-university manners had on the prim Harvard professors. For instance, he is said to have saluted "Norton—of all men!—in the European fashion, with a kiss on each cheek." So perhaps it is not so surprising that Bancroft remained for only a year one of Harvard's instructors.

The author brings out well the remarkable force of character Prescott evinced in carrying to completion his histories in spite of being nearly blind, and passes this just verdict on Motley's value as a historian: "He frankly took sides. He hated the absolute government of the Spanish monarchy, he disliked the dogmas of the Roman Church, and he could not abide the repressive spirit of the Roman hierarchy. His histories were Protestant through and through. The author's sketch of "Peter Force the Compiler," which forms the last chapter but one of the volume, shows that that tireless collector of documents brought, as a rule, more enthusiasm than judgment to his work. W. D.

BOOKS AND AUTHORS

"The Red Planet," "Mr. Britling Sees It Through," "His Family," "The Definite Object," "The Light in the Clearing" and "Summer" were July's six best sellers. All have been noticed in AMERICA except the last, Mrs. Wharton's recent novel. Like her "Ethan Frome," "Summer" is a work of pitiless New England realism. It is the story of a discontented country girl's affair with a visiting architect, her social superior, and its sordid, tragic ending.——Even to the wise and learned an occasional moment of mental relaxation is profitable, and in his recent book, "Those Times and These" (Doran, $1.35), Irvin Cobb proves himself

admirably fitted to supply that relaxation. Perhaps the best of the ten stories in the collection is "And There Was Light," as excellent a sermon on contentment as was ever preached.—— The latest of Henry A. Shute's books is called "The Youth Plupy, or the Lad with a Downy Chin" (Houghton Mifflin, $1.35). As an account of a fifteen-year-old boy's amorous, pugilistic and oratorial adventures, it is here and there flat and overdone, and suffers by comparison with Booth Tarkington's "Seventeen."

As no English translation of the Holy Father's recent Encyclical *"De Praedicatione Divini Verbi,"* as far as we know, has hitherto appeared, readers of the *Catholic Mind* will doubtless be interested to learn that the September 8 issue of that fortnightly opens with an English version of "The Pope's Letter on Preaching." His Holiness reminds the Bishops of the Universal Church how important is the ministry of the Word, describes what the spiritual and intellectual equipment of the apostolic preacher should be, lays down rules for making preaching more effective and fruitful, and ends by holding up St. Paul as the model all preachers should imitate. Everybody who either gives sermons or hears them should find the letter stimulating. The second article in the number is a good translation of the Holy Father's recent plea for peace which was so sadly garbled by the daily press. The third Papal document in this issue of the *Catholic Mind* is the Encyclical promulgating the new code of canon law which goes into effect next Pentecost Sunday.

"Martie the Unconquered" (Doubleday, Page, $1.35), the latest novel of Kathleen Norris, is the story of a girl who is dissatisfied with the conditions of her rather cramped life in a growing town, and especially with the sordid surroundings of her own home. She makes an ill-considered marriage, which in the end turns out very unhappily, and for a time seems destined to crush her. She refuses to acquiesce tamely in the dependence which ensues on her husband's death, and returns to New York to live her own life and make her own way. The book is rather clever in its delineation of the narrowness of provincial life, expresses with a good deal of emphasis the blessedness of maternal love and its ennobling influences, is Catholic in its setting, though the atmosphere of Faith is implied rather than stressed. Martie is not one of the author's most successful characters, nor is the book equal to her best work.—— "Mistress Anne" (The Penn Publishing Co., $1.35), by Temple Bailey, is a very good story, with a charming girl for its heroine. It does not set out to teach a lesson; it merely tells a tale, which is in itself worth the telling. With marked skill, however, the author drives home a moral much needed today. The inevitable conviction of any one who reads the book through, and no one is likely to leave it unfinished, is that the tinsel and show and unreality of fashionable life are poor things indeed when compared with the simplicity of real nobility. It would be well if our high-school and college girls would read and ponder on the ways of Mistress Anne.

BOOKS RECEIVED

Benziger Brothers, New York:
The Life of Mother Pauline von Mallinckrodt. Foundress of the Sisters of Christian Charity. $1.50.
The Century Co., New York:
Slippy McGee. By Marie Conway Oemler. $1.35.
B. Herder, St. Louis:
A Manual of the History of Dogmas. Vol. I. The Development of Dogmas during the Patristic Age, 100-869. By Rev. Bernard J. Otten, S.J. $2.00; Is There Salvation Outside the Catholic Church? An Authorized Translation from the French of Rev. J. Bainvel, S.J. By Rev. J. L. Weidenhan, S.T.L. $0.50.
Houghton, Mifflin Co., Boston:
The Mexican Problem. By Clarence W. Barron. With Introduction by Talcott Williams, LL.D. $1.00. Faith, War, and Policy. Addresses and Essays on the European War. By Gilbert Murray, $1.25; Hymns and Prayers for the Use of the Army and Navy. $0.10; Enchanted Cigarettes. By Stephen Chalmers. $0.50.
Longmans, Green & Co., New York:
What Germany is Fighting For. By Sir Charles Waldstein. $0.60; The False Decretals. By E. H. Davenport, B.A. $1.50.

SOCIOLOGY

The Circle and the Triangle.

THERE is nothing mathematical about me, but I can express satisfaction and pleasure at the beauties and special features of those figures and drawings so necessary to the explicit demonstration of a mathematical or geometrical problem. My mathematical "bent" is a straight-forward aversion! But I can admire the drawings. For instance, the circle has always appealed to me as a peculiarly symmetrical figure. It satisfies; it strikes one as dependable; it is all there; it is complete within itself; it begins and ends at any point you choose to select, and yet that point must ever be in the same place. There is freedom and yet fixity about the circle. There is no wandering or stray ends into the disconcerting mazes of infinity.

The triangle has always struck me as most unsatisfying. It moves in many directions and accomplishes nothing. Its unused ends stretch out starkly into the great beyond, where they form the foundation for other triangles. Angles inside and out, much cross-play of dreary straight lines which, though keeping tenaciously to their path, cause the eye and the attention abruptly to veer from their course. These characteristics have always seemed to me an ensemble typical of futility and change and insecurity.

All this, of course, is by way of being a labored allegory.

What the Expert Says

MANKIND must have been impressed with the realization of these significances when it coined the self-explanatory phrases "the family circle" and "the marital triangle." Their expressiveness is of world-wide acceptance. There has been and is a general feeling that the family is a complete ideal worthy of being cherished above all else which bears resemblance to it or promises larger happiness. In estimates of this nature, men have never been wrong. The feelings and facts on which they base their judgments are the prime sentiments of the human heart, the expression of all that is good, noble, praiseworthy, and worth living to attain.

But now and then the world witnesses a reversal of form on such expressions when an *expert* talks. That this should be so is extremely odd; for an expert, if I do not mistake, is one who knows and can express what he knows better than the ordinary run of mortals. An instance of this form-reversal on matters of human belief was chronicled in the daily press a few days ago as a sort of serio-comic anti-climax to a murder. Those involved in the deed of blood had been standing precariously for some time, in doubtful equilibrium on the corners of a "marital triangle." One swift, breath-smothering deed, and the triangle was no more.

Psychology Run Mad

A NEWSPAPERMAN in need of "copy" approached an expert, a psychologist in one of our American universities, and as experts will, this psychologist was moved to talk. This is what he said:

> The love instinct in man and woman cannot be controlled by the will. No man or woman should be condemned as "immoral" because he or she falls in love or out of love with any other person. But unkindness is immoral. He who commits an unkind act, therefore, commits an immoral act. The point is not whether you fall in love with somebody else, but whether you exhibit a little human kindness. In this love triangle, the man just had to go his way. But he could have been candid and kind to his wife. He should have told her the truth at once.
>
> What most men want is really a mother, and when the wife declines to mother them, wanting to be merely a sweetheart, the man is likely to go somewhere else. I don't

> think we should condemn people much for following where love leads. What we want is to get people to show a little kindness, to be candid and honest, and when they find the old relationship of husband and wife is no longer possible, to consider what is possible to make the other person as happy as may be in the circumstances.

This interview was featured in a great chain of canting papers where thousands who knew better would read, and think, and mayhap find an excuse for their own laxities. The professor's boudoir-logic bespeaks the disordered mind of a psychoanalyst. To the psychoanalyst things that are, or will be, or may be dreamed about, are related to sex, and sex alone. This expert's lucubrations will not bear even cursory inspection, because the meaning of his terms varies from sentence to sentence. Parodying the situation about which he speaks, he plays fast and loose with love and kindness. Love now means one thing, now another; and kindness, presuming such a virtue could be exercised by a seeker of self and sensualism, is rated above love! "Falling in and out of love" is, from the context which I quoted, but a professorial tag for those experiences which are dubbed "sowing one's wild oats," the recountings of which bring smirks to the auditors' faces at the club. So much for the expert.

"Man-Madl" Morals

BY happy chance, Corra Harris' "Making Her His Wife," the second installment of which appears in a September magazine, came to my desk with the paper which I quoted. The antidote followed the poison; though, unhappily, many victims of the poison never received the antidote. John Arms, the hero of Corra Harris' story, is presented with a marital crux which calls loudly for solution. He and his wife become so coolly settled in their anger that they can abstractly discuss matrimony and its difficulties. Thus John:

> Morals are. We don't make them. We never have. We only damage them with our conditions. They were written into us with our flesh and blood, into the earth, into every flower that blooms, every tree that spreads its branches, into the very grass that covers the bare places, when we and they were created in the beginning. Conformity to order, that order, means health, virtue, honor and all the rest of 'em . . . Whoever believes in marriage cannot believe in divorce. And whoever believes in divorce cannot absolutely believe in marriage. . . . Today people are accepting marriage incidentally, and pinning their faith to the ultimate divorce!

The novelist and the professor; the circle and the triangle; marriage and divorce; the "home circle" and the "marital triangle." The expert and his espousal of divorce and the triangle seem to stand convicted of the one crime which so often marks and mars the work of the special pleader—insincerity. The novelist and her defense of the home circle and marriage, without seeming or make-believe, stand with mankind, solidly and sanely. Edward F. Mohler, M.A.

EDUCATION

Jacopo Sadoleto

IN the introduction of his little masterpiece entitled "*De Pueris Recte Instituendis*," lately done into good plain English ("Sadoleto on Education." With Notes and Introduction by E. T. Campagnac, Professor of Education, University of Liverpool, and K. Forbes, Lecturer on Education, University of Liverpool, Oxford University Press), Cardinal Jacopo Sadoleto reminds his nephew Paul that it is of the utmost importance to realize "that our true self is not this body which we perceive with our eyes, this frame compact of bone and sinew with covering of flesh and vesture of skin, nor this countenance . . . whereon we are wont to trace the marks of our inner feelings and almost recognize in it the mind itself." It is something better, he tells him. It is our inward perception and power of thought, our faculty of reasoning and resolve, that makes us really men. But in itself this is dim and feeble unless it be kindled with the flame of knowledge and of letters.

It is evident that this Renaissance humanist had sound views on education. It was to be expected of him, for few men blended so well together in their person the true ideals of culture and piety or so skilfully harmonized the claims of literature and faith as this gentle priest. He was one of the glories of the court of Leo X. His Latin verses on the Laocoon had been rewarded by another Pope with a manuscript of Plato. He counted Pole, Erasmus and Bembo among his friends and when Bishop of Carpentras, the little town near the Papal city of Avignon, he knew how to doff the academic graces of the scholar and the humanist and become all things to all men, gaining the affection of rich and poor by his piety, his zeal and charity.

Sadoleto's Well-Balanced Plan

THE progress which our age has made in the field of education can scarcely be overstated. Education is more widespread, more practical, more personal; it comes into closer contact with the needs of the pupil; it fits him better for certain things in life; more thought and efficiency are put into its outward manifestations, more care is spent on standardizing its methods, than at any other period perhaps in history. But it lacks balance, it is one-sided, incoherent and inconclusive. While its separate elements may be in themselves commendable and useful, the general result has not corresponded to the vast stores of energy and labor expended in its behalf. It has often made the mistake of looking more to the sphere in which the pupil was to work, than to the pupil himself. Conscious that there were many things for the pupil to do, it has neglected to teach him what to be. The environment in which the pupil is to fulfil his destiny seems in its view to have overlapped and eclipsed his nature and character, his wants and aspirations. Jacopo Sadoleto felt that it had a far nobler task.

His system of education, as he tells his nephew, falls into two divisions; the first deals with moral, the second with literary training. Moral training

> Sets out with the object of ensuring that all our words and actions may be marked by moderation, and may keep a fit and proper rule of conduct, the correct beauty of which may delight not only the mind of the learned but even the eyes of the ignorant and constrain them to admiring imitation.

On the other hand the power and the efficacy of literature and of what we call humane studies is this:

> We receive from nature what is central in ourselves, what indeed makes us truly and individually what we are, but in a rough and unfinished form; it is the function of letters to bring this to its highest perfection and to work out in it a beauty comparable to its Divine original.

Paul Sadoleto, to whom these words are addressed, feels the grandeur of these two aims, for the one enables us to become like to God and the other helps us to appear such.

A Progressive Plan

SADOLETO begins the education of the future citizen in the mother's or the nurse's arms and leads him to the shrine of true philosophy with his moral nature ennobled and his literary talents developed to maturity. For him philosophy, which is nothing more than the science of life viewed from the angle of reason and of faith is the art of living happily and well, and teaches not only how to think but how to act and to do. That noble art brings steadfastness and strength, "Establishes man in the soundest counsels and desires, will ever keep him in the path of faith, duty and integrity." If in these words we have the Christian humanist clearly delivering his message, the

message of the age at its best, we have another and more intimate glimpse of the great Cardinal in the homely precepts he lays down for the care of children. He must have known and loved the dark-eyed bambini of his sunny Italy, for he speaks most affectionately of them. He would have the mother herself nurse her children, and she must not be too severe in her dealings with them nor, on the other hand, unduly lenient. He notices that it is not only evil habit and association that insensibly work upon a child's nature, but that a single moment may leave its mark. He reminds us that while the spirit of children is frequently broken by the shock of harsh treatment, and thus becomes weak and timorous, a will spoiled by over-indulgence becomes incapable of any fixed and lasting purpose.

Brief as the words are which Sadoleto consecrates to the training of childhood, they favorably compare with more elaborate treatises. He knew not of the kindergarten, the Gary or the Montessori system, had not heard of the Children's Welfare League, had studied no elaborate treatises on the psychology of the child. But he had grasped the substantials of true education. In the child he saw something more than a social being or an economic unit. The child's soul was his first thought. He looked to its dignity and its worth, and inculcated the lesson that that was the thing above all others to be cultivated and developed.

A Simple Plan

OUR children today are taught too much and not enough. Too much, for they are burdened with programs unsuited to their needs, their years and their capabilities. Accidentals have encroached upon those essential and substantial studies which are the very backbone and marrow of education. They are not taught enough, for that moral training of which Sadoleto is speaking in this part of the treatise cannot be given to the vast majority of the children in our schools at the very time when pupils most need its restraining influence. Sadoleto believes that the moral training, which for him consists in the filial fear and love of God, should be early given to the child "while the ground is so to say untenanted, and the mind, thanks to its very newness and nature, is not yet seized by alien and even conflicting ideas." With that experience, which marks his pages, he realizes that "All that is human must go astray and fall," but if love and worship of God have once grown like some fair plant in the heart, then "just as weeds may spring up and flourish for a while in sunless places, but assuredly cannot come to maturity nor bear fruit, so the deadly sins will be destroyed by the shadow of religion." And he adds that the child should be made to understand that this great law of the fear and love of God concerns every aspect of his life, for his happiness, his honor and his peace may be found nowhere else.

A Comprehensive Plan

BUT the child is not working alone. Sadoleto agrees with Locke who says that children and men "do most by example." The English philosopher and educator holds that we are all like chameleons that still take a tincture from things near us and that children "better understand what they see than what they hear." Hence according to the Bishop of Carpentras, the father who desires to bring up his son a good and noble man, should himself "afford a pattern to be copied." For the child turns his eyes upon the father as soon as he has any power of thought and observes with a special attention all that he says and does. He adds a piece of advice which all teachers may well take to heart. We must watch "lest we carry from ourselves any infection of evil or dishonor into the life of him whom we ourselves long to mold and shape to the fair form of a rounded and complete virtue." Of the mother, Sadoleto says but little. But he has one phrase which embodies the whole philosophy of her duties and her privileges. She above all must give to her children the model and pattern of every virtue, "since it is in her lap the little one sits, in her face that he most often looks."

It would be interesting and stimulating to follow the Cardinal throughout the whole course of the moral training which he maps out for childhood. According to our modern ideas, it might be considered old-fashioned, limited and jejune: There is nothing very startling or original about it. But it is dictated by faith, experience, common-sense, knowledge of childhood and of its inherent dignity. The principles he enunciates need to be reaffirmed today. The Renaissance, in its best representatives felt the need of reemphasizing these principles, for they were being overlooked in the pursuit of higher and more fascinating but less useful and noble studies. Four classic treatises on the education of children have come down to us from that age. Vergerio wrote his *"De Ingenuis Moribus ac Liberalibus Studiis"* in 1472, a treatise on character which passed through forty editions before 1600. Mafeo Vegio's work, *"De Educatione Liberorum et Eorum Claris Moribus,"* was not the least literary accomplishment of one who could, not without success, add a thirteenth book to the Aeneid. In 1477 Aeneas Sylvius Piccolomini, who later became Pope Pius II dedicated a tractate on education to Ladislas, King of Hungary, the little work known as *"De Liberorum Educatione."* Sadoleto's work came later. In some things it is surpassed by the treatise of Vergerio but in straightforward statement of the essentials of education, in a thorough understanding of what it really means, in the harmonious blending of humanistic feeling, classical scholarship and genuine Christian principles, it merits the palm. The name of its author deserves to be revived. His treatise, redolent of an already remote age, but rich in old and familiar truths, can be read with profit today and compares favorably with more elaborate treatises. Few surpass it in sincerity, simplicity and sanity.

J. C. Reville, S.J.

NOTE AND COMMENT

Child Labor Law

THE new Federal child labor law went into effect September 1. The following are the conditions to be complied with for the interstate shipment of goods manufactured by children. (1) Children under sixteen years of age are prohibited from working in mines or quarries. (2) Children under fourteen years of age are prohibited from working in mills, canneries, factories, etc. (3) Children between sixteen and seventeen years of age, employed in mines or quarries, must present Federal or State certificates. (4) Children between fourteen and sixteen years of age, employed in mills, canneries, factories, etc., likewise must present Federal or State certificates. (5) Children engaged under permit are not allowed to work more than eight hours in one day, or six days in any week, or after seven in the evening, or before six in the morning. (6) Federal inspectors must be granted admission to mines, workshops, etc., for inspection of plants and records. The penalty for violation of the law is a fine not exceeding $200 for each offense prior to the first conviction and a fine of not more than $1,000, nor less than $100, or imprisonment for not more than three months, for each offense subsequent to first conviction. Appeal will be made by the United States Government against a decision declaring the law invalid.

Woman's Place in the Machine Shop

THE officials of the General Electric Company of Philadelphia are quoted in a local newspaper as saying that women are to be employed exclusively in their machine shops, "except for such machine work that is too heavy for any except a man." It is hoped that the public will graciously accept the new conditions, because the women are described as "perfectly delighted"

with their men's apparel. "Full gathered trousers," we are assured, maintain woman's femininity in the greasy, deafening shops, while Dutch caps "keep back flying hair from the whirring wheels." The influence of the press is used to win favor for the new venture with the public. "Already pretty girls and capable matrons are at work," we are told, "on the spacious floors of the General Electric Company, operating lathes, running the drill punches with a will, all of them neat and trim in the new masculine uniforms." It is clear that every attempt will be made to exploit the nation amid the present confusion. Capital and labor are both intent upon their opportunity, as recent events have shown in not a few instances. It is high time that the Pope's message of peace be heeded in the name of every interest that is sacred to mankind.

Preach the Gospel

THE custom of inviting lay speakers to occupy the Protestant pulpits for the discussion of economics, politics, literature, or the latest sensation of the day recently received a public rebuke from ex-Senator George T. Oliver. Royal Meeker, Commissioner of Labor Statistics, appeared on invitation in the pulpit of the East End Christian Church, of Pittsburgh, Pa., of which Mr. Oliver is a member. At the conclusion of the address, which dwelt upon the United States as an ally, and upon labor in general, Mr. Oliver stood up and declared his emphatic objection. He stated that he did not criticize the sentiments of the speaker, but that he had come to church for the purpose of worship. On which the *Labor World* of Pittsburgh makes the following apt remarks:

> Far better would it be for the Church and for Christianity if Mr. Oliver's plan were followed strictly. The *Labor World* has long been advocating what Mr. Oliver suggests. If pastors were to confine themselves to the preaching of the pure Gospel of Jesus Christ, depend upon it, there would be thousands of better Christians than there are today. It is a lamentable truth that the vast majority of pastors aim at sensationalism rather than telling the people of the Gospel of the meek and lowly Christ. Every conceivable kind of subject, that bears on the sensational, is laid hold of by those pastors seeking notoriety to attract the curious, and often the prurient and morbid. Surely a sense of common decency should lead every honest pastor of a church to know that such talk is not fit to take the place of a Gospel sermon. There are pastors in Pittsburgh, who not only indulge in such methods of attracting attention, but they advertise in the daily newspapers what they are going to talk about on the following Sunday. There are six days in the week in addition to Sunday. Surely general lecturers, political advocates, anti-saloon paid agents and all such like, could be engaged to put forth their views on this or that subject, on any of the six evenings, and thus let the pastor of the church have the Sunday to tell his congregation about the eternal blessings that are promised all those human beings who walk and commune with the Great Teacher on earth and abide by his admonitions.
>
> The advice was given to a preacher who was to come to a fashionable New York church, that if he wished to create a sensation he should preach the Gospel. God's Word had been so completely ignored that it would prove a real novelty.

The "Church of Rome" and Munition Plants

IN one of its recent issues the *Christian Science Monitor* "features" on its front page an article contributed by its special Washington Bureau. It quite innocently offers, in passing, the amazing information that the funds of the "Church of Rome" were invested in one of the German munition plants. Further details are evidently considered unnecessary by the Christian Science Bureau. It writes:

> The simple truth is that the supply of munitions to belligerents has been one of the main sources of the vast wealth accumulated by the Krupps, in whose works the Kaiser is a large shareholder, and by the other German munition plants, in one of which the funds of the Church of Rome were invested during the attempt of Bismarck, now completely reversed, to drive the Jesuits out of the country.

Unfortunately for the accuracy of the writer, the "Church of Rome" is not a corporation investing funds in German munition plants or elsewhere. It is true that money must necessarily be possessed by the local churches and church officials, as Our Lord Himself deigned to make use of it for His Divine purposes. It is likewise true that a modest amount is naturally at the disposal of the Pope to meet his current expenses and bestow alms according to his very limited means. This is vastly different from saying that the "Church of Rome" has been investing in a German munition plant. But it is particularly difficult to catch the connection in the writer's mind between the supposed German munition investment of the "Church of Rome" and the Bismarckian persecution of the Jesuits, since it was not the Jesuit Order only but the entire "Church of Rome" that Bismarck sought to drive out of the country. His theory of State absolutism in matters of religion was the perfect expression of Luther's conception of the ideal Lutheran State church. He could not, therefore, tolerate any independent church in the monarchy of his creation. This theory the Catholics of Germany combated, heroically and successfully, and in spite of suffering and persecution regained their religious liberty. Why, we wonder, was this utterly irrelevant and equally confused reference to the "Church of Rome" dragged into this odious article by the Washington Bureau?

Poverty of Two Great Catholic Prelates

IN connection with the filing of the last will and testament of Archbishop Blenk it was revealed that the entire worldly fortune of the great prelate, at the time of his death, consisted of barely $500. All else had been devoted to charity and the service of God. Even a life insurance policy of $5,000, which he carried, had previously been sold by him to defray the expenses of a campaign for the restoration of the historic St. Louis cathedral. Every cent collected was to be devoted to the House of God. The campaign failed, but more than poetic justice was done when an anonymous donor recently gave the needed sum. Of the Archbishop's small estate nothing whatsoever will be left when the various expenses have been paid. "It was well known," writes the New Orleans *Morning Star*, "how his great and tender heart responded to every appeal of the poor and suffering, how he gave generously wherever it was needed, reserving from his personal revenues the necessities of life only. He gave his all for his people." The estate of the late Bishop Matz of Denver, we are at the same time informed, consisted of no more than a life insurance and a few dollars. The noble spirit of humility and poverty that animated him is clearly expressed in the fifth article of his will, read at the funeral Mass:

> Regarding the disposition of my remains, I demand a plain wooden coffin, a plain, simple funeral (no funeral sermon shall be preached), a small stone or marble slab, standing on a marble or granite base just large enough for the slab to stand on, bearing the inscription: "Here repose the remains of N. C. Matz, Bishop of Denver. Pray for him." I hereby enjoin upon my executors the duty of seeing that the above injunctions are observed and complied with.

Thus, in death as in life, these two devoted servants of Christ followed close to their Divine Master, sharing nobly with Him love and practice of poverty.

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The Grave of Lafayette
Comtesse de Courson

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for
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Who's Who

GEORGE J. WARING, born in 1872, at Blackburn, England, attended parochial and high schools and afterwards made classical studies in Glastonbury, Somersetshire, came to the United States in 1895 and entered St. Francis Xavier's College, New York City, 1896; in 1898 entered St. Paul's College, Catholic University, Washington, D. C.; ordained at Dunwoodie in 1903; appointed to Marshalltown, Iowa, as assistant to the Rt. Rev. Matthias Lenihan, the present Bishop of Great Falls, Montana; selected by the former Archbishop of Dubuque, the Most Rev. John J. Keane, to take a post-graduate course at the Catholic University in 1904; designated by the Archbishops to become a chaplain of the U. S. Army in November, 1904; appointed Chaplain by President Roosevelt, January, 1905, and assigned to the 11th Cavalry, at Fort Des Moines, Iowa; served in Fort Des Moines, Iowa, March, 1905, to August, 1906; Fort Riley, Kansas, August, 1906, to October, 1906; Camp Columbia, Cuba, October, 1906, to February, 1909; Fort Oglethorpe, Georgia, March, 1909, to 1911 and 1912 to 1914; Fort Sam Houston, Texas, 1911; Fort Leavenworth, Kansas, 1914-1915; Governors Island, N. Y., 1915 to present date. In 1910, gave an address at the National Convention of the Catholic Total Abstinence of America, which was held in Boston, as the representative of the Secretary of War; represented the Secretary of War and Chief of Staff at the Missionary Congress at Boston in 1913; selected by the Secretary of War to bring the chaplain's department of our military prisons up to the most modern standards; wrote a pamphlet, "The Chaplain's Duties" in 1912 which is the only official publication on chaplains issued by the War Department; contributed articles on "Chaplains and Prison Reform" to AMERICA, *Ecclesiastical Review, Army & Navy Journal;* publishes little weekly newspaper, the *Castle*, at Governors Island for the benefit of the prisoners and to collate practical ideas of prison reform for the benefit of other prisons. Among his offices at this prison are: Mail censor, librarian, director of schools, head of employment bureau, director of entertainments, parole officer, etc.

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Chronicle

The War.—The British have lost a little ground near Ypres, and the French have made a slight advance in the Verdun sector, but in neither case has any marked military advantage been gained. The Italian campaign has been held up by the struggle for the important mountain called Monte Gabriele. The Italians did succeed in taking the summit, but they were unable to hold it against the fierce Austrian counterattack. The Austrians claim to have retaken all the ground recently lost by them north of the Hermada, but they have been forced to retire further towards the eastern boundary of the Bainsizza Plateau.

Bulletin, Sept. 3, p.m.-Sept. 10, a.m.

The victory of the Germans at Uxkoll, where they made their way across the Dvina in the face of extremely strong Russian positions, but, owing to the complete state of demoralization prevailing among the Russians, practically without opposition, was followed, after the fall of Riga, by the occupation of Dünamünde. The Russians have abandoned the Dvina from Kokenhusen to the mouth of the estuary. The Germans pursued the retreating Russians along the coast and across the Aa Plateau. The line of battle now stretches from the Dvina to the Gulf of Riga on a line west of Venden, Bending, Nicau and Neuheidenhof.

The German press has been practically unanimous in its voluminous discussion and its violent abuse of Mr. Wilson's message to the Pope, although in later articles there has been a noticeable softening of the tone which greeted its first appearance. The newspapers, and especially the *Lokal-Anzeiger,* are scornful of the mere notion of any interference in the internal affairs of Germany, which they take for granted is the deliberate policy of the President. The Socialist organ *Vorwärts* is a marked exception. Directing its attention to the substance rather than the form of the communication, it finds much in the President's note that is reasonable, thinks that the United States is within its rights in demanding guarantees from the German people, protests against sacrifices being made for the defense of a particular family, and sees no reason why Germany should not enjoy a democratic form of government. In spite of many attacks, it has maintained its position, and asserts boldly that the German people are ready to give the guarantees demanded, and that they will be in a position to do so at no distant date.

Germany and the President's Note

Statesmen also have been deeply impressed, and there is talk of peace negotiations being started by Christmas. A Reuter dispatch declares that the next session of the Reichstag will be devoted almost exclusively to peace discussions, and that demands will be made in the near future for "legislation for the immediate introduction of a Government responsible to the Reichstag."

The only official comment on the note has been an attempt on the part of Dr. Michaelis to prove that Germany was not to blame for the beginning of the war. The Centrist party has issued a statement which takes exception to the general tone and to many assertions in the President's message but by no means rejects the possibility of peace negotiations.

The events which led up to the break in diplomatic relations between the United States and Germany, followed by the declaration of war, have not become sufficiently clarified to permit a final verdict. In any case, it remains for us to devise ways and means to arrive at an understanding with Mr. Wilson.

We consider most stupid the threat of the Pan-German press that peace discussion with such a fellow is wholly out of the question, especially in view of the fact that Mr. Wilson will continue to be President of the United States for several years more. Most of us are hardly inclined to carry on the war under all circumstances to 1921.

Much has been made of what is termed the insolence of the President, and of the occupation of Riga, with the purpose of offsetting the effect of the note on the people and of convincing them that Germany is both invincible and victorious. Nevertheless the thought of peace to be obtained through the means suggested by the President is taking hold of the people, and so far as can be gleaned from reports, has not been uprooted by Pan-German activities.

Germany's reply to the Pope has not yet been made, but the Committee of seven members of the Reichstag and seven members of the Bundesrat are to meet in the near future and formulate it.

Dr. Michaelis, the German Chancellor, is said to have

stated that Germany would soon be able to publish her peace terms. It is believed that the following outline, which has been circulated unofficially in Washington, forecasts their general character:

Germany's Peace Terms

(1) Restoration of Belgium and northern France, to be paid for out of the sale of Germany's colonies to Great Britain. (2) Alsace and Lorraine to be independent states. (High French officials recently have stated anew the determination of France to be satisfied with nothing less than the recovery of her lost provinces.) (3) Trieste to be a "free port." (4) Serbia and Rumania to be restored, and Serbia to have a port on the Adriatic. (5) The Balkan question and the status of Turkey to be subjects for negotiation. (6) Disarmament and international police. (7) Freedom of the seas, with Great Britain in control of the English Channel until the projected tunnel is built between Dover and Calais.

The solution of Poland has not yet been announced.

The State Department at Washington published, on September 8, a statement to the effect that the Swedish Embassy at Buenos Aires has been dispatching to Stockholm communications from the German Chargé d'Affaires at Buenos Aires to be transmitted to the German Foreign Office at Berlin. The statement follows:

Sweden as an Intermediary

The Department of State has secured certain telegrams from Count Luxburg, German Chargé d'Affaires at Buenos Aires, to the Foreign Office at Berlin, which, I regret to say, were dispatched from Buenos Aires by the Swedish Legation as their own official messages, addressed to the Stockholm Foreign Office.

In evidence of his contention Mr. Lansing also published translations in English of three such messages dated May 19, July 3, and July 9, of the present year, signed by Count Luxburg, the German Chargé d'Affaires. These communications not only contained information of the movements of the ships of Argentine, but also advised that they be sunk in such a way as to leave no trace of the deed.

The Associated Press further declares that for the past three years cipher messages have been sent by Berlin through the Swedish Foreign Minister to the Swedish legations in foreign countries and by the latter handed to the German legations in the same countries. These messages are said to have been in the German code and to have contained instructions from Berlin. Return messages, it is said, have been sent to Berlin by the German legations in various countries; and although ostensibly official communications from the Swedish legations to their home government, on being received at Stockholm, were forwarded to the German Imperial Government.

The British Government was aware that Sweden was putting her telegraphic facilities at the disposal of the German Government as early as the spring of 1915. Assurances, however, were given Great Britain by Sweden shortly after May 11, 1915, that no further telegrams would be sent or received on behalf of Germany.

The action of the Swedish legation at Buenos Aires is a breach of trust to the Government of Argentina, and a violation of neutrality toward the enemies of Germany. Mr. Lansing's statement, which was published without comment, was sent by him to the Swedish Government.

Baron Lowen, the Swedish Minister to Argentina, has denied sending the messages:

I have not sent, nor caused to be sent, by the Legation under my charge, any telegram from the German Legation. The news is a great and disagreeable surprise. I have cabled to my Government to clear up matters. In the United States they are very excitable.

In Washington it was stated that Baron Lowen has been ill for many months. Mr. W. A. F. Ekengren, Swedish Minister to the United States, has disclaimed any knowledge of the dispatch of the German telegrams.

Ireland.—The Irish papers furnish evidence that conditions in Ireland are far from peaceful. The greater part of the news columns is taken up with accounts of the growth and achievements of Sinn Fein and of arrests of the members of this society. A recent *Irish Weekly Independent* contains a most interesting account of the Kilkenny elections and the celebrations attendant thereon. The Sinn Fein candidate won the Seat by a majority of two to one. This is the fourth constituency taken from the Nationalists, and the first urban Seat wrested from the party. W. T. Cosgrave, Sinn Fein, polled 772 votes, J. Magennis, U. I. L., 392. The *Independent* gives many indirect quotations from the speeches delivered on this occasion. It records De Valera's attitude in these words:

Present Conditions

Mr. de Valera, amid cheers, spoke first in Irish and then in English. Their watchword now he said was "Up Kilkenny, Kilkenny Aboo!" If the people of Ireland stood with them as Longford, Roscommon, East Clare, and Kilkenny they would achieve a final victory for Ireland. John Bull was already feeling like the lark when the farmer came to cut the corn. They were now going to reap the corn themselves, and not depend on Asquith, Lloyd George, or any one else. Nothing great was won without sacrifice, and their victory showed that the country was ready to make sacrifices for Irish freedom.

Kilkenny's victory was not a victory for anarchy, but for sensible solid government of Irishmen by Irishmen. They had been classed as revoluntionaries. If that meant that they were in rebellion against unjust laws they were rebels. Kilkenny, he added, amid great cheering, would receive from every part of the world where honest hearts beat, greetings and messages of gratitude. . . .

According to the same account Professor MacNeill declared "the big offensive was over":

It was in one sense nothing but offensive. Their opponents had called them madmen and fools. A speaker in the East Clare election had stated he was a Sinn Feiner because his father and grandfather were Sinn Feiners; and a brilliant member of Mr. Redmond's Party retorted: "And if your father and grandfather were fools what would you be?" "I suppose," replied the Sinn Feiner, "I would be a member of the Irish Party." Amid loud laughter Professor MacNeill paid a warm tribute to the people on the way they had conducted the election, and said they had already provided a model of independence and self-reliance.

The Kilkenny victory was enthusiastically celebrated in many parts of Ireland and even conservative journals admit that the elections prove the unpopularity of the Nationalists. The *Belfast Evening Telegraph* says that "the result is another indication of the complete wash-out" of the Redmonites. The Dublin correspondent of the *Weekly Dispatch* wired his paper as follows:

Sinn Feiners have taken the trouble to deny anything suggestive of a split on the Convention question, but there will be a wholesale tug-of-war unless the moderates can have their way. . . . Nothing will stem the tide of Sinn Feinism. Mr. Redmond will look round at his dwindling supporters, and Ireland is asking, "What next?" There is a search for a grievance, such is the unrest, and this has been found in an outcry against the meat prices, which will penalize Ireland. Nothing less than the fullest Colonial Home Rule will satisfy Ireland. Even the most loyal supporters of the Union will now clamor for self-government in its fullest significance.

The *Independent* has this to say about a speech Cosgrave delivered in Dublin:

Mr. Cosgrave said Kilkenny had struck a resounding blow for Irish freedom. The man who opposed him at the election was a man who had three times, successively, been accorded the highest honor in the gift of the citizens. He had the support of many prominent public men, but the people of Kilkenny had decided on which side the best interests of Ireland were ranged. In this struggle of theirs in Ireland they had no quarrel with the English people; they had a quarrel with the British Government, and they would deal with that Government with their own methods, and in their own time. In Kilkenny he had demanded from his opponents what their policy was, but he could never get an answer. The *Freeman's Journal* had been telling the electors of what the Irish Party had done for them.

Under their policy pauperism and emigration had increased, that in the city of Dublin there were 80,000 people living in hovels, which were a disgrace to civilization. They had the largest workhouses not only in this country, but in the British Empire. He appealed to them to continue to preserve the order which had been so creditable a feature of the Kilkenny election, and which had met with episcopal approbation that day in one of the churches of Kilkenny.

Meantime the Government has apparently become alarmed, arrests are numerous and arms and ammunition are being seized. The Press Censor's Office, Dublin, has issued this official appeal:

In view of recent events the Competent Military Authority has decided that for the purpose of securing the public safety it has become necessary to take possession, under the Defense of the Realm Regulations 2 (E), of the rifles, revolvers and ammunition now stored in certain places and insufficiently protected against falling into undesirable hands. These arms will be retained in military custody on behalf of the owners.

Following this, raids took place in Dublin, Newry, Warrenpoint, Rostrevor, Ballymartin, Annalong, Armagh, Nenagh, Belfast and in many other places.

While all this was in progress Mr. John Dillon was addressing an audience in Armagh. The *Independent,* which appears to be both fair and courageous, reports the proceedings in unmistakably clear language:

Other Views

Speaking at Armagh today, Mr. John Dillon said at the outset he would like to give serious warning to the Government in dealing with the Irish question. For the last four years the British Government had shown neither statesmanship nor courage. The foundations of the Sinn Fein movement as they now saw it was securely laid in May, 1915, when Sir Edward Carson was made a Cabinet Minister. Up to that day the Sinn Fein movement had not the support of one in thirty of the Irish people. The Irish Party had suffered, and would suffer, for the sins of British Ministers; but he was still convinced that time would justify them in their policy.

The Convention was, he maintained, the device of a hard-pressed Minister to escape from a desperately difficult position in which he found himself, to gain time, and as far as possible to throw on the Irish people the responsibility of settling the question, which the British Government had neither the statesmanship nor the courage to settle themselves. The holding of the Convention was not proposed or suggested by the Irish Party, but we never had the slightest doubt that the Irish Party were bound to accept it and give the experiment the fullest and fairest trial. Mr. de Valera, who might be accepted as the leader of the Sinn Fein Party, had been fairly consistent in the advocacy of his policy, although he had noticed a tendency on his part—he supposed under pressure from others—to hedge slightly from time to time by declaring that the Sinn Fein movement was in no sense revolutionary, but strictly constitutional. They could not have an Irish republic and total separation from Great Britain, and it was not honest to tell the people that such a settlement could be won without a fight, which could not be otherwise than a most desperate and bloody business, and, so far as its prospects of success were concerned, absolutely hopeless.

To work the salvation of Ireland by Sinn Fein methods and in accordance with their ideal it would be necessary to conquer and break up the British Empire and crush the Unionists of Ulster. Mr. de Valera, with all his admitted gallantry and military skill, would find his work more than cut out for him against such a programme. Unionist Ulster would fight to the last man living, and to all the horrors of the situation would be added a civil war in Ireland as bitter and relentless as that which reduced the country to a desert in the seventeenth century.

He was perfectly well aware that beneath the surface there was an active propaganda going on of an entirely different character, and people had been going about in private assuring the people that De Valera's speeches meant nothing, but were only bluff to frighten the Government and to down the Irish Party, that no one seriously thought of establishing an Irish Republic. Some, he heard, had gone further still and stated that abstention from Parliament was all humbug, and that as soon as they had succeeded in the clearing out of the present gang the Sinn Feiners would go over and take their seats. He supposed De Valera to be a brave and honorable man, judging from what he had read and heard of him, who would scorn to be a party to such a policy as these whispers imputed to him. He took it that De Valera believed in the policy he preached, and while he profoundly differed from him he could not help having great admiration for a man who, having risked his life and suffered imprisonment for the cause of liberty, was now prepared to throw the desperate die once more. But he was convinced that there were thousands now waving flags, shouting loudly, and denouncing the Irish party as traitors, whom it would be very difficult to find when the hour of trial sounded. The catch-cry now among Sinn Fein leaders was that Ireland's cause must go to the Peace Conference, and that they had made it international. That was a grotesque statement. The Irish Party by its work in Parliament had made the Irish question an international one, but he considered it would be infinitely better for

England and for Ireland if the question could be settled with good-will by both sides as a domestic question. He had always been in favor of availing themselves to the utmost of the sympathy of foreign nations, and of the Peace Conference when they came together if the Irish question had not before been satisfactorily settled and if they were admitted a hearing on the question. But he maintained that the proceedings of the Sinn Feiners during the last six months had greatly lessened their chance of getting a hearing at the Peace Conference, and if they succeeded in getting a hearing had placed them in an almost hopeless position.

Mr. de Valera might dismiss from his mind the idea that he could go with his friends to the Peace Conference and claim that the demand of Nationalist Ireland had been changed and that it was now unanimous in demanding separation from England and the establishment of an Irish Republic. The utmost Sinn Feiners could hope to do was to make the fact manifest to the world that Ireland was hopelessly divided at a moment when a united Nationalist Ireland would have had the ball at her feet.. . . .

A recent letter written by a prominent Irishman resident in Ireland thus appraises the present situation:

> You ask me in the belated letter about conditions in Ireland. They were clear enough on December last: now they are like the sun in the heavens. Sinn Fein has swept the country. . . . So far as I know the movement is not pro-German, not even republican or anti-constitutional, but it is intensely democratic and anti-governmental in the sense of opposing the government of Ireland, by Englishmen in the interests of England, as has been the case since Mr. Redmond came into power.

These words are doubly significant, in view of the fact that the writer of them is not a politician.

Russia.—Probably as a result of the monarchist conspiracy, the ex-Czar's brother, Grand Duke Michael Alexandrovitch and his wife were arrested on or about September 3; others taken into custody were Margaret and Liubev Hitrovo, members of well-known aristocratic families. According to the report a number of other Grand Dukes have also been put in prison. Meantime disorder obtains everywhere. Large numbers of people are leaving Petrograd, and a new Cabinet crisis has occurred as a consequence of the opposition of the Constitutional Democrats in the Ministry to the plans of M. Pieschehonoff, Minister of Supplies, whom they forced to resign, and also to the land policy of M. Tchernoff, Minister of Agriculture. The attitude of the majority of the Cabinet, in sanctioning Vinnichenko, the Ukrane secessionist leader, as chief of the Ukranian Cabinet likewise angered the Constitutional Democrats. Soldiers' committees at the front have protested to the Central Council of Soldiers' and Workmen's Deputies against the press reports of the cowardice of the Twelfth Army at Riga, saying: "Officers confirm the courage of our soldiers, and falsehoods about the demoralization of the army are refuted by the fact that our troops made several counter attacks." The *Novoe Vremya* cites General Klenbovski as authority for the statement that very many of the infantry threw away their rifles and fled. Moreover, three regiments of Germans crossed the Dvina at midday on pontoons, without the loss of a man, the Russian infantry refusing to offer resistance. The Petrograd Council of Workmen's and Soldiers' Deputies has organized a special department to check revolutions, impelled thereto by the threats of the soldiers at Kronstadt to march on Petrograd for "bread and peace."

Arrests and Disorder

The Maximalists have been active in agitation against the Provisional Government. To offset them the Soldiers' and Workmen's Council held forty meetings, on September 9, throughout different parts of Russia and made public an appeal in which it was stated that "those who invite workmen and soldiers to go into the streets armed are agents, provocateurs and enemies of the revolution, which they wish to drown in blood."

On September 10 the situation was further complicated by the revolt of General Korniloff, who demanded supreme power. Kerensky immediately ordered the General to resign and declared that a state of war existed in the city and district of Petrograd. Eleven Ministers met to discuss the formation of a directory of five men vested with full power to govern.

Spain.—After a Cabinet meeting held not long since and presided over by King Alfonso, Premier Dato announced that a comprehensive program of reforms was in preparation and would soon be announced, after which general elections would be held. It is evidently in the hope of quieting the unrest which has been gradually spreading throughout the country that the Government has taken this course. The Basque provinces, hitherto but little affected by the movement for reforms, which has its center in Barcelona, are now agitated. In imitation of Catalonia these provinces are looking for a larger degree of autonomy and a return of their old privileges or fueros. In order to formulate a program a general call for a meeting of all the representatives of all the local Councils of the four provinces was issued recently. The Navarre Council, however, refused to send official delegates, regarding the projected meeting as subversive of order and of the unity of the Spanish nation. But it declared its resolution to prosecute by all lawful means the restoration of its rights and placed no obstacle to the attendance of its members, each on his own responsibility. Three Navarrese councilors attended the meeting, which was held at Vittoria. While declaring their entire adhesion to and their union with the rest of the Spanish nation, the delegates resolved: (1) To demand, both for the Provincial and Municipal Councils complete autonomy; (2) To call a meeting, at an early date, of the parliamentary representatives of the Provinces, in order to communicate to them the wishes and demands of the Basque people in this regard. A petition on the matter will be presented to the Government.

The Basque Provinces and Autonomy

A Successful Experiment in Lay Apostleship

PAUL HANLY FURFEY, A.B.

THE Catholic Church in the United States has always given a great deal of systematic attention to the foreign missions. More recently a home missionary movement has been spreading the Faith in the more sparsely-settled districts of our own country. Yet, strangely enough, there remains at our very doors an enormous non-Catholic public to which no direct appeal has been made. We have not evangelized the "man in the street." He has listened in the public squares to every radical doctrinaire from the unkempt anarchist to the scented and scientific Rationalist, but never to the exponent of Catholic truth. Perhaps this silence on our part has been due to a lack of intelligent grasp of the situation, perhaps to an unconscious *disciplina arcani* which makes us hesitate to speak of our religion in the crowd, or perhaps it is because a movement to bring the Catholic position before the public is essentially a laymen's movement and the laymen have lacked initiative. Be that as it may, the fact remains that we have never systematically propagated Catholic truth among those American people who shun our churches.

With this condition in mind, two Boston Catholics have long been planning a movement which has finally materialized as the Catholic Truth Gild. Quite appropriately, the two persons who were the first to lead a systematic campaign against Socialism are also the initiators of this new phase of missionary activity, Mrs. Martha Moore Avery and Mr. David Goldstein, both distinguished converts from the Socialist party and eminently well qualified for the work. In this new movement the aim is to be constructive rather than destructive and instead of opposing Socialism the Catholic position is insisted on. As Mr. Goldstein phrased it, "the aims of the Gild are religious and not political, Catholic and not "anti-anything."

For convenience in speaking, a specially designed auto-van was constructed. The driver's seat in this van folds up and the roof lifts back to serve as a sounding board; thus a very satisfactory speaking platform is provided. The very appearance of the car is an advertisement for the Faith. It is painted in the Papal colors with appropriate inscriptions on either side, the one from Cardinal O'Connell, the other from George Washington, thus symbolizing the two *motifs* of the Gild's work, loyalty to the State and love of the Church, an idea which is emphasized by the two American flags surmounted by crosses which are displayed on the van.

His Eminence, Cardinal O'Connell blessed the car on Sunday, July 1, and expressed his cordial sympathy with the aims and methods of the Gild. Three days later, on Independence Day, the public work of the Gild commenced with a meeting on Boston Common. It was an inspiration to see the representatives of Catholic Truth make their appearance on a spot which had long been a favorite resort for the defenders of all sorts of queer fads, and where, twenty years previously, Mrs. Avery herself had been the principal speaker at the first meeting of the Socialist party on that historic spot. The Gild proved a success from the start. The crowd was both large and enthusiastic and listened with the closest attention to Mgr. Splaine, who came to represent the ecclesiastical authorities and officially inaugurate the work, to Mrs. Avery and Mr. Goldstein, to Mr. Corbett, who acts as chairman at the Gild meetings, to Mr. MacKinnon of Boston College, and to the writer, who completed the speaking staff at the first meeting. Now, as the first season is drawing to a close, it is pleasant to realize that the first meeting was typical of the subsequent ones and that the enthusiasm shown that day in July has accompanied the Gild throughout the entire summer.

An important feature of the work is the distribution of literature. It has been the experience of Mrs. Avery and Mr. Goldstein in many years of similar work, that literature is not read as carefully when distributed free as when the reader has been made interested enough to pay for it. Working upon this principle, the Gild has decided to charge a nominal price for Father Martin's "Catholic Religion," the book which it distributes and to give away with every copy sold, a copy of "Socialism: The Nation of Fatherless Children," by Mrs. Avery and Mr. Goldstein. The popularity of these books has exceeded all expectations. In the first seven weeks of the Gild's work 5,000 copies of each were distributed. This may serve as a sign of the deep impression which the work is making. It is gratifying to realize that so many people are going home from the meetings carrying books with them, because the written word has a permanency which serves to supplement the work of the speakers.

There is an impression in the minds of many men that the American public is inclined to be callous in matters of religion. A little experience with the Truth Gild removes a great deal of this idea. Night after night the crowds run into the thousands and stand listening as attentively as if they were in a hall. There is even a touch of the pathetic in their eagerness to hear the speakers and to buy literature. Ours is an age in which the old sects are disintegrating; their creeds are falling into decay; for that very reason men are all the more anxious to find something firm upon which to pin their faith in the modern chaos of fads and theories; and, so far from being callous, the public is perhaps more receptive today than it has ever been in the history of our country. Par-

ticularly in these days of sacrifice the need of a definite creed is very acute. If we ever hope for the conversion of America, now is the acceptable time. If we wish the non-Catholic public to realize our position, we ourselves must place it before them instead of waiting for them to come to us. So the work and methods embodied in the Catholic Truth Gild are most opportune at the present day. While at first it might have seemed only a bold experiment, the test of practice has proved it a most practical and efficient vehicle of missionary work. For this reason the promoters and friends of the movement hope to see it grow, as it deserves to grow, to national proportions and to become self-supporting. Already a group of enthusiastic Ohio Catholics are discussing the foundation of a branch in that State. Let us hope that their plans may materialize and that others will join in furthering the purpose expressed in the Gild motto, "To make the Catholic Church better known and loved."

State Control and Socialism

JOSEPH HUSSLEIN, S.J.

FEW words are used so frequently, and at the same time with so ill-defined a meaning, as the term "Socialism." State control, government or municipal ownership, and all similar measures are indiscriminately spoken of as "Socialistic." Slight attention is paid to the startling difference which may exist in the nature or ultimate tendencies of such movements. There is question of no mere academic precision in the use of words, but of a confusion of ideas that may lead to the gravest civic and moral disorders when these ideas are translated into action. Men fail to perceive the important distinction between practices entirely Christian, in the national developments of the day, and purposes purely radical and subversive of the social order. To all alike, therefore, the same epithet is applied, whether in approval or deprecation: "Socialistic."

Now the fact is that the very men who have most persistently fought Socialism in the past, and who will continue to combat it until the mere name alone remains, have always advocated a reasonable State control, so far as might be necessary, and freely admit of a restricted government or municipal ownership, within certain well-defined limits. What these are may be gathered from the object itself for which alone the civil laws and institutions of a country and its governmental administration exist, namely, in the words of Pope Leo XIII: "to realize public well-being and private prosperity," particular regard being always had for the interests of the poor.

There is a point, however, at which State control degenerates into State paternalism, and where, like an excessive government ownership, it may rightly be called Socialistic. In such a case it no longer contributes to the common good, which must ever be the one object of government activity. Yet it is then to be regarded as Socialistic, not because it has in any way become identified with Socialism, but solely because it expresses a tendency in that direction and is helping to prepare the way for Socialist ideals. By accustoming the minds of men to radicalism and its unchristian principles, it may moreover help to popularize the delusive economics of real Socialism, and likewise lead to an acceptance of its philosophy. Yet even then State control and State ownership, no matter how excessive or absolute, can never in themselves constitute Socialism. They still differ essentially from it. The very idea of the State itself, as now understood, must first be abolished before Socialism, in the proper sense of the word, can make its beginning. Hence, the need of accuracy in our language when dealing with these important and highly actual topics of the day.

From the Catholic point of view, private ownership, whether in the means of consumption or production, is to be fostered and protected, though no quarter should be given to the abuses that may spring from it. This principle does not prevent the introduction of government ownership, where the common good may actually require it, as in the case of certain public service utilities, according to particular circumstances of time and place. Such ownership would obviously be limited to definite utilities and could be established upon the supposition only that due compensation was made to private owners. The State, we must always remember, does not exist for the purpose of undertaking by itself what can be accomplished equally well, or far better, by private enterprise when duly regulated. Nor is government ownership the first step in the economic process. If intended to remedy abuses, it should follow only where State control is incapable of attaining this end.

We thus approach the vital and practical question of State control. It is the remedy to which the economic writers of our day are inclining, and which is everywhere finding favor in the legislatures of the world. Yet State control is not the immediate measure to which recourse should be had in every difficulty. Its application is appropriate only where self-help proves unavailing to meet the economic evils of the day. Such is the case when the rapaciousness of private capitalists cannot otherwise be curbed; when just prices, fair wages and similar conditions, essential to the public welfare, can be brought about by government intervention alone.

State control, so conditioned and so limited, is in

no sense Socialistic, but entirely Catholic, and has for its support the best traditions of Catholic times. For this was the State instituted, that it might provide adequately for the common good, without interfering unduly with individual enterprise. To confuse such measures with Socialism is to dress the latter out in borrowed plumage.

Social reforms may indeed be included in the Socialist platform, but this does not make them Socialistic. On the contrary, they are clearly recognized as not Socialistic in so far as they are advisedly included as a bait to lure men on to Socialism itself, which is entirely different in nature. To confuse them therefore with Socialism is to play directly into the hands of political Socialist agitators. It was due to a similar confusion that Socialism gained its foothold in the past. Though it might always be detected by its exaggerations and its infusion of passion and hatred, yet Socialism won its following by assuming the strictly Catholic rôle of opposition to capitalistic greed, to the exploitation of women, children and the unprotected laborer. The next step was to lead men into the errors and delusions, economic, moral and religious, which constitute the system of Socialism itself.

Sterling Socialists, no doubt, from their own point of view, look with apprehension at the confusion existing at the present moment regarding the true meaning of Socialism. While it may serve to plunge the masses into a movement of whose real nature and purpose they are ignorant, it at the same time threatens to carry away with it many of the landmarks of Socialism itself. Catholics have nothing to gain by this, but rather will find morality and religion imperiled the more, in so far as the spirit of Socialism will remain to infect the masses through its radicalism and its anti-Christian literature which will be more widely popularized. The actual harm done by Socialism does not consist so much in the number of converts it makes, as in the radicalism, immorality and irreligion it propagates. Even the laborer who strongly opposes it may often be found infected with at least some of its poisonous principles.

Yet the dangers of State control itself are no less real when it is heedlessly employed, without prudence and restraint. History teaches the lesson that only at their peril can citizens permit such control to degenerate into State paternalism. The latter, as past experience shows, may readily become little less tyrannical than Socialism itself would prove to be.

It is the greed of a certain class of unconscionable capitalists that necessitates such measures. It was the same class which, by grinding down the laborer, gave birth to Socialism: "greedy speculators," Pope Leo XIII stigmatized them, men "who use human beings as mere instruments for money-making." Their immoral attempt to absorb excessive profits from the public and thus wring the blood from the poor has led to the present crisis. Care must be taken that the reaction is not excessive, but that in every way the common good be really promoted by the State. The change of mind brought about, particularly during the course of the war, when this criminal abuse of extortionate prices reached its height, was strikingly described on the floor of the Senate by Mr. Francis G. Newlands. As Chairman of the Senate Committee on Interstate Commerce, he had thoroughly familiarized himself with existing conditions. The Senator thus related his own personal experience:

> I will state, Mr. President, that I have been drifting in my views for some time. I started as a thoroughgoing individualist. I yielded to the necessity of public regulation. I should deplore government ownership of anything, and yet I may drift toward that. I do not think the exigency has arisen yet. I do not think we have sufficiently tried out public regulation of railroads to say that the regulation of railroads is not satisfactory. On the contrary, I think we have accomplished great results. I think it may be necessary to enlarge the area of public utilities in interstate commerce by declaring some things to be affected with a public use that hitherto have not been affected with a public use, but I should move along very cautiously in that direction. We have moved along in that direction with reference to coal and with reference to wheat, but we have limited the duration of that legislation to the war; but it may be so successful that, perhaps in some modified form, it may find a permanent place on the statute books. I am unable to predict as to that. I simply wish to call attention to the tendency of the times and to the fact that almost all of us have been wrenched from our old moorings by the extraordinary exigencies of this war and that our reasoning has been driven into unaccustomed channels. (*Congressional Record, August 25, 1917.*)

It was not the exigency of the war which created the abuses in question, but it intensified them by offering unwonted opportunities for greed and extortion, and so precipitated the tendency towards a larger State control. Caution and circumspection must be the watchwords of this movement, that it may keep clear of the excesses of radicalism and limit itself to the real needs of the common good. So the world will be saved from drifting into the economic errors of Socialism and from the acceptance, it might be, of its pagan philosophy.

A Chaplains' Reserve Corps

GEORGE J. WARING, U.S.A.

THE demand for priests to act as chaplains for our soldiers, both at home and across the sea, during this war, is very great. The young men, who by the hundreds of thousands are going to defend our country and our flag, are coming from every parish and every diocese of America. They are members of our best Catholic families, men who have been attending our churches and belong to our church societies. In time of peace, they have been strong supporters of the Church and have regularly attended to their religious duties. It must not be said that these stalwart Catholic citizens were neglected, when they most needed the services of their priests. A deep interest is being taken in this matter by all the Bishops, priests and laity, but the problem of providing suitable priests in a suitable way is very great indeed.

If the parents of our soldiers were asked their

opinion, they would gladly vote to have fewer Masses in their parish churches, so that more priests would be made available to accompany and protect their sons on the firing line. There are hundreds of parishes in the United States, where one Mass could be eliminated and one priest could be relieved to become an army chaplain. In fact, the congregations of those large churches will be so reduced by their large contributions of soldiers to the war, that there will be no difficulty in providing a sufficient accommodation for their people with one Mass less.

But there remains the difficulty of making proper provision for the priests who enter the service. To my mind, any plan which does not provide regularly commissioned chaplains is unsatisfactory. Only chaplains who have been commissioned by the Government and who possess rank and authority can do effective work in wartime. Clergymen who have no rank will undoubtedly receive every courtesy while performing their duties, but courtesy is not sufficient when life and death are involved.

An unofficial chaplain will always be required to get proper permission even from sub-officers before he can carry out his duties. A military chaplain who is an officer has rights which entitle him at all times to enter hospitals and to demand cooperation in giving the Sacraments and spiritual comfort to the sick and dying. Furthermore, it is not practical from a business point of view to undertake, from private funds, the support and care of priests, especially during these times when they will be exposed to serious injury or death on the battlefield. Even if priests in sufficient numbers can be supported by private organizations, it will also be necessary to create pension funds, so that they and their dependents will get the same protection in case of death or serious injury, which the Government provides for its regularly commissioned officers.

Today, the United States Government is spending billions of dollars to prosecute this great war. While there is evidence of tremendous activity and preparation, there is no sign of impecuniousness in any direction which will help to bring the war to a successful end. A board of the most representative physicians of the United States was called in consultation by the Government to suggest ways and means of protecting the morality of the young soldiers who are being gathered together from every home, in every city and State of the Union. It was the unanimous verdict of these doctors that the only sure protection against immorality is continency. As a further evidence of the Government's determination to protect the morals of soldiers, the Secretary of War, Mr. Newton D. Baker, has appointed a Commission under the presidency of Mr. Raymond B. Fosdick, whose duties are to make such regulations as will create and preserve a wholesome environment in and about all the military camps. In a letter which the Secretary of War wrote to the mayors of all the different towns in the neighborhood of the National Army cantonments and the National Guard camps, and to the sheriffs of every county in which these cantonments and camps are situated, he said:

> In the second place, while we have fixed a five-mile radius around the camps, in which prostitution is strictly to be put down, the War Department will not tolerate evil resorts of any kind within easy reach of the camp, even though such resorts lie without the five-mile point. Any places of bad repute springing up outside the five-mile limit, but fairly accessible to the camp, I shall not hesitate to insist upon eliminating. . . . Finally, let me say that the War Department will not tolerate the existence of any restricted district within an effective radius of the camp. Experience has proved that such districts in the vicinity of army camps, no matter how conducted, are inevitably attended by unhappy consequences. The only practical policy which presents itself in relation to this problem is the policy of absolute repression, and I am confident that in taking this course, the War Department has placed itself in line with the best thought and practice which modern police experience has developed. This policy involves, of course, constant vigilance on the part of the police, not only in eliminating regular houses of prostitution, but in checking the more or less clandestine class that walks the street and is apt to frequent lodging houses and hotels. Meanwhile, I am sure the country is looking to us to cooperate effectively in this matter and to make the surroundings of our camps worthy of the fine spirit of the nation which entrusts these young men to us to be trained for service in the great cause.

Is it to be supposed that the military authorities who are not sparing time, labor or expense, and are determined to protect the morals of our soldiers, will refuse to supply a sufficient number of clergymen of all denominations to assist in this high and praiseworthy object? Mr. Charles P. Neil, former Commissioner of Labor of the United States, now a member of the above-mentioned Commission, told me that he felt certain that the Government would acquiesce in a request for chaplains to any number necessary, so that this great work of protecting the morals of soldiers might be secured. It goes without saying that chaplains, who, by their very lives, training and experience, are the best qualified to develop, protect and sustain morality, will be of invaluable use to the Government in its campaign against all forms of evil. It will not be difficult to prove to such high-minded men as Mr. Baker and those who are cooperating with him in this admirable pursuit, that morality without religion is very difficult, if not entirely impossible. Therefore, the few million dollars, which it will cost the Government to supply, support and pension a sufficient number of chaplains to care for the entire new army will be ungrudgingly appropriated.

The Medical Corps has an unlimited reserve corps of officers to meet the demands which will necessarily be made upon it, both at home and abroad during this great conflict. The Quartermaster Corps, the Signal Corps and almost every other corps of the army, except the Chaplain Corps, have been provided with a reserve corps of officers to supply their needs for the period of the war. The Chaplain Corps will not be neglected if proper representation is made. For the first time in history, a

great country, the United States, has acknowledged the value of religion and morality as indispensable for victory in war. Our Government has announced a laudable ambition and is determined to spare no effort to keep our soldiers morally and physically clean. It has realized that if everything possible is not done for the welfare of the soldiers, large numbers will be rendered incapable of fighting and will be sent back home to spread evil, while the good and pure will be mowed down in battle.

It is not merely an ideal the Government is striving for, it is making an earnest effort to get from all citizens the best that is in them, so as to preserve our well-earned liberties and to bequeath to America a stock of virile men and women, who will be morally, mentally and physically, capable of enjoying and transmitting the noble ideals of freedom and democracy, for which we are fighting. It was with this idea in mind that I proposed a resolution to the recent convention of the National War Council, which was held in Washington, asking the convention to petition the War Department to seek legislation to provide a Chaplains' Reserve Corps of sufficient number of all denominations to supply the needs of all our soldiers in all camps and cantonments in America and abroad during the war.

These chaplains will have the same rank, pay and protection in life and limb, while they are in the Government's service, as all other chaplains who are appointed permanently. There can be no doubt about the Government's willingness to supply these chaplains. It is merely a question of bringing forcibly to the attention of the War Department the need and value of chaplains to supply the spiritual needs of soldiers and to assist the military authorities in accomplishing their great and noble object of maintaining a high moral and physical efficiency.

The Knights of Columbus are doing a very noble and praiseworthy work. After thirteen years' experience as an army chaplain, I welcome with open arms their practical work in helping chaplains to provide the many things, which we, unaided, were unable to give to our soldiers. I only hope that the Knights of Columbus will make permanent this work which the exigencies of war have caused them to undertake. Every dollar contributed to them is a dollar well invested. They will need all the funds they can possibly obtain, and my one fear is that they will not get sufficient to supply all the demands that will be made on them before peace is concluded.

There is one expense, however, that they should not be expected to incur, and that is the support of priests in the army. This is the Government's duty. It is the right of Catholics in America to have a sufficient number of clergymen to protect the spiritual interests of those men who have been drafted into the military service, to fight and even die for their country. Priests on the battlefield will be exposed to injury, and unless they are protected by military commissions, the Government assumes no responsibility for their medical care or for their future well-being, or that of their dependents, in case of death. It is not to be expected that the Knights of Columbus can form a pension fund for priests, nor is it advisable or practical that they should do so when money is so badly needed for other more pressing needs.

If we Catholics, in conjunction with non-Catholics, who are as deeply interested in this matter as ourselves, ask the Government to pass the necessary legislation to provide a Chaplains' Reserve Corps, the problem of priestly protection for our soldiers will be permanently and satisfactorily solved. Should the Government provide an insufficient number of reserve chaplains, the Knights of Columbus could supply the remainder, thus reducing the number of those who will be exposed to injury or death without pension. Even should the Government refuse to establish a Chaplains' Reserve Corps, an unlikely contingency, we shall be no worse off then than we are at present. It is clearly our duty to bring to the attention of the Government the great need of priests for our soldiers in the camps and on the battlefields, and by united effort, urge the formation of a Chaplains' Reserve Corps, the only practical method of accomplishing what we Catholics consider to be a most pressing and vital need during this great international conflict.

Animal Pets and Human Needs

JAMES J. WALSH, M.D., PH.D.

ONE of our New York newspapers announced the other day that since the war began more pets have been buried in New York's canine cemetery than during the previous eighteen years. It is not that the war has brought about a greater mortality among animals, but more people than ever are so much interested in their pets that they are willing to spend considerable sums of money in caring for their dead bodies. And though the war is increasing human needs as time goes on, this year the number of requests for plots in which to bury dogs' bodies has been twice that of a year ago. This despite the fact that there probably never was a time when so many poor human beings suffered so severely for the lack of the absolute necessaries of life. Above all there never was a time when so many children have been starving to death because of the economic conditions brought about in certain European countries by the war.

This wonderful canine cemetery has a large number of magnificent monuments in it. The story is told with a good deal of gusto that "There has been no saving of expense in the monuments placed over some of the graves. Some have cost $2,500 and, including the price paid for the plot and other expenses, the total individual outlay is frequently as much as $3,000 and $4,000." Here as elsewhere competition in the vulgar display of wealth is causing the cost of the monuments to increase all the time. Arrangements were recently made for the erection of a mausoleum ten feet square, at a cost of $10,000. Adding to this the cost of the ground the total expense for the burial of a dead dog will be $13,000. The end is not yet and as money means nothing to some of these people, it is only a question of time when we shall have a $25,000 mausoleum and a monument for a dog quite equal to any erected over men.

The details of the arrangement are interesting. The average lot in the cemetery is six feet by six feet and the price is ninety dollars, somewhat less than three dollars a square foot. It is quite needless to say that any such lot will not suffice for very wealthy owners, they must have a plot, not a lot. According to reports, one of the plots owned by the president of an insurance company measures twenty-four by thirty-six feet and cost over $2,000. Some of the plots are "family burying-grounds for animal pets" and are used for successive generations of beasts. The cheapest coffin for a dog is ten dollars, the highest $250. The cheaper coffins are of wood and the more expensive coffins, or rather caskets, are of metal; the inner casket is of steel with hermetically sealed top. In the cemetery there is a receiving vault for holding the coffins until the grave is prepared for burial.

Every detail of the modern cemetery, as it has developed under the fostering influence of wealth, is imitated in this cemetery for dogs. As the needs of poor human beings grow greater in this time of stress more and more attention is paid to the bodies of animals, and more and more of the devotion that should be shown men and women is lavished on quadrupeds.

Strange, too, that as the number of children in families has decreased the number of pet animals has increased. Not only that but the amount of attention given to them has also increased. The fact of the matter is that the most satisfying thing in life is affection and for women particularly the exercise of their affections is almost a necessity. Childless, they proceed to devote themselves to animals, thus giving new evidence of a serious perversion of God-given gifts.

True, animals may be kept for some definite purpose and then reasonable care should be given them, but to keep them merely for the sake of their companionship is a misuse of some of the most precious qualities of humanity. Of course pet animals keep solitary people from loneliness, but then loneliness is a feeling definitely intended to discourage people from retiring too much within themselves and forgetting how much men and women about them need their service. A dog will occupy attention and keep people from thinking too much about themselves, and when they are old and it is almost hopeless to expect them to form habits of giving attention to other people, perhaps the companionship of an animal is not improper. I have occasionally prescribed a dog for an elderly maiden lady too deeply intent on herself for her own good, and so lonely that she gave herself too much to introspection. Besides, the necessity of seeing that the dog got exercise put exercise into her own life and, above all, required hours outdoors that otherwise would have been hard to secure. For all sorts of excuses keep people indoors unless there is some very definite reason for going out, and the necesity for a daily outing for the dog will take them out even on rainy days when the rain is not too severe, and on snowy days when they would not otherwise think of venturing forth.

That young vigorous women should overcome their loneliness, providentially designed, as it seems to me, to make them think of other people, by devoting themselves to the care of an animal, is one of the inhumanities that always creep in whenever "wealth accumulates and men decay." Going to the dogs is a very definite state superinduced by the proper lack of interest in life, whether that lack be due to vagrancy or to the absence of serious occupation. The tramp and the wealthy person with nothing to do have much more in common than is usually supposed, though their likeness is well illustrated by the old joke in which the American, asked in Europe if we had no leisure class, said: "Oh, yes, we call them tramps."

It is curiously interesting to watch a "dowager duchess" and her over-fat poodle out for a constitutional. There is a symbolism in it worthy of note. The stroll is not very long and they both go through it with a solemnity which shows very clearly that it is a duty and not a recreation. They are both suffering from conditions not unlike those which are deliberately planned in order to secure fat goose livers for the market. When the epicure's palate is to be tickled by specially fattened goose livers the geese are tempted to feed over-abundantly on food that they like very much, indeed it is sometimes actually forced down their throats, and they themselves are kept in a temperature as absolutely equable as possible, in a dim light, and in conditions that enforce absolute immobility. At Strasburg, in the old days when Strasburg *pâtés de foie gras* were the most eagerly sought and commanded the highest price, the geese were imprisoned in cellars with their feet buried in cement which hardened and prevented all movement. Then they were stuffed with nutritious food. No wonder they developed that precious fatty degeneration of the liver which tickled the gourmand's, but never the gourmet's palate.

Most pet animals get into a condition of fatty degeneration more or less resembling this after a time. Their fond mistresses then—and it should not be forgot-

ten that the word fond had originally more than a tinge of the meaning of foolishness in it—instead of bringing happiness or pleasure in any true sense of these words into the lives of their pets, actually predispose them to suffering.

In the meantime the opportunity to exercise petty tyranny over their pets often has a very unfortunate effect on the characters and dispositions of their mistresses. Those who grow used to controlling animals by fear alone often lose the proper disposition to enable them to get on with human beings. They forget how much sympathy is needed in dealing with fellow-mortals, how much self-control is demanded, how often compromise is absolutely indispensable in order to have various relationships continue successfully.

Thus the keeping of animal pets often becomes an unfortunate practice for which there is little or no justification. Now that the greatest of world wars is making demands on human charity and affection that can hardly be satisfied, there is surely no adequate reason for keeping pets merely for the satisfaction of affections and the sense of companionship.

Moreover surely the food wasted on pet animals would save the lives of many starving children. Recently a young woman was heard to remark: "I must have a young chicken sent home; my Pekinese will eat nothing else. Poor thing, he is not himself these days."

The time and affection wasted on dogs would, if properly spent on human beings, do a great deal to solve some of our most clamorous social problems. Surely no one with any serious purpose in life can justify this waste of time, of money, of human energy and above all, of God-given human affection. It is thoroughly pagan in itself and is too injurious to character.

The Grave of Lafayette

COMTESSE DE COURSON.

THE cemetery visited in July of this year by General Pershing and a delegation of American troops, lies, at the east of Paris, in an unfashionable quarter, close to a broad square, once called *Place du Trone* and now known as *Place de la Nation.* It is enclosed within monastic ground and except on rare occasions, of which July 4 is one, is a curiously silent spot, hallowed by tragic memories.

The Sisters who live in the convent were half startled, but still more thrilled by the influx of distinguished visitors, who this year filled their enclosure. The war brings many surprises, none greater, we imagine, than a military invasion of the Picpus cemetery by an American general and his soldiers.

Not indeed that at any moment, the grave of Lafayette was forgotten by his admirers from the United States. I well remember how, during the years before the war, the Stars and Stripes floated above the slab, upon which lay visiting cards and floral offerings brought by American hands. But these annual celebrations were nothing compared to this year's display, when, underlying the show that made the good Sisters marvel, we realized the solemn significance of an historical event: the entrance of the United States into the great war.

At first sight, there seems a curious contrast between the political and historical importance of this fact, and the tranquil, old-world atmosphere suggestive of prayer, retirement and unworldliness. But the silence that reigns at Picpus is peopled with stirring memories and fraught with tragedies that are perhaps more harrowing than those our soldiers have to face. If the ghosts of the past should come to rise from their graves, what a varied, tumultuous and dramatic crowd would fill this quiet cemetery! The fact of Lafayette being buried in this remote spot, out of reach of the roar of the great city, is a direct consequence of these tragedies, in which the women, who touched him most closely, were involved.

The French Revolution of 1789, which at the outset many leading Frenchmen, Lafayette among them, hailed as marking the advent of a golden age, promptly degenerated into the Reign of Terror. Even the men who, with more enthusiasm than far-sightedness, believed that the revolution spelt reform were then counted as "enemies of the nation," because they made a stand against the violence of tyrants like Robespierre and his party. They were outlawed, imprisoned and many of them perished on the scaffold. Lafayette saved his head by leaving the country, but some of his nearest relatives were executed.

It was a time of madness when the guillotine was at work in many large towns and blood was poured out like water. Thirteen hundred people were beheaded between June 14 and July 27, 1794, on the *Place da la Nation,* close to the Picpus cemetery.

They were hastily buried at night-fall in a disused sand pit, near the ruins of an Augustinian priory, a few steps only from the place of execution, but the faithful hearts of many mourners had taken note of their unhonored graves.

Toward 1802, a subscription was started among these bereaved people; the sand pit was walled in; the adjoining field became a cemetery where the descendants of the victims of the Reign of Terror chose to rest, near their martyred kindred; a church was built where Mass is said for the repose of departed souls and a community of Sisters in the restored priory daily pray for the same intention.

Among the founders of the church was Lafayette's wife, Adrienne de Noailles, whose grandmother, mother and sister perished on the adjoining *Place* on July 22. The grave of Lafayette who, by reason of his connection with the victims of the Reign of Terror, acquired the right of being interred at Picpus, is close to the bit of rough ground where lie these 1,300 people; his devoted wife sleeps by his side. She was a woman of rare intelligence, courage and unselfishness, whose checkered life was governed in every detail by her strong religious principles.

Over these joint graves, General Pershing delivered his spirited speech on July 4, 1917, in presence of a delegation of American troops and of many notable Frenchmen, among whom was Marshal Joffre. Never had the quiet cemetery witnessed so numerous and brilliant a gathering!

Patriotic Americans, who may at some time visit Lafayette's grave, will be interested to hear that other associations scarcely less captivating are connected with the Picpus burial ground, especially with the walled enclosure, where rest the *guillotinés* whose sacrifice was offered on the neighboring *Place.*

These form a varied company: among them were court ladies, Sisters, nuns, priests, a bishop, poets and scientists. Their names are inscribed on two large slabs in the church and, from these authentic records, we gather that the majority were workmen, peasants, laborers, poor and obscure people, who, in the misused name of liberty, were condemned to a cruel death, without being given an opportunity of defending themselves.

Against the stone wall that encloses the common grave where these people were hastily buried in the course of six tragic weeks, is a large white marble slab, that appeals in a special manner to Catholics. It reminds them that among the victims were sixteen Carmelite nuns, who were executed on July 17, 1794, and beatified by Pope Pius X. ten years ago. The story of their

martyrdom has often been told: they belonged to the Carmelite Convent of Compiegne; they were beheaded merely because they continued to follow their religious rule and, guarded and encouraged by their prioress they went to their death singing. At the foot of the guillotine, sixteen voices started the "*Laudate*"; a few minutes later one voice, that of the prioress, who asked to die last, finished the Psalm.

Another tablet reminds the pilgrim that on July 19, a young Breton nun, Victoire de St. Luc, was executed with her father and mother. Like the Carmelites, she was guilty of the offense of painting and distributing pictures of the Sacred Heart and, like them, she went to her death smiling.

The women of the house of Noailles, to which, by birth, Madame de Lafayette belonged, have a distinguished place in this motley company. These court ladies were as devout and resigned as the nuns and their heroic death fitly crowned lives of absolute devotion to duty. With Madame de Lafayette's grandmother, the aged Duchess de Noailles, perished her mother the Duchess d'Ayen, whose somewhat austere piety and utter unworldliness contrasted with the wealth and brilliancy of her surroundings. She brought up her five daughters with grave tenderness and they did credit to her training. The eldest of the five, Madame de Lafayette's favorite sister, the Vicomtesse de Noailles, was executed with her mother and grandmother; she had the face of an angel and the soul of a saint and, to the last, we are told, encouraged her companions to be strong and to pray. A supreme consolation was given to these three noble women. An old Oratorian, whom they had known in happier days, took up his station in the street when the carts with the victims passed by; undiscovered by his neighbors, but recognized by the Duchess and her daughter, he gave them absolution; he never forgot the radiant smile that rewarded his act of courage.

It would carry us beyond the limits of this paper to enlarge further on the memories that are connected with this tragic spot: André Chenier, the poet, Lavoisier, the scientist, the Bishop of Agde, the Maréchal de Mouchy, a veteran, whose last words were: "At the age of seventeen, I went to battle for my king; at eighty years of age, I ascend the scaffold for my God." All these and many others were done to death on the neighboring *Place* and have slept for 121 years in the silent enclosure, close to Lafayette's grave.

To American visitors who find their way to Picpus, these memories cannot fail to prove interesting: courage, patience, religious faith, appeal to us all, especially at moments of tension, in face of a tremendous effort and of a possible sacrifice.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Starving Belgian Babies

To the Editor of AMERICA:

Will you be so good as to allow me to make an appeal to your readers for assistance for the Belgian babies. Their condition is very pitiful and should bespeak the sympathy of all who have any knowledge of their sufferings. They are without food and are literally starving. Many of them are sent with the permission of the German authorities to Switzerland and about 500 each month to Holland, where they are fed and nursed back to health. At Scheveningue, near La Haye, in Holland, there is a community of nuns called the "Sisters of the Little Ones," in charge of a hospital in which they receive sick and debilitated children. They are all trained children's nurses and by their expert and charitable care great numbers of frail and failing children are saved from death and restored to health. The community was obliged to flee from Antwerp when the city was being bombarded, and for a time took refuge in one of our convents in England, but they have returned to their work and are endeavoring to carry it on in spite of the immense difficulties arising from shortage of food and lack of funds. They need money to buy medicine and food and especially milk. Cardinal Mercier has requested me to make this appeal to the good, charitable people of America in behalf of the babies under the care of this particular community and for all the suffering children of Belgium. The appeal has the approval of Cardinal Gibbons and Cardinal Farley, and of many other prelates and persons of note.

Our own Congregation of the Sisters of Charity of Ghent has thirty convents in Belgium where blind, deaf, dumb and mentally deficient orphans and abandoned children are cared for. All of these are in urgent need of assistance. England is almost exhausted with the many demands made on her charity and cannot adequately meet the situation. But America, pledged as it is to restore Belgium, cannot be indifferent to the cries of these little waifs and sufferers, who will die unless help is forthcoming. If the rich will give of their wealth and the poor of their poverty, countless numbers of these helpless little ones may be saved from untimely ends. Contributions may be sent to Messrs. Alexander Brown & Sons, Baltimore, Md.

Bury, Lancashire, England. MOTHER MARY DUGGAN.

Unlisted Enlistments

To the Editor of AMERICA:

There are hidden saints and unlisted enlisters. They are the heroic mothers, fathers, and sisters of the courageous boys who in the spirit of sacrifice and loyalty have offered their lives to defend the honor of their national mother, America. A bullet or shell may still their lives and bring a reward to their sacrifice, but on many a household-altar sorrowing hearts will be offered long after their boys' hearts are stilled in death.

The following letter shows a mother's pierced heart wherein God has poured the oil and wine of His consoling grace. The daughter is a Sister in a certain convent where I recently gave a retreat. The letter seemed so pathetically loyal and motherly resigned that I thought it might bring consolation to mothers' hearts, for mothers only can speak to mothers' hearts:

My dear Daughter:

Your sweet letter reached us yesterday and brought much consolation and comfort to myself and father, as well as to your brothers and sisters. It would be hard for me to tell you in a letter the many events that took place in our home, the last week that Albert spent with us. We were all so glad to have him come home; only to have our joys shattered and be left in sorrow and lonesomeness.

My daughter, my sorrows are yours also; and you ask me to tell you just what took place here. I shall give you the opening and the closing scenes only. You will judge for yourself how hard it has been for us all.

He came home from Detroit, Sunday morning, just in time for ten-thirty Mass. When he came in, I suppose, he thought I had been feeling badly, so he sat down in the kitchen where I was preparing dinner; and he said in a most sad way; "Mother, how do you feel about my going to war? I hope you do not take it too hard. You must have the proper spirit." Looking at me, with his eyes full of tears, he began to sing softly "America, Here is Thy Boy." I begged him to leave the room for I was then prostrated, but he put his arms around me, and asked me to be brave, because "Duty called him and he must go."

By that time, the family had all gone out of the kitchen and I saw, with the grace of God, that I was called upon to make a sacrifice, a sacrifice, by offering my son, who is as tender and dear to me now, as when he was laid in my arms at his birth. But, since he is willing to leave the world and all its pleasures, it must be for his good and surely our prayers will follow him.

Now, I will tell you, *oh, how hard,* it was, *to part.* Ruth and Gertrude were the only two that could be home for dinner. Father, also George and Marguerite could not come, however, we ate our dinner and he left soon after. He took off his ring, his watch and cuff-links and said: "Here, Mother, these are yours. Take care of them until I come back." He gave everything he owned away and went with what he had on and his beads.

My child, *it was* a *cruel parting.* As I tell them, to enlist

in time of peace is bad enough, but we are in war, and God alone knows what it is coming to. Albert, surely will be in great danger and when I saw him for the last time, I thought, "Will you ever see us again, will you ever come back"? It surely was hard for him to leave us. His white face showed the awful strain he was undergoing.

And now that it is all over with, you wonder how I am. Well, I am trying to live through it, for the sake of those who call me mother and for poor father. It is always hard for him you know. He took it very hard when you left and of course this parting was a hard blow to him.

Only for our holy religion that gives us comfort in time of sorrow, we should never be able to stand it. I feel that many prayers have been offered for us, since we are all back to our work again without any serious breakdown.

I will not forget all you tell me, dear child, to put my trust in the Blessed Mother and to place your brother within the Sacred Heart, where I know, he will be safe. Do not forget us, we need your prayers. With fond remembrances from the family, I am,

Your loving mother.

Here indeed is a mother after God's Heart.

Baltimore. W. J. ENNIS, S. J.

St. Patrick's Purgatory

To the Editor of AMERICA:

It is pleasing to learn that the litigation concerning St. Patrick's Purgatory has ended satisfactorily, but is not Mr. Leslie in error when he writes that it was settled without recourse to British law? According to the Liverpool *Catholic Times* the action has just been tried at the Donegal Quarter Sessions, and has resulted in a rejection of Sir John Leslie's claim. In giving judgment, Judge Cooke, a non-Catholic, reviewed the history of Lough Derg. All the estate surrounding the island once belonged to the Catholic Church. At the Reformation a certain Bishop Leslie, who had transferred his affections from Scotland to Donegal, secured the estate, and an Act of Parliament was sought to put a stop to the pilgrimages. But the pilgrimages continued. The Catholics never gave up posession of the island. Authority over it was exercised by the prior who received the rent of the cottages in earlier times a penny a year, and later a shilling. "I am convinced," said Judge Cooke, "that the original Church which owned the island never laid aside its claim, and never acknowledged that anyone else had dominion over this ancient and holy ground." A decision was therefore rendered in favor of the Bishop of Clogher.

New York. ANDREW A. MACERLEAN.

The Pope's Proposal and the President's Reply

To the Editor of AMERICA:

The fundamental idea as expressed in the Vatican's proposal is that right be established in the place of might, that armaments be diminished, and that arbitration be substituted for armies.

The President states his conception of the foundation of the Pope's plan as follows: "His Holiness in substance proposes that we return to the *status quo ante-bellum*." This is not the basis of the Pope's proposal which, instead of advocating a *return* to anything, urges the substitution throughout the world of the moral force of right for the material force of might. This, instead of a return on its path, would be a great *advance* for civilization.

The most serious objection urged by the President to the acceptance of the Pope's proposal is contained in the expressed fear that the establishment of peace upon the basis of the proposal would permit a recovery by Germany of its full strength and place it in a position to renew its present policy. In the first place, this takes into consideration only the danger to world-peace from those *at present* in control of the German Empire, whereas the Pope's plan obviates such an assault on the part of any nation by establishing right as the universal guide of national conduct, and enforcing such conduct on the part of any recalcitrant nation through coercion by all the other nations. If the proposal were followed out, there would be a mutual diminution of armaments to an arbitrary minimum to be determined upon. Therefore, Germany's armament would be reduced to this arbitrary size. It is difficult to see how there could be any recuperation of strength with this diminished armament kept at a fixed minimum. If Germany attempted to use this minimum armament for purposes of aggression, or sought to increase it, the plan provides for the prevention of such violation of her word of honor by the united opposition of all the other nations.

Nor would the proposed plan result, as President Wilson says, "in abandoning the new-born Russia to the intrigue . . . attempted by all the malign influences to which the German Government has of late accustomed the world." On the contrary, the plan provides against this by its fundamental establishment of right, and the enforcement of such conduct on the part of all nations.

The President asks: "Can peace be based upon a restitution of its (Germany's) power or upon any word of honor it could pledge?" No, but such is not the basis for peace that the Pope proposes. President Wilson further writes: "No peace can rest securely upon political or economic restrictions meant to benefit some nations and cripple or embarrass others, upon vindictive action of any sort, or any kind of revenge or deliberate injury." This is true, and it is one of the reasons why the Pope's plan rests upon such a secure foundation, for in its essence as well as in its explicit suggestions, it provides against political and economic restrictions, against the crippling and embarrassment of any nation, against vindictive action of any sort, against any kind of revenge, against any deliberate injury.

The President says: "The test . . . of every plan of peace is this: Is it based upon the faith of all the peoples involved?" . . The foundation of the Pope's plan embraces this very thing, the faith of all the peoples involved. If Germany accepted his plan it would be one of the clearest evidences of good faith and its freedom from the military autocracy which has so long dominated it.

President Wilson declares: "An enduring peace . . . must be based upon justice and fairness and the common rights of mankind." This is the very foundation of the Pope's proposal..

Further, according to the President, "We cannot take the word of the present rulers of Germany as a guarantee of anything that is to endure, unless explicitly supported by . . . conclusive evidence of the will and purpose of the German people themselves . . . " Germany's change from a military nation to a nation listening to the pacific proposals of the Pope, speaking as the Vicar of the Prince of Peace, would be the clearest possible evidence of the exercise by the German people of such will and purpose. Moreover, the Pope's plan provides for their continuance along that path, by the united action of all the other nations.

And not only does it make provision against attack upon the peace of the world by the *German* people, but by *any other* people, against whom would be exerted equally the combined power of the rest of the world.

The President concludes: "We must await some new evidence of the purposes of the great peoples of the Central Powers. God grant it may be given soon and in a way to restore the confidence of all peoples everywhere in the faith of nations and the possibility of a covenanted peace."

No evidence of the purposes of the Central Powers could be an assurance of the faith of *all* nations. Such assurance is to be found, however, in the alliance of all nations, suggested by the Pope, based upon the Divine and eternal truth of the essential superiority of right over might as the guide for national conduct, and made feasible in its operations by the material force of all the nations exerted against any which broke its solemn pledge.

Point-à-Pic, Canada. G. T.

Mail for Soldiers

To the Editor of AMERICA:

I note with some satisfaction that AMERICA can now be forwarded to the soldiers at the front by merely placing the one-cent stamp over the notice in the upper right-hand corner. This is certainly an excellent way to provide the boys with reading matter and I sincerely hope that the number of AMERICAS forwarded each week will overburden the mail man. We should all join in this movement. All kinds of magazines, some of them dangerous to the spiritual welfare of a Catholic, are sure to flood the camps, and naturally, if he can't get the right kind, the Catholic soldier will read the wrong kind, not with any malice but for lack of something else. We all know how dangerous such a practice might become to his faith.

I am in a position to send several back issues of AMERICA, *Extension* and the *Catholic World* to the front, and I know several others who would willingly do the same but we are somewhat at a loss just how to go about it. Of course, all these lack the notice in the upper corner, hence they can't be forwarded by merely placing a stamp on them. And again, we are at a loss how to address them in using the regular mailing system.

An answer in AMERICA to these small problems, I feel confident, would result in hundreds of Catholic magazines for our fighting brothers, which otherwise they might never receive.

Elizabeth, N. J. J. R.

[Papers and magazines for soldiers may be sent to the Chaplains' Aid Society, 580 Fifth Avenue, New York. Those who wish to send mail direct to soldiers in camp within the borders of the United States should use this form of address:

GEORGE JONES,
Company X, —— Regiment,
Camp Wadsworth,
Spartanburg, S. C.

The form of address for soldiers abroad is

FRANK SMITH,
Company X, —— Regiment,
American Expeditionary Force.

The address should be written legibly on the upper left-hand corner of the envelope.—Ed. AMERICA.]

"God the Invisible King"

To the Editor of AMERICA:

I fear that the communication of Mr. Millar in AMERICA for August 25, may confuse an issue which seemed sufficiently clear. There are two aspects under which we may view H. W. Wells' "God the Invisible King." The first is to look upon the book as an explanation of the present religious opinions of its author. The other is to regard it as a sort of text-book of "modern" theology, giving expression to the spirit and trend of non-Catholic religious thought throughout the world. Mr. Wells insists that his work is of value and deserving of special attention, only when considered under this second aspect. Mr. Woodlock quite agrees with him. Hence, when the latter asserts that the "spirit of the book is a portent of the times and may perhaps be welcomed as the beginning of a movement towards the truth," he is evidently referring to the text-boox of modern theology and not merely to the religious vagaries of the English novelist.

In my former letter it was to this statement of Mr. Woodlock that I wished to take decided exception. For I am unable to persuade myself that the abandonment of Protestantism, for instance, in favor of this new religion marks any advance in the direction of truth. I fail to perceive any spiritual gain for those who cut loose from a perverted Christianity because of its inconsistencies, in order to plunge into an anti-Christianity teeming with greater and far more dangerous inconsistencies. Yet this is precisely what is happening if we may credit Mr. Wells. For he assures us that the new teaching is traceable in many professedly Christian books, and it is to be heard from Christian pulpits.

On the other and relatively unimportant question, whether or not the personal views of Mr. Wells in matters of religion have undergone a change for the better, whether the metamorphosis of the Huxleyan Rationalist into the ardent disciple of this newly found deity is really a step towards the light, I shall not quarrel with Mr. Millar. I have already expressed my view on that point and I see no reason for changing it.

However, I do think that Mr. Millar is a trifle inaccurate when he says that Mr. Wells is "undoubtedly thoroughly acquainted with Protestantism, but quite ignorant of the Catholic religion." When did the Nicene Creed become a peculiarly Protestant formula? The author of "God the Invisible King" seems remarkably conversant with it. Are the Unity and Trinity of God, the Virgin-Birth of Jesus Christ, his Divinity, the sacrificial nature of His death upon the Cross, doctrines peculiar to Protestantism? Yet Mr. Wells appears to have given considerable time and attention to their study.

Let me add in conclusion that it was far from my mind to say anything that could prove offensive to non-Catholic inquirers after the truth. Rather would I put them on their guard against this new theology, as a collection of errors most pernicious in their nature and destructive of all true religion.

Los Angeles, Calif. JOSEPH R. STACK, S. J.

Too Much Social Work

To the Editor of AMERICA:

Social workers are persons of high ideals, of feminine instincts, dreamers of utopian schemes for the betterment of humanity. They are largely recruited from the class of idle, well-to-do people. They have a great sympathy for those not so fortunate as themselves, and are, doubtless, sincere in their desire to do good. Let us pause for a moment and consider the causes that have produced such numbers of these busy people. For many years the wealthy people of our prosperous country have been donating funds to help the poor and distressed. These funds have been exempt from taxation and have increased immensely. The administration of this great trust necessitates the employment of many workers and has brought into public notice thousands of people all anxious to serve. So many have believed themselves called to this work that it is difficult to find paying places for them in private societies, hence the legislature is called upon each year to consider a constantly increasing number of measures which propose new departments in social work with their consequent addition of social workers. The Massachusetts legislature itself, recognizing the demands of the social-workers, so-called, three years ago appointed a "Social Welfare Committee" to hear these petitioners, and to this committee can be traced much of the "high-brow" legislation which has so greatly added to our State tax.

Now the questions in the mind of the every-day, common-sense tax-payer are: Where will this agitation lead and when is it going to reach a climax? The State is burdened almost to the limit of endurance in its efforts to care for its pauper and criminal element. To add to this burden the support of hundreds of social workers who never produced anything but dreams and high-flown speeches is unpardonable.

Massachusetts has reached its high place in statehood by adhering to good old common-sense methods of conducting its business. Of late years its tendency has been to stray very far away from the business methods that alone can lead to prosperity. We are drifting towards a condition where too many people are dependent upon the State. Individual effort and independence are passing away. This, if continued, means loss of bus-

iness and disintegration of the commonwealth of which we have all been proud. It is time we faced facts. There has been no diminution of paupers and dependents in our State, notwithstanding the frantic efforts of these well-intentioned people. On the contrary, there are more today than ever before, thus proving the uselessness of our expenditures in this direction. Boston has become the "Mecca" to which the spineless wend their weary way from other parts of the country, sure of a welcome in its many homes and harbors for the idle. Can we afford to expand our hospitality further, or would it not be wiser to close the open door to much of this useless work, and let the mendicants move on to other fields, and perchance to some work for their necessities?

Boston. JOSEPH MATTHEW SULLIVAN.

The Sisters in the Civil War

To the Editor of AMERICA:

Having read, with a great deal of pleasure, AMERICA's recent account of the activities of the Sisters of Mercy during the Civil War, it has occurred to us to send you a little more detailed recital of their labors in Mississippi during the same period.

The Rt. Rev. William Henry Elder of Natchez, Miss., having made application to the mother house of the Sisters of Mercy in Baltimore, Md., a foundation was finally agreed upon, April 30, 1860, at the solicitation of the Very Rev. M. Grignon, V.G., who had stopped in Baltimore on his way to Europe.

On October 9 of the same year, a little band of four Sisters and two postulants, Sister M. de Sales Browne being superior, left Baltimore, and, traveling by rail, reached Vicksburg three days later. On October 22 they opened a school, which they continued to teach successfully until the siege of Vicksburg, during which the school was broken up. The convent was turned into a hospital, though it was too small to afford anything like adequate shelter for the sick and wounded soldiers. As soon as possible, the Confederate Government opened a hospital at Mississippi Springs, inviting the Sisters to take charge. There were 730 sick in this improvised hospital, which was unsanitary, neglected, and even destitute of the necessary cooking utensils, so that the Sisters were much distressed at their inability to relieve in the way they desired the suffering of the soldiers.

In the latter part of July, when the serious shelling of Vicksburg began, the Government moved the hospital from Mississippi Springs to the Deaf and Dumb Institute in Jackson. Here all were finally settled by All Saints' Day, but as they found the surgeon who had requested their services there fully equal to the task of caring for his hundred or so wounded soldiers, they proceeded to Oxford, accompanied by their pastor, Rev. F. X. Leray, afterwards Archbishop of New Orleans, to take charge of the hospital there. The Mississippi University, consisting of twelve large buildings, and destined finally to accommodate one thousand wounded soldiers, now became their home.

One little incident related by Mother Ignatius Sumner, herself a member of that devoted band, may bear repetition here. A grim November day was closing slowly when news came that the flat car, bringing in the wounded soldiers from Corinth, had been derailed. The surgeon, his limited staff, and the chaplain, went with all possible haste to the scene of the disaster, Mother de Sales awaiting the arrival of each new group of wounded soldiers. On account of the scarcity of mules and ambulances, the transfer took hours and continued into the night. After providing for the comfort of those who had arrived and stretching her scanty supply of bed clothing and medicine to their utmost limits, the good Mother realized that the fires were dying down, the night growing colder and the fuel very scarce. The little band of Sisters had been scattered through the different buildings, but wood must be had to keep her dear wounded charges from dying of cold. Seizing an axe, she slipped silently out into the night, and walked quickly to an adjoining woodland, where in the flickering light of the brushwood fire she had kindled to frighten away possible wild cats, her frail body bent to the unaccustomed task of cutting wood. Her dreary labor brought comfort to many wounded soldiers, the Blue as well as the Gray.

At Oxford the field of labor was wide, but conditions had improved very much when, at the expiration of a month, the Sisters were rushed off before the advance of the Federals; all the sick who could leave had been previously disposed of. After many hardships, they took charge of the first real "Mississippi Hospital," which had been purchased in Jackson by Dr. Brickett of New Orleans. In the May following, the Federals, after a slight skirmish, took possession of Jackson, burnt the church and the priest's house, but respected the hospital.

Little more was done by the soldiers of the North until after the surrender of Vicksburg, when the victors laid siege to Jackson in earnest. The position of the hospital became very dangerous, and as a consequence the Sisters were conducted to the State House by Father Leray, while the surgeon in charge removed the wounded across Pearl River, where the Sisters joined them, and they began their flight in an open car, over which a tent had been stretched as a protection from the sun. They did not travel by night, spending their nights as best they might, in towns, in deserted houses, and wherever they could find shelter. During the night spent in Selma, Alabama, Mother de Sales, after attending to the comfort of the wounded, spent the time gathering wood and replenishing the fires, in order that those lodged in the deserted hotel of the place should not suffer from cold.

They finally reached Shelby, Alabama, where they continued their labors in behalf of wounded and suffering soldiers until the surrender of Lee rendered their services no longer necessary. On their return to Vicksburg, they found that the Northern officers had taken full possession of their convent, and it was eight months before these gentlemen departed therefrom, but, as all things earthly pass, so has vanished all but the memory of the horrors that once threatened to disrupt our mighty nation.

Vicksburg, Miss. SISTERS OF MERCY.

The Library Lions

To the Editor of AMERICA:

A wide entrance flanked by two recumbent lions of enormous size, whose demeanor is that of a placid and supercilious aloofness to the bustle and hum round about them, marks one of the busiest meetingplaces of men, the public library in New York. They, too, have the inscrutable air of cognizance. Cognizance of what? Baffling to man is the secret lore of the Sphinx, and the knowing smile of Mona Lisa, mixing benediction with disdain, puzzles and eludes, while it yet arouses speculation. These are among the supreme triumphs of the artist, symbols of wisdom and knowledge and truth, before which men will stand ever a questioner. Theirs is the knowledge that embraces all the past, all the future: peaceful seed-fields and battle carnages, States foundering and creeds dissolving, man living out his allotted period in courage, or in doubt, or in fear. What then? The question of questions; the question that has been asked insistently through the ages of the Sphinx, and of the woman, and now, henceforward, to be asked of the lions. For the lions in their detachment, strength, vision and immobility are, in their way, the symbols of wisdom and knowledge and truth, couching high above the heads of the throng, remote and yet near, inviting and disdaining, benignant and indifferent, somnolent and alert, prescient and dumb, the paradoxical guardians of a treasure to which man must come, if he come at all, as an humble seeker.

Brooklyn. STEPHEN I. HANNIGAN.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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A Nationwide Novena for Peace

THE American people are beginning to realize the magnitude of the task to which we are committed. With the departure of the first contingents of the conscript army to the cantonments, and the special war-session of Congress swiftly drawing to its close, the period of preparation is nearing completion, the day of actual fighting is looming larger and nearer, and apathy is giving place to deep concern. The khaki in our streets is losing its glow of romance and taking on a more sinister significance, and the exultation experienced throughout the country at the thought of the most distinguished men of Europe seeking help at the shrine of liberty is being succeeded by a sense of the gravest responsibility. The poetry of it all has had its little day, war-clouds are rapidly gathering, and things are settling down to grim reality.

The Red Cross is making colossal preparations to tend the wounded; by day and by night munition factories are pouring out their messengers of death; soldiers are being taught the surest ways of shedding human blood; doctors are being mustered into service by thousands; priests are donning military uniforms and packing the holy oils to anoint the dying; there are empty chairs in every household and women's cheeks are wet with tears of sad foreboding. Our hearts are steeled for war, we are prepared to go to the end, the bitter end whose coming no one can see; but in spite of all this, more fervently than ever before, our lips are constant in prayers for peace.

The pleading of the Holy Father with all who have been redeemed by Christ to lay aside their strife, though it has fixed the eyes of the whole world on peace and undoubtedly hastened its advent, has not been altogether successful. The Pope is not of course surprised. In fact, what has actually happened seems to have been anticipated by him some months ago when he bade all his children turn in their agony of pain to the gentle, the gracious Queen of Peace. Have we obeyed his bidding? Certainly in private. But have we made a united effort to win through her powerful intercession the priceless boon for which every heart is longing but which still seems so far away? We should do so at once.

An easy, practical way of doing this would be a novena to the Queen of Peace, made simultaneously in every Catholic church and chapel in the land. Much might be expected from the mystical nine days of concerted prayer, if all the members of every parish and all the soldiers in every military camp would first purify their hearts from sin, and then, gathering each evening before Our Lady's statue, would humbly supplicate her assistance, uniting their voices in a common formula, voices lisping with childhood, trembling with age, and strong with the years of maturity. If our prayer for peace expressed in the words written by the Vicar of the Prince of Peace and directed to her whom he has called the Queen of Peace were to rise as a single petition from millions of pure hearts, it would have so mighty a volume that it would thunder at the gates of Heaven, and Our Lady could not but hearken. The feast of the Immaculate Conception would be a good day for the novena to end, a feast that inspires confidence. For what is Lourdes but the gift of a compassionate mother to her suffering children? Perhaps the Queen of Peace will grant us no less a boon.

Are They Catholics?

THIS very morning about 1,800,000 Catholic children welcomed Jesus Christ in the schools where alone He is not shown the door. These children are sharing in the heritage of Christ. No narrow bigotry cramps the field of their education. Nothing that can make them good citizens, faithful servants of their fellows and of God, will be left undone. Today they began their work in the name of the triune God, and from their childish hearts went up the prayers that are as incense before the throne of the Most High. The thought fills every Catholic with joy, with humble gratitude to Almighty God.

But how many millions of Catholic children began the work of the day in schools which count it at least a breach of propriety, or a mark of childish fanaticism, to utter the sacred Name of Jesus Christ in adoration? Across the exultation with which we regard our parochial schools, strikes the sobering thought that today the majority of our Catholic children are in non-Catholic and anti-Catholic schools. What is to become of these little ones? There are exceptions, but parents who so disregard the rights of their children as to send them to non-Catholic schools, are not likely to display the zeal of a Xavier in instructing them in the duties of religion. Infinitely worse is the case, if these blind parents are cursed with wealth. From families of this kind arise the scandals that in certain communities have made the name of Catholic almost a reproach, as well as generations

utterly lost to the Church. We have too many "prominent Catholics" who arrogantly assume that the law was not made for them. But

> Let no one talk to me about zeal for the Church, and last of all, one bearing the proud name of Christian knight, if he has not zeal for the Christian education of little children, whether they be his own or not. . . . I cannot conceive that any knight would fail to send his children to the Catholic school; and if he should, he is unworthy the name he bears. No, that should be a test of his Catholicism. . . .

These splendid words were spoken some years ago, to the Knights of Columbus by the Bishop of Nashville. Time has not blunted their point. Whatever his title or degree, the man who exposes his children to the blighting influence of the school in which Christ has no part, defends his right to the name "Catholic" with extreme difficulty.

"God Keep and Guide You!"

"BE a good man, my dear," were Scott's last words to his faithful Lockhart. In the darkness of the shadow of death, life's true values are revealed. So, too, there are times of stress and crisis in the life of every man, in which he realizes that the glories of spiritual conquest are worthier than all the victories of military genius, and the beauty of the unseen world, more desirable than the fairness of this earth and sky, upon which we look with eyes of flesh.

It was in this realization, perhaps, that the President of the United States wrote his splendid greeting of September 4, "To the Soldiers of the National Army." Called from every rank of civil life, and hating "militarism," the triumph of force over right, as all honest men must hate it, these young Americans have left their all, even to the severance of the dearest earthly ties, to defend their country. They are no ordinary men. Whatever their previous position, their sacrifice has exalted them. Their uniform is their patent of nobility; for, in the President's words, they have become "the soldiers of freedom," upon whom "the eyes of the world are fixed."

> Let it be your pride, therefore, to show all men everywhere not only what good soldiers you are, but also what good men you are, keeping yourselves fit and straight in everything, and pure and clean through and through. Let us set for ourselves a standard so high that it will be a glory to live up to it, and then let us live up to it, and add a new laurel to the crown of America. My affectionate confidence goes with you in every battle and in every test. God keep and guide you!

These young Americans, soldiers of the highest type, have answered their country's call that for us, for our children and our children's children, there may be secured a world at rest in the blessings of peace. Most of them will come back to us; but some must die that freedom may not perish. Today as the camps fill and the battalions depart, from the heart of every American goes forth the prayer of our President for these young men, the chosen of the nation, "God keep and guide you!"

Again, Why?

"AT some of these street-corner meetings," charged the learned jurist, "people are abused because they cherish certain religious convictions." True are these words, quoted from a recent charge to a New York Grand Jury, and true they have been these many moons. But one wonders, and the wonder grows, why no one in authority ever uttered them before. They remained unspoken until, a few weeks since, a young man undertook to abuse a certain group of citizens called, sometimes in derision and sometimes in honor, "Jews." Whereupon the mills of the law began to grind, and for the next thirty days will they grind away at the iniquity of this young man who dared attack the religious convictions of the Jews.

It is well. Jew-baiters, and all other "baiters" and "phobes," form a low class; almost as low as those whose main purpose in life is to make money by baiting Section 1,142 of New York's Penal Code. That section purposes, among other things, to protect the peace, dignity and decency of the people against the inroads of the birth-controllers. Fitly, then, did the young man who, according to reports, began his civic life with the meager equipment of a soap-box and a vigorous hatred of Jews, receive the penalty sometimes, but not always, dealt out to those who violate the law of nature and the law of the sovereign State of New York, to wit: thirty days on Blackwell's Island.

Again, it is well that the law has finally seen fit to investigate the motives and the careers of those public brawlers, whose exclusive theme is abuse of religion. One may attack the religious convictions of the Hard-shell Baptists or of the Cumberland Presbyterians, and walk forth from Union Square unscathed. No person owing allegiance to these confessions live in that ward, and, no doubt, very few are registered voters in this city of sublimated bluff and blare. Similarly, one may announce to the populace that Catholic priests drive a thriving trade in the sale of absolutions, and depart as sound in limb, if a trifle more unsound in brain, as he came. But if he wishes to continue in the unfettered pursuit of what he deems peace, freedom and prosperity, he will expunge from the soiled tablets of his memory, every trace of the word and the idea, roughly corresponding to "Jew."

As is but common justice, the religious convictions of our Jewish brethren are now amply protected. The law has made a good beginning. May it proceed prosperously, and even go so far as to deem public attacks on the Catholic Church, her ministers and her people, at least a minor breach of decorum, to be frowned upon for the duration of the war. It would seem graceful, if nothing else, to wait until our young men have returned from the task, which they deem a privilege, of fighting for our common country, before violent and obscene abuse of all that they hold dearest is again considered permissible in the streets of New York. In the meantime, the repeated

assaults, led by the Bishop of Rome, on our cherished American institutions, will be completely met, after certain things have been explained to the satisfaction of the post office authorities and of the Attorney-General, by that noble patriot, Mr. Thomas Watson, of Georgia.

A Guiding Sign

"A TALL ship and a star to steer by" was all that a high-hearted sailor lad said he desired.

"His eyes forever on a sign
To make him plow a perfect line"

is a couplet describing an aspiring young farmer's life. Both mottoes are excellent and might well be used by men and women of other callings too. For from high ideals are born the most serviceable realities. In religion, art or trade little that is worth while was ever produced by those who were not idealists. Some spur, exemplar, torch or touchstone outside of himself is necessary to call forth what is best in a man. That bright guiding star will bring the sailor's tall ship safely home at last, and by keeping his eye on the landmark at the end of the field the farmer's boy will always plow a straight furrow.

Now that vacations are over and the year's work has begun once more, the world's toilers in home, school, field, mart or shop would do well to find a guiding sign that will help them work with energy and cheerfulness. But what would better meet this need than keeping before the mind a picture of Our Saviour's home at Nazareth. For there St. Joseph patiently worked at his carpenter's bench day in and day out. Our Lady spun and swept, and God's own Son did not disdain to toil with His hands in the weary years of His earthly life. The contemplation of that humble and contented little household, and of the perfection with which everything was done there will give the world's toilers, whether they have to steer a course or plow a furrow, the brightest, surest guide, they can desire.

A Splendid Failure

JOHN HART, of North Carolina, possibly of sound mind, but very probably weak of body, enjoys the guaranteed right of working in a cotton-mill. Not only may he work in a cotton-mill, but he may toil there for more than eight hours a day; for eleven, to be precise, and who is the wiser when the clock is set back? But John Hart may not vote, or sue, or be sued, and someone else has the first right to his wages. It would seem that John's sole and exclusive right is to work. There is nothing startling in all this. To work is about the only right that many Americans enjoy, and a fair percentage of them fail in their endeavors to collect a living wage in return for their labor. What may be startling in the present case, is the solicitude of the great State of North Carolina to safeguard the right of John to work in a cotton-mill, for John Hart is only thirteen years old. Happy John, to be the ward of so provident a State!

But John's importance does not stop here. The Federal Court for the western district of North Carolina has agreed that John's right to labor in a cotton-mill is not to be hampered by the Federal law which went into effect on September 1. Very probably the Court is right. The law in question embodies the contention of Congress that its power to regulate interstate commerce may also be used to regulate conditions of labor within the several States. This means the adoption of the principle that Congress may rightly do by indirection, what the Constitution forbids it to do directly, a principle fraught with much danger to the undoubted right of every State to regulate, within constitutional limits, its internal affairs.

The North Carolina decision is in no sense a disaster. If the law is a failure, it is a splendid failure. Ultimately the decision will do more to check the physical and moral murder of children in mines and factories, than could have ever been accomplished by a law which applies only to those establishments engaged in interstate commerce, and affects almost a negligible percentage of children employed in "gainful pursuits." The earnest work which culminated in the Federal law, did much to focus the attention of the country upon the evil, and in this lay its chief value. But reform must begin at home, if the evil is to be eradicated. Even if sustained by the Supreme Court, the Federal law is but a weak instrument. The only effective way to put a stop to the exploitation of children in trade, is by wisely conceived and vigorously enforced local regulaticns.

The Bright Angel

A NEW YORK newspaper recently suggested that in the phrase, "Death's bright angel," the adjective was badly chosen. The conclusion reached, or rather suggested, was that persons accustomed to revel in sentimentality and bathos might be allowed to consider the angel "bright," while hard-headed folk must necessarily adopt an opposite view.

The conclusion mirrors fairly a world which, since it has forgotten God and Christ who, in St. Paul's incisive words is "our life," must choose between misleading sentimentality and despair. In the remembrance of his sins, every Christian must fear death and the reckoning, but to fear death, says St. Gregory, is to conquer death. With him that feareth the Lord, is God's word to His people, it shall go well in the latter end, and in the day of his death he shall be blessed. For since Christ died for us, they who have fallen asleep in Him, shall surely rise with Him. Death is terrible only to the man whose heart is in his possessions; God's servants know that for all their unworthiness, there remaineth a rest for the people of God. Bright indeed is the face of the angel who at close of day leads us home to God our Father, tired children, bearing the few poor sheaves that only His love for us can make acceptable.

Literature

UNLOCKING THE MEDIEVAL MIND

ARTISTICALLY considered, the "medieval mind" is identical with the Catholic mind of today. In the domain of thought and emotion and their innumerable forms of manifestation, no undertone of apology need temper our claim to kinship with our forefathers in the Faith. We are the "children of the saints"; to us has been transmitted the authentic voice of God; religiously and esthetically we are in the direct line of noble descent; and our Catholic inheritance still perpetuates the same principles of belief and aspiration that of old, in art and literature, filled the world with its most enduring monuments of the beautiful and the sublime. Listen to the *"Dies Irae,"* gaze on the Gothic glories of Chartres, follow Dante through the "Inferno," or repress, if you can, your rapture before the Madonna of Cimabue, and say whether any but the Catholic soul today finds there its native ideal of self-expression.

And far back into that medieval mind, all the greatest masterpieces of modern literature strike their richest and most nutrient roots. It is a commonplace that at the foot of the altar the modern drama was born. The whole field of romance takes its very name and nature from peoples whose life and ideals sprang from the deeps of the unseen. Out of our liturgy came the first pulsings of Anglo-Saxon song. Round a great act of national devotion, a pilgrimage of penance and prayer and praise, Chaucer grouped his most compelling stories; and from a current treatise on moral theology, he constructed one of his most characteristic creations, "The Parson's Tale." Even satire and the less reverent forms of popular wit and fancy disclose how intimately religion was intertwined with daily life.

Now, in modern university instruction, all scientific work in literature has, rightly or wrongly, centered almost exclusively in "research." It proceeds on the principle that literature is a mirror of life, and dominated by ideas of mental evolution, it studies literary forms and movements in their heredity and environment, in pedigree and development, but with an emphatic fascination for all manner of sources, origins and beginnings.

In the interests of the advancement of knowledge, it is to be regretted that non-Catholic scholars have been left almost alone to exploit this field of literary origins in medieval life. With us, the cry should be *Noblesse oblige.* Still, the Catholic student seems but dimly conscious that he possesses, in the principles and practices of his faith, in the staples of Catholic education, in the normal workings of the contemporary Catholic mind, a truly magic and apocalyptic key to the interpretation of medieval literature as the embodiment of the medieval mind and heart. The Catholic youth is "heir of all the ages;" he has but to look into his own heart to read the noblest records of the race.

Nor is there, in such an attitude, much peril of anachronism, of reading back into one period the ideas and sentiments of a later, more complex age. In essentials, the Church is *semper eadem,* yesterday, today and forever. In matters that naturally admit of progressive development and expansion, in the inevitable readjustments occasioned by the life of changeless dogma in the mind of changeful man, even the mutable elements of Catholic ritual and observance date from an antiquity far more remote than the dawn of modern history; and when Leo XIII recalled the Catholic schools to the teachings of Aquinas as to the world's best presentment of Catholic thought in this or any other age, that truly majestic act of *magisterium,* far from the spirit of the obscurantist or the reactionary, was really a recovery of our brightest Catholic tradition, a reillumination of the heights whereon the Catholic mind is most congenially at home, an intrepid step forward in emancipation from temporary entanglements with pseudo-science, with the illusory promises of "modern thought" and other fallacious phases of contemporary intellectual degeneration.

With the writers then of the Middle Age, the Catholic is among brethren who think his own thoughts and speak his own tongue. Doctrinally and devotionally, their literature reflects, as in a mirror, his own mental and emotional life. As modern pedagogues would express it, the Catholic student receives, in his baptismal legacy, an "apperceptive background" of great depth and amplitude; for the sympathetic reception and assimilation of impressions, even from those distant days, the soil of his mind is fully prepared; his soul-life is similar, his outlook on life much the same; for that period, he has an "illative sense" of truly Horatian dimensions, *totus, teres atque rotundus.* In the dim-lit caverns of the subconscious, whence issue the forces of our instinctive life,—our sympathies, our unbidden emotions, our temperament and disposition, our gleams of intuition, our impulses to aspire, our taste and tact, our uncanny second-sights,— the educated Catholic of today has accumulated ample store of memories, associations, principles, enlightened fantasies, deductions of reason, whisperings of conscience, graces, inspirations, footprints of angels, that all admit to intimate fellowship with the ages of chivalry and of faith. On the supreme questions of his origin, of the fact of sin, of his redemption as a child of God, of the *Cathedra Petri* and the Living Voice, of the means of grace, of a judgment to come, his mind cherishes no other convictions than a Knight of the Round Table, a Canterbury Pilgrim, a Meistersinger, a gild-apprentice or a Doctor of the Sorbonne would recognize as his own. "Otherworldliness" has been styled the keynote of medievalism; it is still our most potent Catholic idea. It is a long cry from the *"Coelestis Urbs Jerusalem"* to the "Hound of Heaven;" but from generation to generation, the *esprit de famille* endures, with "Jesus as its food and Mary as its nursing Mother."

Presumably, too, the Catholic student of today familiarizes himself early with the Vulgate, the official Latin version of Holy Writ. Out of the Vulgate have come our common books of devotion, it is the back-bone of our religious writings, we hear it every day in the offices of the Church. To the men of the Middle Ages, it was the great literary thesaurus. Not that they neglected the classics, but the Scripture was closer to their hearts. Its diction, its idiom, its molds of thought and phrase became the current speech of enlightened Christendom. Round the Vulgate flourished that most resplendent product of uninspired human genius, the theology of the schools, and philosophy knew no prouder boast than to serve as its humble *ancilla.* To be *homo unius libri* was no disparagement with that book; it contained the tree of knowledge; it unsealed the Lips of Truth; to know its language released not only tongues of angels but uncreated Wisdom, Love and Life everlasting; its inspired heart-searchings formed the psychology of the Saints.

In the endless tomes of the *"Patrologia Latina,"* we have a sort of vast prose sympathy or fugue on the Vulgate, wrought out through an infinitude of variations. In the *lingua franca* of the sacred page, the great scholastics were steeped and saturated to the very marrow of their minds; and in a sense, Aristotle first spoke to the western world through St. Jerome's *copia verborum.* As Blackstone's phraseology echoes today in every court decision, and classic English prose and the sturdiest fabric of our speech leaped almost bodily out of the King James translation and the Book of Common Prayer, so the Vulgate reverberates through the Middle Ages, from far beyond the *Civitas Dei* to long after the *"Summa"* of Aquinas.

Into the rising vernaculars, too, the Vulgate poured its irresistible flood, inundating each nascent national mind, leaving copious

deposits, in content and inspiration, form, language and style. With the fire of the Prophets, St. Bernard preached the crusade; the popular sermons of the day were a tissue of texts; poets paraphrased its histories and dramatic episodes; cycles of legend and folk-tales, streaming down from the infancy of the world, were refounded in Biblical molds. It has even been said that were the Good Book to perish out of the world altogether, it could still be reconstructed *in extenso* from the *"Divina Commedia"* alone.

And Dante, the residuary legatee of the medieval mind, who can taste and enjoy his raptures or soar with him to the *Paradiso* without that "otherworldliness" of the medievals? Think of understanding him, much less of sifting his immortal cantos to their sources, without a first-hand knowledge of the philosophy of the schools, and of its primal fount, *il maestro,* the Stagyrite! Second only to the inspiring writings, that colossal system, now our exclusive birthright, has profoundly affected the thought and speech of modern life. Once literature rises above the crudest facts of the physical world, from the first semblance of sensation up through all our intellectual, volitional and emotional experience, on to the very salvation of our immortal souls, the man of letters speaks perforce the language of the scholastics.

Of course, we know the transient attempts of philosophy in our day to speak German with Kant and Hegel, Hartmann and Haeckel, or the crass tongue of materialism with Huxley, Spencer and Stuart Mill; of all persons in the world, the modern psychologist seems least concerned about the soul; we hear only of brain and nerve and cell; in certain quarters, it is no longer fashionable to speak even of ideas: "motor forces" is the word. But not so of the literature that will live. The poet's eye, in fine frenzy rolling, still looks from earth to heaven, and the worth-while thinkers in every age fulfil, with true "homing" instinct, Cicero's memorable definition: *"Tota philosophorum vita est commentatio mortis:"* that otherworldliness, again, of the medieval, as it is of the modern Catholic mind.

GEORGE H. DERRY, Ph.D.

DISTRACTION

When swarms of small distractions harry
  Devotion like the gnats that fly
Till prayers are cold and customary
  Not such as please Thee, Heaven-high:

When I forget for all my striving
  Thy presence holy and august,
Be Thou not angry, but forgiving
  To her Thou madest from the dust.

Say to Thyself: This mortal being,
  So deaf, so blind, so prone to sin,
Hath glimpses of Me without seeing
  The places where the nails went in.

Say: Through the crusts of earth, My creature
  Perceives Me, hails Me Lord above.
Rumors of the lost innocence reach her
  With full assurance of My love.

Say: Of all marvels I have fashioned
  Is none more wonderful and new
Than that this soul should go impassioned
  For heights beyond her mortal view.

What though her weary mind should ponder
  On small things meet for such as she,
O love! O loyalty! O wonder!
  That in the darkness gropes for Me.

KATHARINE TYNAN.

REVIEWS

T. Lucretius Carus. Of the Nature of Things. A Metrical Translation by WILLIAM ELLERY LEONARD. New York: E. P. Dutton & Co. $1.75.

This translator of Lucretius's great work follows the Latin text of Carlo Guissani (Turin, 1896-1898), and has also availed himself freely of the latter's Italian commentary. Though no pretense is made to literalness, the translation was evidently collated with the literal prose versions of Munro and Bailey. In some instances the exact word or phrase has been incorporated. The style of Lucretius is plain and direct, yet the *"De Rerum Natura"* offers special difficulties of translation. He did not look to beauty of expression for its own sake, but sought for a form of language that would best convey vividness of conception. Hence, he coined new words, made frequent use of poetic pleonasms and drew on a large range of epithets. The use of the same word in different senses and peculiarities of construction oftentimes renders his meaning obscure. Not infrequently passages are found which are a curious mixture of archaic and colloquial expressions with recurring rhymes and persistent alliteration, a form of composition which post-Lucretian writers either wholly avoided or moderated to an unobtrusive allusiveness. Moreover, any system of philosophy is difficult to treat in verse, since it necessarily calls for the use of many prosaic forms of expression. However, in using verse as his medium, Professor Leonard considered that he could more faithfully render the Lucretian emphasis of style and its copiousness, the *"abbondanza Lucretiana"* noted by Guissani.

The version lays no claim to grammatical and syntactical accuracy. The author would have its merit rest chiefly in what he styles a higher accuracy, the accuracy of the imagination, which he understands to be at once interpretative and creative. However, when the translator permits himself to depart from the literal sense of the original whenever his imagination prompts him to insert a word or phrase which is not in the Latin, he exposes himself to the danger of not translating the thought of the author at all. He may indeed "do the work for the imagination of the English reader," but the student perusing such a version cannot but harbor the suspicion that instead of reading Lucretius he is only reading an interpretation. The Latin text, though possibly complete, is of unequal spirit and finish. In some places lines seem to have been hastily composed and put down for the time-being until something better could be written. Some of the passages too show a lack of clearness in analysis. In translating these Professor Leonard will not be called to task for striving "to render it fairly easy for one to gather what he thinks Lucretius meant." J. S. D.

The Upbringing of Daughters. By CATHERINE DURNING WHETHAM. New York: Longmans, Green & Co. $1.75.

The first words of this finely conceived and well-written book tell us that: "To Cecil, and Margaret, Catherine, Diana, Lawrence, Elizabeth, Edith, Who have taught me so much, This book is inscribed, By their obliged and affectionate wife and mother." The whole work has been inspired by the love of the home, and evidently written under the inspiration of its holiest spells. This constitutes its peculiar charm. Every word breathes the love of home and has been penned with the sole purpose of instilling into the reader respect and love for that fast-disappearing institution. The author is at the same time high-minded in her views of life and practical in her advice regarding the methods and the means she deems necessary for the welfare of that miniature society, the family. Those to whom the author so lovingly dedicates her work have evidently taught her many an invaluable lesson and she has been an apt pupil. It is quite evident also that she has been a very efficient teacher. She speaks with conviction and authority of the "Creation of the Home," which to her mind is not only a sanctuary but a training-ground, a battlefield, a

camping-ground, "whence we issue forth into the world to do battle and return at eve to bivouac, faint and weary it may be, but secure, nevertheless, of shelter and welcome." In the author's mind, there is no golden rule for making a home. But, if no hard and fast law may be set down in so many words, it must nevertheless "be founded on affection and duty and built up in hope and faith," "maintained by countless little daily services of no individual importance," and "by endless adjustments of conveniences and sacrifices."

We miss here, however, and still more in the chapter on "Religion," those higher motives and incentives which come from a positive form of religion. Religion is not absent from the writer's scheme, but it is of a vague and indefinite nature, and lacks that supernatural element which above everything else gives it power and efficacy. Creeds and dogmas with Mrs. Whetham seem to come and go, to be matter of evolution and change which one may put off or wear as occasion and environment may warrant. Here is the weakness in her otherwise sound and noble conception of the home, of education and the duty of bringing up children in a pure, simple and invigorating atmosphere. Everywhere else, as in the chapters on "Professions for Daughters," "Dress," "Books to Read," "Outdoor Life and Games," "Household Duties," "Conduct," her words are dictated by sound sense and experience. J. C. R.

The Life of Mother Pauline von Mallinckrodt, Foundress of the Sisters of Christian Charity, Daughters of the Blessed Virgin Mary of the Immaculate Conception. With an Introduction by the Most Rev. GEORGE W. MUNDELEIN, D.D., Archbishop of Chicago. New York: Benziger Bros. $1.50.

"On the twenty-first of August (1849), the feast of St. Frances de Chantal in the octave of the Assumption, the first four Sisters of the Congregation of the Sisters of Christian Charity—Sister Pauline von Mallinckrodt, Sister Maria Rath, Sister Elizabeth Schlueter, and Sister Mathilde Kothe, received the religious habit from the hands of the Bishop of Paderborn, Right Reverend Francis Drepper, in the parish church of St. Andrew, at Bussdorf." In the foregoing words the subject of this biography chronicled the humble beginning of a Congregation which now has twenty-nine foundations in Europe, thirty-one in South America, and in the United States, fifty-five houses situated in seventeen dioceses. Prior to Mother Pauline's entrance into religion, she had devoted herself to the care and instruction of blind children and that was the first work the infant Congregation undertook. But the scope of the Sisters' activities gradually widened and by 1872 they were teaching in a number of schools. Then came the Kulturkampf, making it impossible for most of Mother Pauline's little flock to continue this work in Germany and threatening the very existence of the Congregation. But from North and South America had come many a call for these excellent religious, and now Mother Pauline was in a position to send colonies abroad. The first foundation in the United States was made at New Orleans in 1873, and in South America, in Chile, a year later, and since then the Sisters of Christian Charity have toiled unweariedly in both countries to promote the cause of Catholic education.

The life of Mother Pauline is necessarily, of course, the history of the Congregation she founded, but her biographer has also collected a profusion of edifying anecdotes and incidents which illustrate how well she practised all the religious virtues. This biography and others like it would make excellent reading for girls in our high schools and colleges. The book contains instances of heroism which cannot but exert an influence for good on American girls who are so much given to ease and frivolity, thus impelling them, if not to acts of like heroism, at least to greater faithfulness in the duties imposed upon them by their state of life. In this connection it might be well to remark that directors of sodalities and confessors will likewise find the volume useful for those girls who are anxious about their vocation to a religious life. W. D.

BOOKS AND AUTHORS

The September number of the *Catholic Convert* opens with a good paper on "The Non-Catholic Attitude of Mind," by Father Martin J. Scott, S.J., whose apologetic work, "God and Myself: An Inquiry Into the True Religion," will be published by Kenedy this fall. Father Henry E. O'Keeffe, C.S.P., contributes an article on "Catholicism and the Brook Farm Experiment," which is full of interesting anecdotes about the Transcendentalists' attitude toward the Church. Mr. Locke continues his "Stories of Conversions," and several other writers tell how they found the true Faith. Apropos of the recent reception of "Jeff" Tesreau and "Pol" Perret, "both pitchers of great repute," the *Catholic Convert* tells how Mr. Tesreau asked to be instructed by "one of the older Fathers of the Paulist rectory," giving the priest's name. The Father in question "wished to know why Mr. Tesreau had particularly asked for him instead of going to some of the younger Fathers who knew something about baseball. 'I don't know anything about ball-games,' said Father ——. 'That is just the reason why I came to you,' the pitcher replied."

Though it would seem that the reading public should now be thoroughly tired of war books and be longing for peace books instead, the former keep pouring from the press. Mrs. Humphry Ward's "Towards the Goal" (Scribner's, $1.25), and Sir Gilbert Murray's "Faith, War and Policy" (Houghton Mifflin, $1.25), two of the latest to appear, are written with the literary finish that was to be expected from their authors. In ten letters addressed to Colonel Roosevelt, who writes the preface, Mrs. Ward tells what England was doing last spring to win the war, recounts her own experiences in battle-torn France, and expresses her confidence that with the aid of America's men and resources the Kaiser will be conquered. In the other volume Sir Gilbert Murray has collected thirteen papers and addresses published or delivered from the beginning of the war until last March, and bearing such titles as "First Thoughts on the War," "The Evil and the Good of the War," "The Sea Policy of Great Britain," etc. Writing on "The Dublin Insurrection" "as an English Liberal whose father was an Irish Catholic and a friend of Daniel O'Connell," the author would have favored pardoning Casement, and he considers "the state of Ireland utterly disastrous, a disgrace to British statesmanship, a mockery to our high professions, and an extreme peril to the Empire."

"Slippy McGee" (Century, $1.35), the central figure of a novel by Marie Conway Oemler, is a master safe-cracker who makes a disastrous slip from a freight-train in his "get-away" and is removed to Father DeRansé's home. Then begins the story of Slippy's reformation. The character-drawing, the humor and the pathos of the book are unusual, while Lawrence and Mary Virginia, the Major, the Doctor and Miss Sally Ruth are all really alive. Slippy himself is well worth knowing and so is the quiet little priest who tells the story; though he has some queer ideas about prayer, and the "conversion" of Slippy seems to follow the Protestant formula.——"Bromley Neighborhood" (Macmillan, $1.50), by Alice Brown, is a subdued story of backward New England life. The interest centers around Ellen Brock, a complex creature, who reads life, not as it presents itself, but through the medium of self-analysis, evolving tragedies from her own heart, and striving against the mysteries that she has woven around herself. There is an interesting collection of characters, all well portrayed, supporting the plot, and developing phases of the heroine's growth by experience. The interplay of the war as it affects New England, does not vitally affect the story.

EDUCATION

The Rural Apostolate: Rural Schools

VARIOUS ways by which considerable help can be given to our Catholics in the rural districts, have been outlined in preceding papers. All phases, however, of the rural apostolate are centered in the rural school.

The rural parish school, in many parts of this country, has not received the attention of educators, and the systematic support and encouragement that it deserves. The country school is not to be regarded as a mere makeshift for the city school, a sort of poor wooden imitation of urban perfection in stone, plate-glass and efficiency. The idolizing of the "Little Red Schoolhouse" is, of course, quite mistaken from a moral and religious point of view, since it exalts unchristian above Catholic education. Nevertheless the "Little Red Schoolhouse," merely as a secular school, does represent a certain social force which is not wholly shared by its magnificent descendants among the city public schools. The affection which it evoked in past generations, though afterwards misused as an anti-Catholic slogan, had its origin in a real remembrance of the vital social power of the *small* country school, of the teacher who fulfilled an office not unlike that of the famous "hedge schoolmasters" of earlier times. Not infrequently our attitude seems to be: "Let the country Catholic child get its education by hook or crook, as best it can. He will be really educated only when landed safely in an up-to-date city parish school."

The Mission of the School

YET the rural school has a distinct mission. The Church has no sturdier support than truly Catholic rural homes. Nothing, however, in the educational line reaches the country home more efficiently than the small rural school. Not even the consolidated country school, about which there is nowadays such enthusiasm, can do quite the unique home-helping work of the smaller schools. In leaving our country children to the haphazard of district schools, we Catholics are neglecting the most vital way of Catholicizing home life, and of preserving the Catholic home against the numerous inroads that are being made upon it. It seems to be a mistake to measure the parochial school activity of any part of our country merely by brick and mortar, by furnishings and expenditure. Forty plain little $1,000 country schools will not be as impressive as one $40,000 building; yet they will accomplish that which even several $40,000 buildings cannot effect.

The expense of educating a country child is usually less than that of a city child. The same outlay or equipment, building materials, recreational facilities, etc., is not required by the nature of the case, or by the authorities. When so much can be accomplished, and so cheaply, provided a modicum of assistance be offered, it is deplorable that so little urban help is given to Catholic rural schools. The cost of half-a-dozen theater parties would support a teaching Sister for a year.

What Can be Done

TWO of the wealthiest Catholic communities in the United States, and there are others like them, have for a century or more let their surrounding country sections go *absolutely begging* for Catholic rural schools. They then gravely wonder at the lack of general enlightenment and practical Catholicism in these, their unvisited back-yards.

Let a single instance suffice as to what can easily be done in a thousand other cases.

The Children of Mary were forming in a fashionable eastern academy. The Reverened Director, who himself had no axe to grind, pointed out to them that Our Lady's Sodality considered charitable and social work as one of its essential activities. They organized a mission section, and decided to "adopt" a mission, that is, to work for a mission church or school. A country school soon presented itself as a foundling at their gates, and was adopted in the name of the Child Jesus. They agreed to raise enough every year by an annual entertainment, or by obtaining subscriptions among friends, to defray a good part of the cost of one teacher. The school was started in a frame building, used also as a chapel. The children came from miles around, braving mud and forest roads. The wonderful example and incentive of these girls served also to incite others toward similar generosity, and hopes are now entertained of establishing several Sisters, attending this and other small schools, in a district where, despite the great need, such a project was long regarded as impracticable.

"Adopt a School"

ALMOST any group of practical young men or young women could adopt such a school, and reap an endless reward from Him who is zealous for the least of His little ones. Your own sodality, a Holy Name Society or Council, your academy or high school could easily adopt a country cousin. The Church Extension Society, the Negro and Indian Mission Fund, the Propagation of the Faith, or any one of the Religious Orders can put you in touch immediately with such a school, if your own diocesan authorities have none to suggest. This is an apostolate in spirit and truth, and by exercising it you will plant a garden in which will grow immortal flowers, to gladden your heart forever in heaven.

JOHN LA FARGE, S.J.

SOCIOLOGY

"Where a Feller Needs a Friend"

YES, I am ready to admit, in a mixed figure filled with unalloyed truth, that the first grass nibbled by many a black sheep was that which grew sparsely in a Christian household. And I also know, I who have heard it, that when the time comes for his shearing at the hands of the law, he will tell you with plaintive bleats, well calculated *ad misericordiam,* that his lamb-days were pastured near a lowly but honest fireside. He will speak the truth, too. I cannot explain him in scientific terms; it is easier to admit than to chart him. Some may say, as Mark Twain's old Mrs. Hotchkiss said of Jim: "S'I, he's crazy, s'I—them's the very words I said. You all hearn me: he's crazy, s'I; he's plumb crazy, s'I; it's what I says in the fust place, it's what I says in the middle, 'n' it's what I says last 'n' all the time—crazy 's Nebokoodneezer, s'I." But these are the prim folk, now not quite so voluble as formerly, who regard all departure from decorum as proof final of a defective mentality.

What Makes Him "Bad"?

OTHERS may adduce him as a horrible example of atavism; a reincarnation after generations of honest folk, of some pirate or sandbagger now forgotten, but once the brightest bud on the family tree. It is not difficult to draw a brief for "heredity," that much abused word; especially when one works for a Sunday Supplement, or adopts the spirit of the philologist, if that is what you call him, who said that, according to Grimm's law, all vowels are interchangeable, and the consonants don't count. The "heredity" theory, applied to moral traits, reads well, and satisfies all who draw no fine-spun scholastic distinctions between matter and spirit, possibility and fact. The neighbors will probably sum up the case of the black sheep by remarking in ready language that the boy "was always bad, naturally bad," an explanation which gets nearer to the doctrine of total depravity than to the truth.

In common with a few old-fashioned people, "religious stand-patters," or "boneheads," as a modern sociologist dubs us, I think there is something to be said for another view. It is that some boys and girls, women and men, are "bad," not because they were made "bad," nor because of some malign ancestor—now

long a lonely skeleton grinning in his tomb, and at some twentieth-century scientists,—but because they clearly see and freely choose the evil that can be found in life. As this discourse, however, does not seem to be leading anywhere in particular, we may as well drop the sad and usually heart-breaking case of the black sheep, and devote this valuable sheet of paper to a few reflections on a theme adapted from Clare Briggs, "Where a Feller Needs a Friend," and where he needs him most. On second thought I had better add the "feller's" sister, for if she starts on the downward path, her momentum is usually greater.

The Guilty Party

AS far as my poor vision goes, it seems that where he most needs a friend is in his own home. Perhaps I missed the many exceptions, but I have never listened to the stories told in a juvenile court without feeling that somehow the zealous officers had failed to find the guilty party. The culprit did not seem to be the boy or girl cringing or sullen, tear-stained or defiant, who faced the judge. The guilty party was the frowsy, voluble mother or the dilapidated father in the train of the court officer, or the drunken and immoral "parents"—may the Lord forgive us for defiling so sacred a name—who either could not be found or were yet in jail.

Full admission has been made that, even in an environment which seems almost perfect, the boy or girl may "go wrong"; but the very admission justifies the direst prophecy for the child who lacks that for which nothing created can supply: a mother's love and a father's protection. Juvenile courts, the probation system, parental schools, are good under proper administration; but they cut a poor figure in the fight for the child, waged against a drunken father, an immoral mother, or, as often happens, a "home" in which both parents are reprobates. At best, these agencies are an admission that the harm has been done, and a laudable attempt to remedy what may now be irremediable. As Mangold well says in his recent book, "The Challenge of St. Louis": "We do not solve the problem by court action . . . and by ministering to the needs of unhappy children. It is only as we ennoble and perfect the home that a permanent solution will be reached."

The "Broken" Home

"OFTEN," writes Judge Hoyt of New York, "the delinquency is not in the children at all. It is in the parents." As befits a judge, the presiding justice of an admirable institution, the Children's Court of New York, speaks with studied restraint. How often may juvenile delinquency be traced to negligent parents? It is difficult to quote figures in this matter, and statistics often hide the factor of greatest importance. Perhaps the truest answer lies somewhere between the belief that parents are *always* the cause or occasion of youthful delinquency, a judgment sometimes expressed by harassed and over-strained social workers, and the counter-statement which enters a denial in every case. Judge Olsen of Chicago is credited with the remark that in girls, delinquency "usually" begins between the thirteenth and the sixteenth year, the very time when the girl most needs the careful guardianship of her mother. As a rule, the corner policeman, especially if of a reflective turn of mind, will philosophize on juvenile delinquency, and trace it in practically all instances to "foolish parents." Statistics prepared some ten years ago for the Government's "Woman and Child Wage Earners in the United States," show that about sixty-five per cent of all delinquent girls, and forty-two per cent of the boys, came from homes that were not "normal." Ellwood, in his "Sociology and Modern Social Problems," calls attention to the evil influence of homes "broken" by divorce or separation, and finds them responsible for about thirty per cent of 7,575 children in American reformatory institutions. Similar figures have been tabulated for several cities.

A Tale of Two Cities

AN Indianapolis study of youthful delinquency assigns "lack of parental care" as the cause of forty-two per cent of the cases in that city. Mangold, in the work quoted above, speaking of St. Louis, says that "it has been the practice to remove about sixty per cent" of the children arraigned in the Juvenile Court "from their homes," and adds significantly, "Since only the more serious cases are brought into court, because of the disinclination of judges to interfere with parental functions, the number of socially neglected children [3,900 in a six-year period] far exceeds the figures given." A detailed study of 1,000 cases of neglected children in the St. Louis Juvenile Court, made by the Missouri School of Social Economy, reported that homes "broken" through destitution and separation of parents were responsible for forty-two per cent of the cases, intemperate parents for twenty-three per cent, immoral mothers for fifteen per cent, and "parents generally incompetent," for twenty per cent. Even more striking is Mangold's showing, that in the period from 1909-15, one out of every fourteen children, and about one out of every ten boys, was "brought to court," in St. Louis, a city which certainly does not show a criminal record above the average. Worse, these court charges come only from certain congested districts, so that we have a condition "in which one member of every other family" must be investigated "for the improvement of morals, and training by father or mother superseded, or publicly supplemented." In the study of the 3,900 St. Louis cases, "drink was the principal direct cause of the neglect," since "practically one-half of both the fathers and the mothers were intemperate." Furthermore, "nearly one-half of these unhappy households suffered from divorce or desertion."

In the Metropolis

FIGURES taken from the Report of the Children's Court in New York for 1916, show some improvement over these conditions. Of girls arraigned in that year, 51.6 per cent, and of boys, 31.8 per cent, were from homes "broken" by death, divorce or separation. The causes leading to divorce or separation are not stated; presumably they embrace the usual forms of immorality. Of the 12,954 cases in the court, 6,079 were for juvenile delinquency, and 6,875 were classified under "Special Proceedings," a term which in about eight cases out of ten connotes "improper guardianship." No figures are given to show what percentage of children brought before the court under this title were also delinquent, nor do the delinquency statistics indicate how many cases were due directly or indirectly to negligent parents. Judge Hoyt calls attention, however, to the need of "more intense activity on the part of parents," and, moreover, the connection between bad parents and delinquent children is fairly clear. The child may escape, but the chances are against him. Improper guardianship proceedings afford him one chance, and often a chance that is sufficient.

Salvage and Prevention

I THINK it was Holmes—not the detective, but Oliver Wendell—who said that to educate a child properly, one had to begin with his grandparents. To reconstruct a broken home, and give the child the complete environment needed for normal development, is often next to impossible, and very frequently unsatisfactory in the extreme. Salvage work is the best that can be hoped for after the wreck. For the sake of the community, and to gather up the fragments lest even the smallest be lost, such work is needed, but it should not be allowed to hamper, nor need it do so, a task of even greater importance. If we are to save the boys and girls of the future, we must begin by leaving nothing undone which may serve to secure a proper physical, mental and moral training and environment for the boys and girls of the present.

Paul L. Blakely, S.J.

NOTE AND COMMENT

"Lest We Forget!"

IN his panegyric of St. Louis, on the feast day of the soldier saint, celebrated in the old St. Louis Cathedral, the Rev. M. J. O'Connor, S.J., drew a picture of the crusader knight, and then asked what we, as a nation, are doing to invoke the Divine mercy upon us:

> Just today our country is in a tumult of preparation. Who may tell what is to come? The clouds are gathering, the horizon is dark. We look forward, trusting, of course, hoping, of course, but what will we do? You tell me to look out into the land and see what is being done. Money is being gathered by millions and billions; men and women are devoting themselves to all manner of preparation; there is eagerness and earnestness. Last night in our city there was a tumult of joy and gladness. Lights flamed and trumpets blared; men with light hearts went forth, God knows to what.
>
> You turn to us, and ask what are we doing? Remember, we claim to be a Christian nation. In all preparations we are making for that which is to come, how many of us have thought of the need to get on our knees and pray to God? What public exhibition of veneration to God and desire for His glory has appeared?

Well might the preacher exclaim in answering this question: "Oh, that we had a little of the old-time supernatural qualities of faith and love!" There is the same frivolity, the same mad quest of pleasure, and God is but lightly taken into account in our public preparations. May we beware of likewise rejecting, at our own hazard, the appeal made to us in the name of the Prince of Peace.

A Patriotic Duty

SCHOOL attendance is again urged in the strongest terms by the United States Commissioner of Education, Dr. Claxton. Parents are exhorted to consider the sending of their children to the classrooms as a patriotic duty of the highest importance "both for the present defense and for the future welfare of the country." Catholics in particular should not be remiss in this matter. There is supreme need of the religious influence of the Catholic school in the present crisis, as the Commissioner's words clearly imply. After urgently insisting that there must be no lowering of standards or falling off in attendance, he continues:

> This is necessary both for the protection of our boys and girls against many temptations to delinquencies of various kinds, and that they may have full opportunity to prepare for the work of life and for the duties and responsibilities of citizenship; all of which will require a higher degree of preparation because of the war. For many reasons there will be need in this country for higher standards in average of ability, knowledge and virtue when boys and girls, now in our schools, have reached manhood and womanhood.

He, therefore, appeals to the clergy, and to all who have influence over parents and the young, to secure a full efficiency for our schools, in attendance as well as in studies.

Resolutions on the Social Question

AMID the multiplicity of problems to which the war has given birth, American Catholics have fortunately not lost sight of the social questions of the day. In the recent conventions both of the Central Verein and the American Federation of Catholic Societies special stress was laid upon them. The former organization thus urges the subject in its resolutions:

> It is therefore incumbent upon all who have at heart the genuine welfare of the people, and who believe in the possibility of healing the wounds of society, to continue in consistent and systematic labor, and, undismayed by the turbulence of the times, to keep their vision focused on the final goal of social reform, which is to be attained by the realization of the ideals of Christian Solidarism.

The report presented by Bishop Schrembs, as chairman of the Committee on Resolutions of the American Federation of Catholic Societies, is filled with allusions to economic, social and industrial problems. The following suggestion is given:

> We recommend, in conclusion, that all Federation units make, in the course of the coming season, a complete and systematic survey of their districts, for the purpose of diagnosing, upon the basis of actual facts, the social problems that properly come within the scope of Federation, and we call attention to the fact that the Social Service Committee is prepared to give all the necessary direction for the successful operation of such surveys.

The resolutions, furthermore, encourage the formation of Catholic social agencies, which through study circles, conferences and lecture courses shall give their attention not merely to questions concerning employer and employee, but likewise to promoting the welfare of the farmer, merchant, immigrant and colonist. "The unskilled, unorganized workers and immigrants are specially deserving of our best sympathy and endeavor." The raising of a fund of at least $100,000 is proposed for the purpose of organization and for social and moral propaganda work.

Admiral Benson and Laymen's Retreats

"IT was the privilege of a member of the writer's family," says E. S. Chester, in a communication to AMERICA, "to make the annual week-end retreat for laymen at Overbrook in the spiritual companionship of Rear-Admiral Benson, U.S.N." In the absence of the President of the Laymen's League for Retreats, Admiral Benson, as Vice-president, performed the functions of honor. In his address to the retreatants he requested their prayers, at the closing Mass, that he might faithfully perform the high obligations resting upon him in this great hour of trial:

> Entrusted with what is undoubtedly the greatest responsibility ever imposed upon one American, Admiral Benson, by retiring from Washington for the three days of meditation and prayer, alone with Eternal Wisdom, unquestionably put on the breastplate of righteousness and the sword of truth in the preparation for the work before him. In fraternal charity and with touching modesty the great convert became as a little child. Asked by a companion if he took his care with him, he answered simply: "I have the entire American fleet in my head, but I'm not worrying."
>
> Keenly alive to the confidence imposed in him, and to the fatal consequences of any grave mistake in the present crux of nations, he declared that he felt all his "responsibility as a Catholic." Leader of men, and color-bearer of the seas, it is as a faithful and representative Catholic that he would have the world know and judge the character of his deeds.

Catholic laymen who consider their business interests too absorbing to enable them to give even one week's end to the important task of fitting themselves for their supreme responsibilities in life, may well be filled with a salutary confusion at the example given here by one of the busiest men of the nation in the nation's greatest crisis. The country, as well as Admiral Benson, will be the gainer by these few days spent with God in meditation and in prayer. Attracted by curiosity a non-Catholic sailor boy had likewise come to Overbrook. The truth of the Church's teaching so impressed him that he exclaimed: "I never knew what the Catholic Church was like. I want to be a Catholic, and I want it right away!" Admiral and sailor thus met on common ground, as high and lowly have ever met on equal terms within the Church of Christ.

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AMERICA

A-CATHOLIC-REVIEW-OF-THE-WEEK

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Chronicle

The War.—The British have made some progress east of Hargicourt, near Villaret and north of St. Quentin. The French have gained a notable local success in the region of St. Souplet. The Germans advanced a short distance north of the Caurières Wood, northeast of Verdun, but the French regained almost all the territory. The German offensive east of Riga has been halted by the Russian counter-offensive. In Rumania the Russians, south of Radautz, and the Rumanians, west of Ocana, have gained small local successes.

Bulletin, Sept. 10, p.m.-Sept. 17, a.m.

The Italians have taken the summit of Monte San Gabriele as the result of uninterrupted fighting for the space of three weeks, during which this important position has changed hands repeatedly. It would appear that it is now securely held by Italy, as its main supporting points have been taken from the Austrians. The victory was assured as soon as the Italians had secured the Dol Hill and the Gargaro Basin. It has been very costly to both sides, but its importance can scarcely be overestimated. The way is now open to Laibach, and one of the principal obstacles to the advance on Trieste has been removed.

Italians Capture San Gabriele

The War Revenue Bill, which provides for taxes aggregating, according to the estimates of the Senate Financial Committee, a total sum of $2,416,670,000 was finally passed by the Senate on September 10, the vote being 69 to 4. Senator La Follette attempted to substitute an entire bill calling for a levy of $3,500,000,000, but the amendment was defeated by a vote of 65 to 15. Nearly four months had elapsed since the bill was introduced.

The War Revenue Bill

The bill came before the House two days later, and was sent to conference, from which it will emerge, according to expectations, in about ten days, practically in the form given it by the Senate. One of the principal points of dispute is the increase on first and second class mail rates; another matter of disagreement is the tax on war profits; income and inheritance taxes will also be subjected to considerable discussion; but no serious difficulty is anticipated, although the Senate has added $547,750,000 to the House draft of the bill. The three principal items of taxation, as passed by the Senate, are incomes, war excess profits and distilled spirits, which will yield, if agreed to by Congress, respectively, $842,200,000, $1,060,000,000 and $135,000,000.

According to press dispatches, the Imperial German and Austro-Hungarian letters patent decreeing a new Polish State were communicated to the people of Poland, on September 16, by Governor-General von Beseler. The form of government contemplated is a constitutional monarchy based on direct universal suffrage. During the period of the war the Central Powers will occupy Poland for defensive purposes. For the present a triumvirate of regents will represent the Crown; this triumvirate will appoint a Prime Minister who has power to summon a Cabinet. These agencies will in turn select a temporary Council of State, which will be the forerunner of a Parliament to be elected later by popular vote. This temporary body will be a legislative organization, but no laws can be passed that will interfere with the military operation of this war. Moreover, the new State will have no authority to make treaties with foreign nations, during the war. The Prime Minister will be a responsible factor in the proposed organization and will sign all decrees with the regents.

New Polish State

Argentina has given prompt official expression to her resentment against Count von Luxburg, Envoy Extraordinary to Argentina and Minister Plenipotentiary of the German Empire. On September 12 he was dismissed by President Irigoyen, without having been given an opportunity to present his case. His dismissal, together with passports, was communicated to the German legation in the following note of the Minister of Foreign Affairs and Worship:

Sweden as an Intermediary

Mr. Minister:

You having ceased to be persona grata to the Argentine Government that Government has decided to deliver to you your passports, which I transmit herewith by order of his Excellency, the President of the nation.

The introducer of embassies has instructions to assist you in your immediate departure from the territory of the republic. God keep you.

H. PUEYRREDON.

At the same time the Argentine Minister at Berlin was instructed to inform the German Foreign Office that Count von Luxburg has been given his passports and to ask for an explanation of the telegrams. Popular feeling ran high in Buenos Ayres, and forcible measures had to be employed to prevent the destruction of German property. No action was taken against Sweden, and the Foreign Office at Stockholm stated that Baron Loewen, the Swedish Minister to Argentina, would not be recalled, as the Swedish Legation had acted in good faith and was ignorant of the contents of the telegrams.

The Swedish Foreign office, while not communicating officially with other nations, issued a statement in which attention is called to the fact that the United States communicated through Sweden with Constantinople; but it has been pointed out at Washington that the parallel fails because Sweden was not asked to forward any telegrams to Turkey before April 10, and also because Sweden had insisted that the telegrams be submitted in French to the Swedish Foreign Office.

Sweden also stated that in the opinion of the Swedish Minister the agreement made with Great Britain in the summer of 1915, to the effect that the transmission of messages from Germany should cease, applied only to messages to North America and not to other neutral States. Great Britain did not understand the agreement in this restricted sense and has asked Sweden for an explanation. Count Wrangel, Swedish Minister to Great Britain, has left London for the Continent on leave of absence. France has demanded explanations.

The principal point in Sweden's explanation is contained in the following paragraph:

> The telegram mentioned in the American statement was written in code, and in transmitting it the Swedish Minister was by that reason unable to decipher it. Whether its contents were as reported is a point which the first duty of the Swedish Government must be to confirm, and its next action must be to get an explanation from Germany if it be found that any misuse has taken place. Sweden will also, without regard to any reference made to her, take measures to prevent any repetition of the incident. No application as to the cessation of the transmission of telegrams from Germany to the Argentine Republic has yet been made either by the British or American Governments, even now or at any earlier period.

Admiral Lindman, in an informal talk with representatives of the Associated Press, declared that Sweden realized the seriousness of the situation, and intended to do everything to settle it satisfactorily; that the transmission of messages from Germany had been stopped absolutely and would not be resumed; that the Swedish Government had not the slightest idea of the contents of the messages and would not have transmitted them, had they been known, and that strong representations had been made to Germany and explanations demanded.

Secretary Lansing has contradicted the reports circulated by the Press, that the United States intended to punish Sweden by a stricter embargo. His statement follows:

> I observe that some of the papers continue to publish the view that we are going possibly to punish Sweden for some of the acts of her officials. There is absolutely nothing in that. We have the friendliest feeling toward the Swedish people.

This statement was only one evidence of a wide-spread disposition to think kindly of Sweden, although there has been expressed general surprise, tinged with popular indignation in Sweden, and with deep resentment in Argentina, that the Legation should have forwarded telegrams in German code, without knowledge of their contents, thus exposing Sweden to her present embarrassing situation. The general impression seems to be that the Swedish Government has not been party to the transmission of the message, but a victim of corrupt officials. This impression has gained weight from the fact that the United States has not made a diplomatic incident of the disclosures, and also because Sweden has instructed the Minister of Justice to inaugurate investigations. Already the Secretary of the Ministry of Foreign Affairs has received leave of absence, and other changes in the Swedish Foreign Office are predicted, among them the retirement of Admiral Lindman, whose good faith is not questioned, but whose hold on popular confidence has been considerably weakened.

The further disclosures of German activity in Mexico in inducing Swedish officials to violate neutrality have been made, it is said, not with the purpose of discrediting Sweden, but in order to expose German duplicity. The letter of Herr von Eckhardt, the German Minister to Mexico, contains conclusive evidence that Folke Cronholm, Chargé d'Affaires of the Swedish Legation in Mexico made illegitimate use of the privilege of transmitting messages over the British cables. The character of the messages so sent is sufficiently surmised from the fact that Cronholm found it necessary to deliver them in person under cover of night to the telegraph office, that he did not "disguise his sympathy for Germany," "entered into close relations" with the German Legation, was "the only diplomat through whom information from a hostile camp could be obtained," and that the decoration which Herr von Eckhardt asked for him was to be kept a deep secret until after the war so as "not to excite the enemy's suspicion." It is taken for granted that Cronholm forwarded information concerning the sailings of ships from American ports in order to facilitate the work of German submarines. He was removed from the Swedish Legation on February 24. Mexico, according to Luis Cabrero, a leader in the Mexican Congress, does not think it necessary to take official cognizance of the matter by action or declaration. Von Eckhardt has denied that he ever sent any communication through Cronholm or ever wrote a communication recommending him for a decoration.

German comment has been restricted to the unofficial

and semi-official newspapers. For the most part they restrict their words to an attack on American morality, ridiculing the fondness of the United States "for dealing with stolen documents." While they find fault with Count von Luxburg for carelessness, they maintain that Sweden's action was not an offense against neutrality, but that the publication of the letters by the United States was a diplomatic offense against Sweden's neutrality.

France.—After considerable wrangling the new French Ministry was formed by Paul Painlevé, on Friday, September 14. Painlevè is Premier and will continue to act as Minister of War. The other members are Ribot, Minister of Foreign Affairs; Peret, Minister of Justice; Steeg, Minister of the Interior; Chaumet, Minister of Marine; Loucheur, Minister of Munitions; Klotz, Minister of Finance; Besnard, Minister of Colonies; Claveille, Minister of Transports; Vincent, Minister of Education; Renard, Minister of Labor; Clementel, Minister of Commerce; David, Minister of Agriculture; Long, Minister of Provisions; Franklin-Pouillon, Minister of Missions abroad. The Under Secretaries are as follows: Goddart, Medical Services; Dumesnreil, Aviation; Mourier, General Administration; Masse, Military Justice and Pension; Breton, Munitions; Peytral, Interior; Bouerley, Finance; Morel, Commerce; Demonzie, Merchant Marine and Transports; Metin, Blockade; Dalimier, Fine Arts. Among the new Ministers are five Senators, eleven Deputies and two, Loucheur and Claveille, who do not belong to Parliament. The Under Secretaries are all members of the Chamber of Deputies. Sixteen of the Cabinet have previously been Ministers or Under Secretaries, three have been Premiers. Painlevè represents the Socialist Republican group, the Socialist Radicals have three members, the Socialist Left three, the Republican Union of the Senate two, the Republicans of the Left one and the Radical Republican Union seven members. Seven members of the Ribot Ministry have places in the new Cabinet. The Unified Socialists are unrepresented and as a consequence constitute an element of danger to the Ministry. Through their leader, M. Thomas, they express dissatisfaction with the Cabinet and deplore the lack of a program for reorganization. The action of the United Socialists is vigorously condemned by the press which likens their opposition to the work of the Workmen's and Soldiers' Delegates in Russia. That the new Cabinet will endeavor to prosecute the war with vigor seems certain. A writer in *Gaulois* speaks the mind of the people when he says:

The Ministry

> I permit myself to place under the eyes of Painlevè the program that Ribot set forth: "Apply as quickly as possible judicial sanction to all criminal faults that are at present under trial. Neglect nothing to discover the authors of the attempt against the national defense. Let no personal consideration of any individual interfere with carrying on the war with all energy. Interfere with no rights of the people, providing their exercise does not encourage propagandas that would serve to demoralize the country."

The action of the Unified Socialists is being watched with interest.

The Pope's plea for peace has been received in France with respect, if not with any degree of enthusiasm. The more influential papers speak of it frankly but not bitterly. The *Figaro* comes nearest to an unfair criticism in these words:

The Pope's Plea

> Who would have the right to feel astonishment if, for instance, Benedict XV., who still regards Austria as a great Catholic Power, should take particular interest in her fate? Should we reject *a priori* the hypothesis of an intervention of the Pope, provoked, perhaps unknown to the Holy Father, in a more or less direct manner by Austria herself, and responding more or less to the manifest desires and interests of Austria? On the contrary, it is very probable, and it is not making a reproach to the Pope to say so. But we cannot forget the part played by Austria in this war. It was not that of the principal author. No, but it was that of the necessary accomplice. And we have no proof of her repentance.

The *Libre Parole* asks when and how the Holy Father's appeal will bear fruit and answers by declaring:

> The first condition would evidently be the acceptance of the general ideas of the Pontifical document as the base of discussion by the Central Empires; the evacuation of the invaded territories; the recognition of the rights of peoples; reparation for damages; guarantees for future peace. We must admit that the Central Empires, or, at least, Germany, are in no way disposed to do so yet, and that it will be necessary to constrain them by force of arms to accept the first condition. Our soldiers and those of our Allies are equal to that task. Benedict XV. will have opened the eyes of everyone to the fact that Germany is responsible for the continuation of hostilities, and that Germany's insane hope to be able to satisfy at least a part of her ambition is to-day the obstacle to the conclusion of peace.

La Croix, commenting on the absence of immediate results from the appeal, says:

> A fruit should not be gathered till it is ripe. Doubtlessly this fruit is not yet ripe. We are none the less grateful to the Holy Father for his noble action. He will not yet obtain success, but his initiative, by its concrete character, will nevertheless cause the question of peace to take a step forward. That is in itself a great blessing. . . . The conflagration is spreading over the whole world. The Pope's voice will soon be the only one to make itself heard with impartiality above the din of arms. Let us respect that voice. Let us be grateful to the Head of the Church for his charitable and pacific efforts. Let all, even his adversaries, treat him as Napoleon I. said he ought to be treated, that is to say, as if he had a powerful army behind him.

These comments are hopeful at least.

Ireland.—A recent issue of the *Leader* prints a highly interesting article on Sinn Fein, outlining in a trenchant style the aims of this group of patriots:

Sinn Fein and Freedom

> The wave of national enthusiasm that is now sweeping over the country is not due, as apologists for the Irish Party would have us believe, to a mental aberration or fit of midsummer madness, but is rather the expression of the innate political good sense of the Irish people. Sinn Fein is not so much a policy as a principle. No people would be worthy of freedom,

and no people could ever hope to win their freedom, unless they had at least the will to be free. And so the first task of the Sinn Fein leaders must be to educate the people of Ireland, who have been degraded by centuries of slavery and debased by years of political meanness and corruption up to the idea of freedom. . . . We are really better Redmondites than the Redmondites themselves. John Bull is naturally a higgler, and will always try to get you to compromise by taking less than you ask. If we had never abated the O'Connellite demand for Repeal, England would probably have tried to stop our mouths long since by giving us Home Rule. But the Irish Party having accepted with such gratitude the bill introduced in 1912, it was whittled down in its passage through Parliament. Again, the Irish Party were content and grateful, and the Cabinet, finding them so backboneless, offered them county option, and when that had been accepted it was explained that all that could then be given was the "clean cut" of the six counties. The Irish Party gratefully accepted that also, and God knows to what lengths they would not then have gone had not the country risen in its wrath and repudiated them.

On the other hand, the policy of defiance and self-reliance pursued by the Sinn Feiners during the last few months has so impressed England that there is a very strong probability of her offering us not merely Gladstonian Home Rule, but actually Colonial Home Rule, though in 1912 the latter seemed almost as unattainable as a Republic. Indeed, the best tactics to pursue, even if we only wanted Home Rule, would be to make a furious demand for a Republic. The Irish Party's policy of lowering the flag and professing themselves ultra loyal and grateful was insane even from their own standpoint, because England never believed in their professions and was determined never to concede anything that she could help. If you wish to understand the measure of her distrust even of those who were always so anxious to proclaim themselves her dutiful subjects you have only to read Section 2 of the Government of Ireland Act. If England could be induced to do justice to Ireland by Irish loyalty and dutiful service to her, then Mr. Redmond should have succeeded as no Irish leader has ever done. No man could have tried to do more for her than he did. Yet she betrayed him at every hand's turn, and kicked him about like a pair of old boots.

In the altered circumstances that now prevail, however, Ireland would not be satisfied with mere Home Rule, and there seems every possibility that by pursuing Sinn Fein methods we can achieve a great deal more. The policy of appealing to the Peace Conference was regarded by many people as chimerical when it was first mooted, but its practicability is now impressing itself on everybody. Even John Dillon and, I think, the *Freeman* are toying with the idea. No matter how the war ends, England is not going to have it all her own way at the settlement. Her allies certainly, and her enemies probably, will all have a big say in the matter, and none of the nations represented at the Conference will have any interest in seeing Ireland kept in bondage except herself. Indeed, their interests will be all the other way, and we all like to see justice done to our fellow-man when it either suits us or does not cost us anything. Some people seek to waive aside the Peace Conference idea by saying that the Irish representatives will not be admitted to the gathering. It does not seem to me to matter very much whether we are directly represented or not. We can wield enough political influence in America to see that the United States representatives raise the Irish question, and it will be very much in the interests of Russia and certain other great Powers to see that the matter is properly considered. And, having regard to all England's professions of love for the small nations and President Wilson's various statements of the aims for which America is fighting, it will not be easy to make a case against Ireland's demand.

Indeed, the only case that England could make in the matter would be to point to Redmond. For if Redmond correctly interpreted the feelings of the Irish people when he offered our blood and treasure to England at the beginning of the war, then we would have had no right to appeal to a Peace Conference. For men do not usually go forth to die willingly for a Power that oppresses them. But if Ireland continues to repudiate Redmond and his party, and makes it clear to the world that she is dissatisfied and demands her full rights as a Sovereign State, then England's only argument against us will be taken out of her mouth. Wherefore, must the Irish Party be swept out of existence. They have shown themselves men of no real national instincts, and at every critical moment they have endeavored to save England's face, and it is only by making it clear that they are not authorized to speak for us that we can hope to establish our claims before the nations of the world.

The strongest proof of the fact that the Peace Conference is going to afford us a unique opportunity of winning our rights is to be found in the British Government's anxiety to keep us away from it. It was not for nothing that Arthur Balfour and Bonar Law and Walter Long were transformed into Home Rulers, and the Convention that is now sitting under the protection of the Defense of the Realm Act is striking evidence of the strength of our position. How acute the international situation must be is shown by the fact that, even in the middle of the war, England found it necessary to take the humiliating step of releasing the men who had aimed at her heart the deadly blow known as Easter Week. We have all the cards in our hands if we know how to play them.

From this it would appear that contrary to popular opinion some of the leaders of Sinn Fein would be content with Colonial Home Rule.

Russia.—Apparently the revolt of Korniloff came to a sudden end in the arrest of the leader on September 14. On that day General Alexieff, Chief of Staff, sent this wire to Kerensky.

The Revolt

At ten o'clock last night General Korniloff and Generals Lukomsky and Romanovsky and Colonel Pleustobevsky-Pliushkhen were arrested. The members of the commission of inquiry are due at Mohilev at midnight, and the arrested persons will be given into their hands. Such other officers as the commission selects also will be arrested. All the troops at Mohilev are true to the Provisional Government and recognize my authority.

Just at present it is impossible to say how wide-spread the revolt was. It is certain, however, that Korniloff was within thirty miles of Petrograd, for on September 12 he marched into Gatchina, after it had been evacuated by loyal troops. The situation is not yet clear, for the different groups of politicians are fighting each other vigorously, and the Boishevikis, who have grown very powerful, have declared for extreme radicalism. They demand that not only Social Democrats but all representatives of landed proprietors be excluded from power. Their program also calls for the abolition of private property, working class control over production, confiscation of war profits, heavy taxation of capital and an immediate invitation to the countries at war to conclude peace. In the midst of all this turmoil Kerensky announced a temporary Cabinet and proclaimed Russia a republic.

Catholic Students and State Scholarships

JOSEPH V. MCKEE, M.A.

EACH year the State of New York, under the Act signed by Governor Sulzer in 1913, awards 3,000 scholarships to the graduates of high schools throughout the State, on their records made in the Regents' Examinations. These scholarships have a monetary value of $100 a year for four years, or $400 in all. They carry no restrictions with them as to the course or college.

Upon the students' entrance into the institution of his choice, his account is credited with the payment of $100 a year, the money itself being turned over to the college, on warrant to the State treasurer. Thus where the tuition fee of a college is $150 a year, the State pays the $100 and the lesser amount is left for the student to meet. The most important feature of the law is that the student has the fullest freedom to enter any college whose courses appeal to him. In this way the boy or girl is assisted financially and the college enrolls another student, both benefiting under the generosity of the State in its liberal educational grant of $300,000 annually.

A day or so ago the names of the winners of this year's awards were published in the daily papers. The boy who headed the list had been a student at De Witt Clinton High School. The second, a girl, I believe, had attended Hunter College; the third had studied at another city high school. A perusal of the list shows that outside of one or two instances, an almost absolute minimum, our Catholic institutions of learning are not represented. Of this fund of $300,000 of public money only a little over two or three per cent goes to Catholic children, or to Catholic colleges.

Why should this condition exist? What are the reasons why this substantial aid should not go to our Catholic boys and girls, to our Catholic institutions? Is it because our children do not need this help? Is it because they can not compete successfully with the students of the public schools? Is there anything in their training at Catholic institutions that disqualifies them from entering this healthful competition? No one conversant with Catholic education or Catholic students will admit that the education given in our secondary schools is in any way inferior to that of the public schools, or that the Catholic pupils are less ambitious or more stupid than those in attendance at other places.

For three years I had the great pleasure of teaching in a Catholic high school; later I spent three years in one of the largest of the city high schools. From my experience in both places I can say truthfully that the curriculum at the former institution compared most favorably with that in the latter, exceeding it in simplicity, thoroughness, and sound common sense. The subject matter, it is true, was less extensive; but this was not a fault, it was the result of the institution's desire to do little but to do it well. Hence informative and unnecessary courses were not in the curriculum; the courses that were given, however, could be justified by time and experience. But what was most important, the pupil went forth drilled in the essentials, with a propensity for logical thought and a developed ability to do sustained thinking.

In the city schools the type of boy differed greatly from those I had learned to know and love. In most cases the pupil in the public school was the son of poor, illiterate parents, struggling against tremendous odds to advance himself in life. Studious, ambitious, determined, he let nothing stand in the way of his goal, an education. The results that he attained, in the light of his handicaps, were nothing less than remarkable. Great credit is due him for his unflagging zeal, his tireless application, his dogged determination to succeed.

But as far as intellectual capacity is concerned, or the ability to do concentrated, original thinking, the boy in the Catholic school is his equal and, in a great number of instances, his superior. Boy for boy, I have found that in the matter of native endowments the advantage lies with the Catholic student. It would be idle to judge otherwise in the face of the records of so many of our Catholic college graduates who have entered public life and are doing such praiseworthy work in so many various fields. If any fault is to be found, it lies in the tendency, so common at times, among our Catholic boys, not to take advantage of all the opportunities offered them, or not to create opportunities where none exist.

If then in the present instance the trouble lies not with the training offered in our schools nor with the students who attend them, wherein is the reason why so few benefit by the offering of the State? It is no defense to say that our children do not need this assistance. That would not be true. They do. There are altogether too few scholarships offered by Catholic colleges and there are far too many boys who would attend advanced classes eagerly if their circumstances permitted. Then why is this help withheld from them? The underlying cause can be found in the present arrangement under which our Catholic secondary schools work. In the elementary, or parochial, schools, to qualify for graduation, every student must pass the Regents' examination in the required subjects. The records show that the boys and girls attain high averages in spelling, arithmetic, history, geography, and the other elementary subjects. However, this condition which prevails in the parochial schools does not exist in the secondary institutions. Here, in most cases, there are no Regents' ex-

aminations to pass. The syllabus of each school is approved by the University of the State of New York, and upon attending classes for the required number of hours and passing the local examinations the student is qualified to enter college. Consequently, he does not compete with the student in the city high schools, because he does not need to take the Regents' examinations. Thus it follows that he has no record in common with the pupils of other schools, upon which the authorities can base or estimate his right to a scholarship.

Why this condition exists is a question that cannot be answered offhand. Many think that the Regents' examinations are a hardship. But after a number of years' experiences in preparing students to pass these tests I must say that they are fair in the highest degree and comparatively easy. They are good tests of the student's knowledge of the particular subject he has been studying.

What objections can there be to permitting these tests to be held in our secondary schools? They are held in the parochial schools. The pupils must pass the local examinations, which do not differ greatly from those given by the Regents. It would be a mere matter of substitution, with the expenditure of a little more effort. Surely the good that would result would richly compensate for all the trouble. Surely we should not allow any slight obstacle to stand in the way of help to our children.

If, however, the authorities feel that it would be unwise to allow these examinations to be their standards of the student's knowledge, there can be no reason for refusing to allow the brighter boys to take the Regents' test and thus qualify for the scholarships. This would entail no hardships upon those in charge and would accrue to the benefit of the student.

We should be most eager to help boys obtain an education. Never before has there been so great a demand for trained thinkers, for men of disciplined minds. Soon we shall be face to face with serious social and economic problems and if we wish to have them met by means consistent with sane principles of philosophy and morality, we must hasten to equip our young men properly and adequately. Theirs will be the task to bear these burdens, and in the light of the forces that are now gathering strength for the attack, God help our ideals if our young men, the men of tomorrow, are not able to defend them. And no weapon is truer or more serviceable than a Catholic education.

The problem of State scholarships resolves itself into elements that are easy of solution. To qualify for participation in this annual educational bonus of $300,000 the high school graduate must present his record attained in the Regents' examination during his high school course. At present 3,000 boys and girls are being aided to the almost absolute exclusion of the Catholic student. This is the problem. Its solution is as easily stated. Institute Regents' examinations in all our secondary schools, not by compulsion, if that would prove irksome, but at least by election, so that our boys and girls may not be shut out from the possibility of receiving State aid, simply because of the fact that they are attending Catholic institutions.

Surely our Catholic students will welcome the opportunity to help themselves in the struggle for betterment. Surely the Catholic colleges should be glad to keep one more student with them who, without this aid, would be forced to see his hopes thwarted and his ambition crushed, ambition oftentimes crushed with passionate love.

The New Wise Man

GEORGE NAUMAN SHUSTER

A GREAT many of us have read Rabindranath Tagore, and now that his quiet Oriental feet have passed over America, some of us have seen him. I fancy that the impressions of the audiences he addressed must have been incredibly varied. To the newspaper man he was something of a new circus come to town, that would do perhaps for a column. To the inured lecture-goer he may have presented the aspect of an intellectual novelty. But many of the sincerest people about us seemed to think him a saint. The idea of sanctity has in some way become bound up with seclusion. When the American thinks of holiness, his mind reverts to the desert and St. Jerome. It should have been rather trying, therefore, for Tagore's admirers to find him blazoned out in duotone and headline, acclaimed with all the fabulous modern acoustics of appreciation. He came like a wise man from the East, but rather to be adored than to adore. Yet the disciples of the Indian were very proud of his success.

Latterly there has been a definite trend among thinking Protestants to Buddhism. This was naturally stronger before the war, but it still lives on and will no doubt blossom out again when the tumult is over. Though the omniscience of modern geography has outlined India quite thoroughly, the Hindoo philosophy still owns the attractive flavor of mystery. Protestantism has gravitated towards it because it had to gravitate towards something: thought is too heavy for vacuity. Now the evolution principle has impressed itself so firmly upon us that men cannot go back to something

"commonplace and outgrown" like Catholicism. They will go forward to the unexplored, the new and the exciting. Our philosophy with its theory that thought also evolves has come to believe that because the Hindoo religion has enjoyed so many years of unhampered life, it is probably far advanced. We have been too busy cutting each other's throats; perhaps the fakir on the dreamy banks of the Ganges has something to tell us. Undoubtedly he has, and some of his thought has eddied among us. Christian Science is only a plebeian concept of a spiritual Hindoo hypnotism. We have heard Maeterlinck and in a different vein Rhys-Davids.

Like the heart of a great ancient, Orientalism has waited by its rivers and the sword of the West has slowly pierced it through. First there came Kipling, young and sensitive to externals, who said frankly that "East is East" and told his story. Then arrived the archeologists with their inevitable histories and statistics. Latterly a number of mystics, like the great French Catholic Paul Claudel, have sought the East for the word it has to say. Finally, after long ages of silence, the old man has parted his lips and here are the strange poems of the mysterious Tagore.

Every philosophy has its "*Summa*" and "*Gitanjali*" is Tagore's. All that he has said or conceivably will say can only be ramifications of this book, it is so plump, varied and pregnant with Buddhism. Undoubtedly the poems are beautiful, mystic, even religious in a certain sense. One says that the Orient breathes in them if anywhere. Yet how like the songs of Christian Saints they are! Some pages remind us of Assisi, others of St. Francis de Sales, and still others of St. Louis. Take for instance the verses in which he presents the terrible problem of evil:

> I thought I should ask of thee, but I dared not, the rose-wreath thou hadst on thy neck. Thus I waited for the morning, when thou did'st depart to find a few fragments on the bed. And like a beggar I searched in the dawn for a stray petal or two.
>
> Ah me, what is it I find? What token left of thy love? It is no flower, no spices, no vase of perfumed water. It is thy mighty sword, flashing as a flame, heavy as a bolt of thunder. The young light of morning comes through the window and spreads itself upon thy bed. The morning bird twitters and asks, Woman, what hast thou got? No, it is no flower, nor spices, nor vase of perfumed water—it is thy dreadful sword.
>
> I sit and muse in wonder, what gift is this of thine. I can find no place to hide it. I am ashamed to wear it, frail as I am, and it hurts me when I press it to my bosom. Yet shall I bear in my heart this honor of the burden of pain, this gift of thine.
>
> From now on there shall be no fear left for me in this world, and thou shalt be victorious in all my strife. Thou hast left death for my companion and I shall crown him with my life.

Thus we fancy St. Dominic may have prayed in the hills of Spain. One can take almost any poem from this book and unfold some fragrant Christian virtue or belief. "And because I have loved this life, I know that I shall love death as well"—that is almost as challenging as Gilbert Chesterton.

Is there, then, any difference between Buddhism and Christianity? Is the prayer of St. Francis a replica of Tagore's? Many, indeed, find nothing dissimilar, reminding us of several coincidences in the Gospel of Jesus Christ and the teachings of Buddha. We are told that religion is after all based on God and the soul; that our faith is but the outgrowth of the old Eastern dream of heavenly calm. If, says the professor, Christ and Buddha both tell us to turn the other cheek, what priority has Christ? This is a question for Catholics to answer. Surely the difference is quite obvious, much plainer than the gulf between Plato and St. Augustine. We do not deny that the Hindoos have dwelt with God, and we are perfectly ready to admit that the Greek philosophers and dramatists, the Roman Stoics and the Celtic Druids entertained visions of Him. But Christianity is more than a territory; it is the Kingdom.

When we compare Tagore with St. Francis, we find a primal incompatibility. Tagore is dreaming with God and Assisi is shouting with Him. On the one glow the hues of dreamy placid recognition; on the other the five wounds. The Christian Saint exulted so much in the power of his Master, that he cried out to the fishes which miraculously heard him. He called the trees his brethren, not because he really believed they were kinsfolk but because it was a satisfying way of expressing a confident delight in having a brother. Tagore is well content to muse of his ancestor in the rose or of God in the moon. For him there is no sharp, thrilling separation from God and the universe, no violent recognition of his own soul. He is all, and all are of him. One cannot imagine St. Francis falling down to adore a sunset. He loved it, but he worshiped God who was far above the raiment of the evening. Yet Tagore, in worshiping beauty, actually makes it the object of religion, so that there is no distinction, no struggle or service, but a peaceful immersion into the whole. It would not be surprising if the fishes talked to him, for the Hindoo tongue is silence.

The Indian mystic in one of his poems tells us that he has no work to do, and we remember startled that the first recorded utterances of the Saviour is that He must go about His Father's business. That activity did not cease till Resurrection Day, and then was carried on by His disciples. That they might not grow weary or faint under the terrible burdens of their day, He gave them food. He promised them no Keats-like death in the flower-gardens, but instead the scourge and the cross. And so we may say that the mission of Christianity is this: to die that faith may live. It is a warlike and sacred consecration, embodying nothing so placid as the Hindoo Nirvana, but rising on the glorious and deathless vitality of the struggling human soul. If Tagore is a saint, then he is preeminently not a Christian Saint, but a deadly foe to Christianity, for he aims at its purpose, its exultant energy and the ceaseless battle it is pledged to give. And, after all, I think, we prefer to fight.

The Countess of Warwick and the New Religion

J. D. Tibbits

WE have abundant illustrations of the extent to which the widespread materialism of our day affects almost every field of thought. In the current issue of the *Hibbert Journal*, the Countess of Warwick contributes an ably written and highly suggestive article which is chiefly valuable as showing the manner in which that same materialism is able to project itself into the field of religion. That it should thus attempt the seemingly impossible, is not, in any sense, surprising, for a system of thought which fails to compass and explain all the facts of life is admittedly partial and incomplete; and that there are facts of life which are spiritual and immaterial in their essence, is the unanimous and unquestionable testimony of universal experience. In dealing with these, materialism is under a serious disadvantage. It must either ignore them absolutely or it must, in some way, derive them from material and physical sources. Lady Warwick has chosen the latter course, and in doing so has fallen into errors far from uncommon to writers of her school. To expose all her blunders would far exceed my limits both of space and time, and my only reason for directing attention to those which are most flagrant is the fact that they are being urged in our day with increasing insistence, and because they are meeting with a certain measure of acceptance from those who are more given to superficial thought than to analysis.

Lady Warwick begins her article by a brief discussion of the relations between religion and the present war, and proceeds to a sharp and somewhat scathing criticism of the Church of England, not only because that Church has failed to rise to what she considers a golden opportunity, but also because of its general ineptitude. By this general ineptitude is meant the apathy which official Anglicanism habitually displays in regard to the shocking social conditions which obtain in the England of today; and the proneness to meet them, not with remedies in any way practical or efficient, but simply by preaching what she is pleased to term "platitudes."

Lady Warwick then assumes the role of prophet and discusses the religion of the future, predicting, as is both natural and logical from her premises, that it will concern itself largely, if not wholly, with material things. It is true that she speaks of spirituality and that she has not entirely lost sight of the spiritual nature of man; but it is also true that she appears to regard the spiritual as a mere appendage of the material, and this is made abundantly clear in the carefully expressed conviction that it is on purely material conditions that the spiritual part of man depends. To have the masses well clothed and fed; to house them amid the most sanitary conditions; and to pay them a just and living wage is to lay the foundations for spiritual progress. The dogmas of religion, therefore, which have no immediate or direct relation with these things, will become obsolete merely because of their uselessness.

Now, with Lady Warwick's criticism of the Church of England I have no concern. It may or may not be true. The interest which her article evokes lies in the fact that to her established religion is the local representative of Christianity, and it is to Christianity at large that her criticism really applies. But if the history of Christianity proves anything at all, it proves that, whatever the foundations of spiritual progress may be, they are wholly and absolutely divorced from all that is material. I am quite as ready as Lady Warwick to admit the value of every social improvement for which she so eloquently contends, but as regards their relations with the spiritual life, I am unable to see that history records a verdict of anything other than indifference, in proof of which are the countless illustrations which may be brought to show that both poverty and riches have always stood on a plane of equality as contributing factors thereto. Thus, in the conversion of the Roman Empire, it was the poor and the afflicted to whom religion made its most effectual appeal, and that appeal was none the less effective in that it was unaccompanied by any direct attempt to mitigate the many social and material evils of the day. Were Lady Warwick's theory true, it would have been the wealthy and luxurious classes who responded to the Church's call, for with them the foundations which she considers so essential were present in abundance. But her theory finds still fuller refutation in the almost innumerable instances of men and women who have been born in the possession of all these things and who have voluntarily abandoned them for no other reason than that they have conflicted with that very spiritual nature which, in Lady Warwick's view, demands them. These experts in the religious life have been drawn from all ages and from all nations; and there is surely some reason for giving preference to their consentient testimony rather than to the theories of those who, however sincere, are little more or less than amateurs.

Lady Warwick's view of the social function of religion seems to have been similarly misconstrued. There can certainly be no question as to the stand taken by the Catholic Church as regards social justice. If she has a distinct and frequently expressed conception of the rights and duties of workmen, her conception of the obligations and responsibilities of employers is no less clear. But it is one thing to preach moral truth, and quite another to make individuals moral, and the fact which Lady Warwick appears wholly to forget is that religion can affect no individual unless that individual surrenders himself to the influence of religion. It was this very self-surrender which made the Saints what they were, and it is hardly too much to say that their sanctity was directly proportioned to the completeness of it. Lady Warwick is quite disregardful of all this.

She appears to think that the success of religion is to be measured only by the social reforms which it may accomplish; and that it has only to preach the truth with sincerity and fearlessness in order to subjugate a nation in some such way as the English subjugated the Boer Republic, or the Germans Belgium.

So let us suppose a community, composed of, say, 1,000,000 workmen, and 1,000 employers. Let us suppose, too, that these million workmen surrender themselves absolutely to the teaching and influence of the Church; but that the thousand employers do not. Let us further suppose that these employers, being devoid of religious motives and consequently of moral restraint, choose to oppress and ill treat the workmen. There will undoubtedly ensue much social injustice, similar to that which so strikingly disfigures modern England. Wages will be too low, food poor and insufficient, houses unsanitary, disease rampant. Lady Warwick would at once pronounce her verdict that religion had failed. The fact that the million workmen were wholly responsive to it, that they bore their suffering with Christian fortitude, their oppression with Christian humility, their poverty with Christian patience, and that they were sustained by Christian hope and consoled by the happiness which only Christianity can impart—all this would, with Lady Warwick, count for nothing; and it would count for nothing because her very system of thought forces upon her a false perspective, and precludes her from facing those facts, which, uncongenial to it as they may be, are none the less significant and profound. Sincere and earnest as she doubtless is, she could hardly have achieved a more perfect success had she deliberately set out to compose a study of misunderstanding and misconstruction.

And the general superficiality of her attitude is made even more evident by the charge, which she contemptuously makes against religion, that amid conditions which perhaps it is quite important to change, it contents itself with preaching "platitudes." Platitudes, I am free to admit, have but little attraction to most men. The word has a bad sound. But Lady Warwick seems to be quite oblivious, not only of the truth that the term is purely relative, but of the equally certain truth that it is always the less important term in the relation. As an illustration of my meaning, let us take as an example the injunction of Christ to "Seek first the Kingdom of God." Now, it is quite conceivable that this may appear to Lady Warwick a platitude; but it is no less true that to the Saints it was a principle of life. Its value, therefore, lies not in its being read or repeated, but in its being *lived;* and so one would not be entirely untruthful in characterizing the whole calendar of Saints as a body of men and women who succeeded in infusing life into platitudes; just as one could similarly characterize that far greater body of those who are not Saints as being the creators of platitudes by the very simple process of subtracting life from Divine counsels and truths.

No one who knows of Lady Warwick and her many activities can have other than the most profound respect both for her person and for her motives; but they may none the less deplore her acceptance of a hypothesis which carried to its logical conclusion can do little else than vitiate the aspirations she has most at heart.

Evolution and the Pro-Proselyte

J. A. M. Richey

WHEN the angel of death had gone forth with his charge, solitude stalked in the vacant places and loneliness kept step with the restless pacings of the pro-proselyte up and down his library floor. Days and moments quickly flying sped onward toward the dead. Upstairs the children slept, but solemn silence took hold of him in seemingly tangible contact. He groaned in spirit: "O God, how shall I mother the motherless? Where is that mother now in Thy gracious keeping, and what is she doing? Reveal to me Thy Truth, O God, and I will follow where it leads."

A measure of calmness succeeded the ternary of petition. He became passive. The vision of aspiration and desire which had pierced walls and delved into space now confined itself and beheld a book-case directly before it. Aiming, yet aimlessly, eye and finger lit upon "Evolution in Relation to Religious Thought," by Le Conte. It was just such a truth that he desired to look into deeper. Spontaneously he lent himself to a sympathetic study of the subject. Evolution had seemed to him plausible, inasmuch as the geologic sequences were fairly well demonstrated and appeared to coincide with the sequences in the Biblical record. But now he must look further and deeper. Was this theory a fact or a delusion?

Almost immediately he became wholly absorbed in the pursuit of his subject, marking passages and making notes. The wee hours beckoned him to bed, but early in the morning the mocking-bird upon the royal palm outside his window roused him into the enthusiasm of his new undertaking. Many books, many articles, many markings and notes filled all the hours of weeks and months which other duties permitted. He was determined to fathom this philosophy of life which had invaded with

its terminology the whole world of letters. Already he was convinced that he would end by being a firm believer in evolution or else reject the theory entirely. Early in his investigation he noted the hugeness of the problem and the evasiveness of the theorist.

What was the sum-total of the argument for evolution? It utterly disproved itself. Where he asked it a question it gave him no answer. It leaped chasms, sidestepped issues and assumed all that had to be proved. Science deals with facts; the evolutionist with a hypothesis which in courtesy may be called a theory; but neither the scientist nor the evolutionist, apart from Revelation, can propose the origin, process or purpose of creation. Evolution is a theory of assumptions. In so far as it is exclusively concerned with scientific data it assumes (1) an untraced line of natural descent, (2) from an unfathomed natural origin, (3) by an undemonstrated process, (4) through an undefined energy, (5) for an unknown purpose. The theory of evolution assumes all this. But scientific data give it no assistance in the face of these assumptions; they indicate only an ascending scale of differentiated and fixed phenomena.

Different scientists may estimate the age of the earth as anywhere from a million to a billion years, but they universally acknowledge in geologic history the sequences in animal life as recorded both scientifically and Biblically. Mammals were before man; before these, down the scale, reptiles and birds, fishes, and then invertebrates, shell-fish, siphons, etc. Just to illustrate, lobsters were before frogs and oysters before crustaceans.

Now this evolution, of which there is question, assumes the upbuilding of nature by natural causes wholly materialistic. It supposes that a lobster was evolved from an oyster by various untraced transitions, and a frog from a lobster by a similar series of transitions until the exterior shell was wholly transformed into interior bone, and so on, up the whole ascending scale. No doubt, this theory has many and varied charms. It professes to attack boldly, all the riddles that have vexed and puzzled the minds of investigators since Aristotle's day and before it. No one likes to grope in the dark; its very boldness is, therefore, a bid for popularity.

But where's the proof? There is none. Not a single transition has been demonstrated. The innumerable fossils bridge none of the chasms. More than that, the long line of creatures from oysters up to elephants show that they are essentially the same creatures that they were in their most primitive ancestors. The new creature came on the scenes, but the old creature did not depart. There was no transition. The old creature did not account for the new creature, but only for himself. What does that prove? Not the theory of evolution! Rather, it demonstrates the necessity of some supernatural principle of creation.

In the face of these facts, the question easily presents itself to the thoughtful mind: Has God Himself indicated any principle or process of creation which might in some definite way associate the supernatural with the natural? When infidels scoffed at the Deity and agnostics doubted all truth, the stones cried out in praise to the Rock of Ages. The lithosphere opened up its records and geology became an advanced science. The natural man pounced upon the new knowledge in the hope of proving a materialistic theory. He failed, failed utterly.

There are two sets of three-fold conceptions mutually exclusive, and they may be expressed thus: (1) Evolutionism is to physical nature what Protestantism is to revealed truth and what radical Socialism is to governmental authority. (2) The principle of creation and Divine endowment is to nature what an infallible Church is to Divine Revelation and what Papal authority is to international government. In other words, evolution, Protestantism and Socialism go as naturally together as do Divine endowment, Catholic truth and Papal authority; and these two sets of principles are contrary, the one to the other, so that the mind must choose betwixt the two; it cannot be guided by both.

Weighing these matters together, one sees that the illogical and evasive evolutionists have split up into as many camps as have Protestants with private interpretation as their guide, while the same individualism distinguishes Socialism which would establish free-love and ultimately lead to the doctrine of every man for himself. The very spirit of division, disintegration and destruction constitutes the leaven in that triple concept. So consistent are they in design that one easily attributes all of them in turn to an evil spirit as successive attempts to rob God of His creatures, Revelation of its truth, authority of all power, and, incidentally, to rob the world and society of every constructive force.

For God is constructive in His methods. He is the Great Architect of the Universe, the Master-builder of earth-history stored in the great Book of Stone, of which Moses held in his hands the last two leaves but one, containing the moral code; while the Apostolic See constitutes the last leaf of the book: "Thou art Cephas and on this Rock I will build my Church, and the gates of hell shall not prevail against it," the last stratum in the Rock of Ages.

But the last page does not contradict the first page; the breath of life was breathed into the Church of God at Pentecost, but in the beginning, also, when God created the heavens and the earth, the Spirit of God moved upon the face of the waters. At the beginning and at the end we see the same principle at work, though in different ways, it is true. The Eternal Son formed His Church out of material already prepared and the Holy Spirit gave it a new life and quality which made of it a new creature, as different from the law as the butterfly from the caterpillar, though the new contained the old within, and fulfilled it. So, too, God formed the body of man from the slime of the earth, of material already in existence, and then added that which really made man,

breathed into the nostrils the breath of life and made a living soul. So too, once again, did God put into the caterpillar the capacity for the higher life of the butterfly.

This is very different from the principle of evolution which would give a clam the potentiality, through fortuitous circumstances and the changes and chances of many generations, to turn its descendants into several different creatures, from a robin to a hippopotamus. It is very different to conceive of creatures themselves, by selection and struggle, and so on, effecting a higher creature, and to conceive God as choosing one creature from among his kind, to endow him with new faculties and powers, on which follows evolution within a definite limited sphere, since it is God's good pleasure to bring forth out of His treasury things old and new, combining, constructing and creating. Geology shows us the chasms God leaped but it does not show us the transitions of a self-making and self-developing nature, nor, indeed, can it ever show them.

But how may it please God to do this thing? It is not given us to make a revelation but only to illustrate a principle long since revealed. Let us suppose ourselves back at that period in creation when a peculiar sort of worm was the highest creature on the new earth, emerging from the waters. Then, let us suppose we hear the Almighty say: Let us choose one of these worms out of which to make a much higher and quite different creature. Consequently, He endows that little creature with new powers and functions capable of changing its whole structure and nature, and thus establishing a new creature. It undergoes a wonderful change, and instead of crawling on the earth flits on beautiful wings through the air. We recognize the butterfly, of course. But there was a time when there was no butterfly. Is the caterpillar-butterfly, then, a persisting illustration of an evolutionary principle, or is it one of those signs God has left amid nature to illustrate the wonder of His works and the hidden method of His holy and mysterious operation?

It would be as much to the point to ask: Has man within him naturally, independent of Divine promise and endowment, the power of resurrection after death and the latent potentiality of a new and higher existence? The evolutionist would be the first to deny such a possibility. The modern Protestant, even, denies very often a physical resurrection. And the Socialist and anarchist contribute only the elements of disorder and revolution. From none of these sources may a satisfactory answer be derived.

But Revelation speaks definitely: The power from on high, the Revelation of God and Divine authority—these are Catholic principles because they are Divine, and they constitute the key which opens the door of *the Way, the Truth and the Life*. Standing in the ways, the proselyte was beginning to see and to seek the old path where is the good way.

Relief Work in the Civil War

GERALD C. TREACY, S.J.

THERE was no time during the Civil War when there were not some Sisters of Charity in the capital of the Confederacy. Richmond served as their headquarters, and from there they were sent to the Southern battlefields. Their mother house in Emmittsburg was in a section of Maryland held by Union troops for the greater part of the time of conflict, but generals of both armies considered it neutral property, and the establishment was never harmed by any soldier. From Richmond, in August, 1862, five Sisters of Charity went to Manassas to care for the wounded of both armies. Their care was badly needed, for ten patients, on an average, died each day up to the time when the Sisters took charge of the temporary hospital. The condition of this hospital can be imagined from the fact that the first requisition made by the newly arrived nurses was for shovels. In the drive they had to make for cleanliness, brooms were as useless as pop-guns against a trench in modern Flanders. They remained at Manassas until General Johnston ordered a retreat. Hardly had they left the place when the whole camp was a sheet of flame. The bodies of those who had died that day never found a soldier's grave. At sunset smouldering embers marked the hospital site.

Gordonsville was the first halting place. Two hundred patients were under their care here. The mortality list was not as large as at Manassas. A Federal advance compelled the removal of the hospital to Danville, where the casualty list had grown to four hundred. There was no way of heating the Danville hospital, so in November, 1862, the medical officers ordered the removal of the hospital to Lynchburg. It seems that a base hospital had been opened in that place, and by the time the Sisters of Charity arrived with the new contingent of wounded, there were 1,000 patients to be cared for. The first time a Sister passed through the wards accompanied by a doctor, a patient who recognized the white cornette, cried out: "Sister, for God's sake give me a piece of bread." Up to the time when the Sisters took charge, most of the patients had been half-starved. For three years Lynchburg remained in charge of the Sisters. The priest at the Lynchburg hospital was Father Gache, S.J., who held a chaplain's commission in the Confederate army. He was assigned to a Louisiana regiment at the beginning of hostilities, and after two years' service, owing to death and disease, the regiment ceased to exist. In 1863 Father Gache was the only member of the regiment on the active list. The Confederate Government then assigned him as chaplain to military hospitals, a post he held till Richmond fell.

In September, 1862, Antietam took its place in history. The toll in killed and wounded was very heavy. Boonsboro and Sharpsburg were selected as hospital sites. There were really four hospitals in Boonsboro. The morning after their arrival in the town, the Sisters set out for the battlefield. They found the same sad picture of the aftermath of battle: wounded men lying on straw strewn upon the ground, with here and there a blanket stretched above them and fastened to the ground by sticks. This improvised tent served to shield the wounded from the rays of the burning sun. The neighboring houses and barns were filled with sufferers, and the newly arrived nurses did not know where to begin. They would stop with one group of wounded, only to be called away to another. At one time they were performing their merciful ministry in a wagon shed, when an officer rode up and asked one of them to follow him. "The color-bearer of my regiment is dying," he said, "he has been so brave that I want to let his wife have the consolation of knowing that the Sisters of Charity were with him in his last moment." The next day the color-bearer was buried, the Sisters attending the funeral. Just about sun-down, as they were lowering the body into the ground, a group of officers rode

up, and waited silently with bared heads, till the last honors were paid to the dead. Then one of the officers spoke: "I am General McClellan, and I am happy and proud to see the Sisters of Charity with these poor men. I would like to see fifty more Sisters ministering to our poor sufferers."

From Boonsboro and Sharpsburg the wounded were taken to Frederick, and Hagerstown, Maryland. Both these towns were strongly Southern in sympathy. Whittier told the story of Southern sympathy in selecting for his lone Union heroine, Barbara Fritchie, when Jackson's troops were marching through Frederick. Up to a few years ago, there was a house in Frederick, supposed to have been the place where the aged patriot waved the Stars and Stripes. Confederate veterans in Frederick always maintained that the flag was flying in the imagination only of the poet. The fact is that feeling ran so high there that wounded Northern soldiers were made to feel that wounds did not make friends. There is an interesting incident in an old war diary of a Union prisoner, who was wounded and convalescing in a Southern homestead, in the Frederick valley. A young lady in the family would never attend to him until the Confederate soldiers in the place were all served. He said to her one day:

> When I was in Portsmouth, the Sisters of Charity were called over from Norfolk to serve their own men, Southerners, in the hospitals there. When, a few weeks later, our men took the place and the same hospital was filled with Northern troops, these good Sisters were called on again, and they resumed their labors as if there had been no sectional change in the men. This was true Christian charity, and I would not fear for any human misery when the Sisters have control. This, my young friend, is what all you young ladies ought to do.

It was in this same year, 1862, that Admiral Farragut cooperating with General Butler took the city of New Orleans, and sent his gunboats up the Mississippi to reduce the towns along its banks. In shelling Donaldsonville, the Northern guns had injured property belonging to the Sisters of Charity. They entered a protest to General Butler, who sent the following reply:

Headquarters, Department of the Gulf,
New Orleans, La.,
Sept. 2, 1862.

To the Superior of the Sisters of Charity.

Madame:

I had no information until the reception of your note that so sad a result to the Sisters of your community had happened from the bombardment of Donaldsonville. I am very, very sorry that Admiral Farragut was unaware that he was injuring your establishment by his shells. Any injury must have been entirely accidental. The destruction of that town became a necessity. The inhabitants harbored a gang of cowardly guerrillas, who committed every atrocity, among others that of firing upon an unarmed boat, crowded with women and children. . . . It is impossible to allow such acts, and I am only sorry that the righteous punishment meted out to them in this instance, as indeed in all others, fell quite as heavily upon the innocent as upon the guilty.

No one can appreciate more highly than myself, the holy, self-sacrificing labors of the Sisters of Charity. To them, old soldiers are daily indebted for the kindest offices. Sisters to all mankind, they know no nation, no kindred, neither war nor peace. Their all-pervading charity is like the love of "Him who died for all," whose servants they are, and whose pure teaching their love illustrates.

I repeat my grief that any harm should have befallen your society of Sisters, and will cheerfully repair it as far as I may, in the manner you suggest, by filling the order you have sent to the city for provisions and medicines. Your Sisters in the city will also testify that my officers and soldiers have never failed to do all in their power to aid the Sisters in their useful labors.

With sentiments of the highest respect, believe me.

Your Friend,
Benj. F. Butler.

The Charity Hospital and the Marine Hospital in the commercial metropolis of the Southwest were in charge of the Sisters of Charity. They went through their rounds of daily duties, cheerfully and efficiently, splendidly living up to their name. It was quite unintelligible to the sick and wounded soldiers that such skilled nurses could work without pay. One day a soldier in the Marine Hospital put the question to a Sister, who had obtained for him a cot in place of a carpet bag that had served for his bed. When he was thanking his nurse for her kindness he said: "Sister, the soldiers always wonder how the Sisters can work so hard without pay." Very promptly he got an answer: "Our pay is in a coin more precious than gold; it is stored up in a country more desirable than any that exists on earth."

Among the many whose names appear in the list of those who did relief work in Southern hospitals and battlefields, and who lived long after the war to labor on unceasingly for the sick and the poor was Sister Mary Gabriel. In 1840, when little more than a child she entered the Emmittsburg novitiate from Philadelphia. Her first mission was the Charity Hospital in New Orleans. Yellow-fever was rampant in the city, and while nursing the plague-stricken, she was attacked by the disease. As soon as she recovered she went back to duty with the yellow-fever patients. When the war broke out she labored among the sick and wounded soldiers at Mobile, and Holly Springs. For a time only in later life she retired from active duty, at the command of obedience. At St. Joseph's Hospital, in Philadelphia, her native city, she celebrated her golden jubilee. Her jubilee request to the solicitous superiors, was to be sent back to active duty among the sick poor. The Charity Hospital in New Orleans which saw the beginning of her useful life, welcomed her back, a jubilarian, zealous and eager to use up the last years of her life in ministering to the suffering members of the Great Sufferer. In the autumn of 1896 she went to her reward. If the cup of cold water given in the name of Christ merits life eternal, what must be the reward of Sister Mary Gabriel whose life was spent in charity?

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

The K. C. and War Work

To the Editor of AMERICA:

I can answer Mr. John Munro's query regarding the work of the Knights of Columbus, not in an official capacity, but from the information I have obtained through the perusal of Catholic press announcements. The work is well in hand. One chaplain and a special lay agent have already been sent abroad, and other chaplains and secretaries for cantonments and camps have been and are being appointed. Buildings at the different cantonments are being erected as fast as conditions warrant. In short, when it is remembered that the work originated in the nature of an emergency, we must appreciate the promptitude of the Order's Commitee on War Activities. There is a vast amount of detail involved, and I infer that the Government contractors, who have been prevailed upon to erect the recreation centers for the Knights, would finish the Government work proper before they proceeded with extra construction.

Mr. Munro speaks of the Y. M. C. A.'s readiness to accommodate the encamped soldiers, and, unconsciously or otherwise, institutes an invidious comparison. Anybody at all acquainted with the organization and resources of the Y. M. C. A., its apparently primal and substantial privileges, and its long and, be it said, efficient record in relief work for young men, will understand how obviously simple it was for that organization to make first entry into the field. Yet the Knights, with limited but energetic volunteer help, have got their ambitious undertaking under way in a remarkably short time.

Since it has been realized that a sum much greater than $1,000,000 will be necessary to insure the success of this unique

Catholic war relief work, I think it is a reasonable supposition that Catholics with spare time and cash could better devote both to augmenting the urgently needed resources of the enterprise than to anticipatory, if innocent and inferential, criticism.

For the editor of AMERICA I may be permitted to inform Mr. Munro and others that there is a distinction between a review and a newspaper. Full information of the camp-activities of the Knights of Columbus will be found in the Order's official journal, the *Columbiad;* and practically every Catholic newspaper carries a weekly budget of the late developments of the work, which is rapidly taking form and will, with every available calory of Catholic energy, be of unprecedented effectiveness for the Faith and the nation.

Jersey City. JOHN B. KENNEDY.

Chicago Hits New York

To the Editor of AMERICA:

I have just arrived home after a visit to New York and I am in a reflective mood. I met all sorts and classes of people and heard all kinds of topics discussed—political, moral and religious. Many spoke to me of the now famous charities investigation, and I am frank to say that they were unanimous in condemning the methods employed against the institutions, but they always spoke in a whisper. And now you have a new case on hand, the Foundling Hospital. People are agreed that the treatment of the Sisters is outrageous. Good. But here is my point. There are over 1,000,000 Catholics in New York. You boast of your numbers. Why then is the defense of the Sisters left to Mr. Hearst of the New York *American?* Here's a problem. Have you sacrificed quality to numbers? Are all your Catholics too wealthy or too cultured to take interest in anything save golf and the Red Cross? Or did all their sons and daughters contract mixed marriages, a sign of decadence? There is something wrong. You may have the largest diocese in this world and the next, for all I know. If you have, New York or its vicinity—I did not see the suburbs—must be full of bushes, one for every male Catholic. They all take to cover just at the proper time.

Chicago. W. F.

Mail for Soldiers

To the Editor of AMERICA:

In addressing mail to soldiers, is it not necessary to write into the address the place where the expeditionary forces are? What about parcel-post packages? May newspapers be sent in the same way as magazines bearing the Postmaster-General's official note?

Trenton. W. R.

[In answer to the first question, the official notice says: "Under no circumstances should the location or station of the unit, or the country of destination, be included in the address." Follow the form printed in AMERICA for September 15: the address may be written in the usual place on the envelope. (2) Address parcel-post packages the same way, but observe that according to official orders "Every parcel-post package must bear the sender's name and address, which should be placed in the upper left hand corner of the address side, and postage on such parcels must be fully prepaid." (3) In answer to the third question the official notice says: "Special attention is directed to the fact that this arrangement applies only to *magazines* which bear the printed "Notice to Reader" on the front cover.—Ed. AMERICA.]

Soldiers and Scapulars

To the Editor of AMERICA:

Whatever advantages the scapular medal ordinarily has over scapulars, for soldiers, especially in time of war, the old-fashioned scapular is by far the more desirable. The scapular medal was adopted chiefly for its sanitary and lasting qualities. Besides, the scapular medal, which possesses all the blessings and indulgences, can be kept in the vest pocket or be fastened to the end of a rosary. It is therefore more convenient than the scapular. But the chief disadvantage of the scapular medal is that it is usually carried in the pocket or in some inconspicuous place, and it does not, therefore, act as a prompt notification to the nurse or doctor that the injured soldier is a Catholic.

I have often been called to the operating room or the deathbed of a soldier by non-Catholic attendants who have noticed a scapular hanging around his neck. Yet, on the other hand, I have known soldiers to die without the benefit of the Sacraments, because those who were endeavoring to save their lives did not advert to the fact that they were Catholics, because they saw no visible sign of the Faith. Military doctors have often told me that they always instruct their attendants to call a chaplain when they see those "cloth things" around the neck of a soldier who is in danger of death.

When a soldier who is seriously wounded is brought into the hospital for treatment, his clothes are immediately ripped off, and if he has a scapular medal in his pocket, that, like all other evidences of identification, is usually not found until he is dead. But if, while rapidly disrobing him, someone sees the scapular lying on his breast, a priest will be called at once.

I do not urge the discontinuance of wearing the scapular medal, for I think it is an excellent idea under normal conditions, but for soldiers during war time I claim that the old-fashioned scapular is by far the more practical. Soldiers, if need be, can be supplied with scapular medals as well as with scapulars. If, however, there is to be a choice between the two, I say, give the preference to the scapular. I would, therefore, advise all those who are providing religious articles for our soldiers to supply their distributing stations with as many scapulars as possible.

Governors Island. GEORGE J. WARING,
Chaplain 11th Cavalry.

Catholics and White Slavery

To the Editor of AMERICA:

In view of the recent appalling disclosures concerning the white slave traffic in this "land of the free," the continued apathy of Catholics must be noted with concern and amazement. For Catholics have always been participants in the conspiracy of silence, which has made this diabolical traffic the best organized, the most profitable and the most widespread in the world. A noble body of women have recently banded themselves together for the protection of young girls, but in the list enclosed herewith you will see that the names of Catholics are, as usual, conspicuous by their absence. Collections have been taken up at the church doors for the Red Cross; the Knights of Columbus are collecting $3,000,000 to provide chaplains and amusements for the soldiers, and cardinals and other clergy have urged the public on all occasions to contribute to these funds. But who has spoken one word for the outraged girls of America? Who has gathered one dollar in any church to save a girl's soul from a life too horrible to contemplate? "Conserve our food," cry our clergy, but no mention is made of conserving our women. This is discouraging especially in view of the fact that it was exposure of the traffic in women between England and Belgium that roused public opinion on the other side, and the same means was taken to try to stop the horrible barter in France, Spain and Italy. But we are apathetic. One would think that if only one girl were enslaved the whole of Catholic America would rise up in indignation and demand that the evil be stamped out, but there is no protest. While this state of affairs continues unheeded we Catholics might as well close our churches since they are monuments of our hypocrisy. It will be no excuse for us on the day of Judgment to answer for our silence by paraphrasing the words of Cain: "Am I my sister's keeper?"

New York. C. CONNOLLY.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Our First Line of Defense

EDUCATED men and women of sterling character and high Christian principle constitute the first line of a nation's defense. There is danger that this line may be broken. Many of our Catholic students have left college; few of them may ever again resume their studies. Yet the serious work of the classroom is no less patriotic a task, at the present moment, than that of the conscript in the cantonment or the soldier in active service on the battlefields of France.

In message after message to the people of the United States, the Commissioner of Education has insisted upon the need of trained and educated men. Never will this be more keenly felt than at the close of the war. Should the great struggle continue for a length of years, that need will soon be experienced in the field no less than at home. Students, therefore, who have not been drafted, and who now return to their studies, are not merely providing for their own future, but can perform a high and patriotic duty by applying all their energy to the work of worthily fitting themselves for the great posts of intellectual leadership and scientific service in the years to come.

Mighty transitions, industrial, economic and social, are taking place under our very eyes. The end of the war will find the world involved in tremendous problems. A higher standard must therefore be attained than in previous years, not in studies only, but in wisdom and virtue as well, by the future men and women who are now preparing themselves in the classroom for the burden of the world's work. A supreme sense of responsibility and a fearless application of Christian principles, together with thorough training and education, are an urgent need of the time. No schools are so well qualified as our own to meet this emergency, for no where else are the principles of Christianity so insistently instilled into the hearts of the pupils.

While, therefore, neither negligence nor selfishness should prevent parents from giving their children the most complete Catholic education their means can afford, Catholic students, too, must strive to measure up to the greatness of the expectations entertained of them. Their patriotism will find its loftiest expression, during the months or years to come, in the conscientious fulfilment of their daily duties and in the constant approach to that Catholic ideal of learning and sainthood which constitutes the perfect citizen. Here, then, is true patriotism of the noblest kind, the patriotism most needed in this period of stress and storm.

A False Economy

"THE valiant men ceased, and rested in Israel." Shall this be the pithy summary of the history of American Catholics of today? The answer to the question depends upon the support they are willing to give to an enlightened and energetic Catholic press.

The army of Sisara is gathering its chariots, as in the days of old, against the children of God. The convent inspection bills, the political attempts of Prohibitionists to prevent the celebration of the Holy Sacrifice of the Mass, the cowardly blows aimed in the dark at our Catholic charities, the slow but certain throttling of the Catholic Foundling Hospital in New York and of other similar institutions, and the financial aid to be given in an indirect way to the murderous Carranza Government are but a few of the latest instances. How can Catholics be awakened to the needs of the Church, aroused to vigilance and stirred to activity if the only means of obtaining reliable information on subjects of Catholic interest is rejected by them?

To begin economies at the present critical moment by cutting off subscriptions to Catholic papers that are manfully serving the cause of the Church and continuing their struggle, often heroically, in the face of countless disheartening difficulties, must seem to sturdy Catholics little less than disloyalty. It would be to slay the faithful guardians of the flock that a handful might be saved while the whole flock is needlessly exposed to ruin.

The thought of retrenchments is naturally uppermost in the mind of everyone. But the Catholic paper is neither a luxury nor a superfluity. It is with these latter we are to begin our sacrifices. The Catholic journal is a necessity hardly less urgent, and in some ways even more so, than our daily bread. It may seem trite to refer here to the warning of Pope Pius that churches, missions and schools will be all in vain if we have not at our command an able Catholic press, offensive as well as defensive in the cause of truth. Yet this fact is even now too little understood. Without such a press

as he said in his fatherly solicitude: "All your work will be destroyed, all your efforts rendered fruitless."

Catholic journals are therefore to be reckoned neither as a luxury nor as a superfluity. They belong, in our day, to the absolute necessities of Catholic life. Souls might once have been saved without them, as Pope Pius X said, but there was then no evil press to spread the poison against which an antidote is now constantly needed. The Catholic press must not be sacrificed.

Harried Mexico

MEXICO is still breaking the bitter bread of the thraldom imposed upon it by the assistance of the United States. The tyrant, Carranza, is working his arbitrary will in violation of both the natural and Divine law, and the people are in despair over the result. They had looked to us, these downtrodden folk, for sympathy in their struggle against men who outraged their most sacred rights in a manner worthy of Nero. Of sympathy they got none; it and much else went to the bandits to whom law and order and childhood and womanhood have been as the lamb to the ravening wolf. And now comes the climax of their disappointment: on August 31 the United States Government recognized Carranza as the *de jure* ruler of Mexico. Thus the seal of approval has been set upon a ruthless tyrant by a nation so wed to liberty that it is even now sending the flower of its youth across the sea to vindicate freedom. That approbation is shameful enough, especially in view of the fact that the President of the United States had set in writing a promise that he would recognize no Government in Mexico that did not guarantee religious liberty. But apparently worse is to come, for men who measure their words with care declare that our Government is to give indirect financial aid to Mexico by lending Great Britain $100,000,000, from which the latter country will pay British holders of Mexican bonds the overdue interest. Thus the way will be smoothed for Carranza who has outraged religion and morality in a most offensive way. The Christian people of the United States are to pay for the extension of the kingdom of Satan on earth. But they will not remain inarticulate: men of various origins and creeds are affixing their names to a protest that will voice the sober judgment of citizens anxious that the liberty of no nation, howsoever small and weak, be destroyed.

A Soldier's Kit

WITHIN are none of those things which the soft fingers of some good woman have wrought, binding her love in every stitch. No little memorials of home, dear for their very triviality, are there; he who will bear it, treasure it, has no home except the place of duty, but presses forward to our lasting city, built near still waters in the fields of peace. But a white stone is in this soldier's kit, marked five times with the sign of our redemption, and vestures of silk and linen, a cup, and a disc of gold. Some morning as the sun is darkened with the rising smoke that palls the bodies of stricken men, the Cup shall be ruddy with the Blood of Christ, and on the Disc shall rest the Body of the Prince of Peace, who torn and broken, threw back forever the hosts of hell, on the bitter hill of Calvary. From that rude altar too, shall be gathered the Bread of Life, to strengthen the souls of brave men against the last great journey into the other world, as the soldier of Christ and of his country goes out to give his fellows-in-arms the Viaticum of the Body of Christ.

They build better than they know, those generous souls who give of their worldly goods to send forth God's soldiers, the Chaplains of our forces on land and sea, full-equipped with the arms of the King's service. Because of them, many a Catholic soldier will fight with the valor begotten of confidence, and if he fall, will go to God with a soul at peace.

> There on my tongue my Sacrament lies safe.
> So, God, Thy presence comes; and, though I die,
> I do not die alone. Rushingly comes
> The sound of myriad voices in mine ear
> Like falling water; and my place awaits
> Me there. . . .

Deprived as they may be of many things, the great heart of our Catholic people will not suffer our soldiers to lose the saving ministries of the Church. God be thanked, this Catholic instinct is seconded by a country that has never made war upon God or religion.

Portugal and Nearer Home

A FEW weeks ago a Portuguese Bishop ruled a diocese which is as prosperous and as happy as any diocese, recently devastated by bandits, can reasonably be. A man of peace, the prelate had engineered no plots against the mongrel junta which in Portugal calls itself a government. Against that puissant set which has made such valiant war upon old men, women and children, the Bishop had led no array. His offense was deeper. It so fell out that a young woman had disclosed to him her intention of consecrating her life to Almighty God. In this iniquitous purpose, iniquitous in Portugal, she had been encouraged by the old Bishop; and, although ink should pale to record it, he had actually "given her the veil." It may be readily understood that in any republic, particularly if it is not a republic but a government by rascality, the fact that anyone, especially a young girl, should wish to serve Almighty God in a cloister, must needs rock the State to its foundation.

What further befell the young lady is not told in the dispatches, but what happened to the old Bishop, and properly, is clear. He was sent into exile. Should he return, death awaits him; and at present the Portuguese army, or that portion which is not haggling over the

price offered by another mercenary, is massed on the border, ready at a moment's notice to hurl themselves against the advance of the old Bishop. Armies may be powerful, but in the execution of their apostolical duties Bishops have a way of doing what is needed. They learn it from the example of the Apostles who said that they must obey God rather than man. Hence, *maugre* the army, one may confess to a belief that this venerable prelate will return shortly, perhaps in sheepskins, like others of his apostolical predecessors.

All this is what some Americans have termed "the separation of Church and State in Portugal." Let there be no quarrel over terms, if we can reach agreement on the fact. The fact is that here we have a mild example of the persecution of the Church by a herd of anti-clericals who hate Catholicism, not because they love righteousness, but because they are faithful servants of their master, Beelzebub. It is the same spirit that tears the crucifix from the hands of dying soldiers in France, and makes over their destitute children to masters whose chief qualification is their hatred of Christianity, and of the morality which it exacts; and it is the spirit that dictates the policy of official Mexico today.

Who has forgotten the solemn anathemas hurled against one Huerta, lately reigning in Mexico? He came into court with unclean hands, it was said, his personal character was execrable, and hence no nation, unless lost utterly to decency, could treat with him. But it has never been said that Huerta organized a system of lust and murder, directed against religious men and women, and called it "government." That iniquity was left for the bandits who now scourge Mexico, whose loathsome depravity has brought into that unhappy country a studied reign of misery more sickening than was ever witnessed in the worst days of stricken Belgium.

It is now reported that the Holy Father has asked the Governments of the United States and Great Britain to use their influence to bring this systematized murder and rapine to an end. The news came shortly after final recognition has been accorded to a Government whose constitution, according to an eminent non-Catholic lawyer, speaking at a recent meeting of the American Bar Association, "closes Mexico to the civilizing influence of the Christian religion," and was written "with no other thought than its financial value, and the tribute that could be levied through it." The times are in His hands who rules the nations, before whom none shall escape judgment. But how long, O Lord, how long! Here and there a voice has been lifted in behalf of Catholics in Mexico, but most of us have gone on in our easy ways, with no thought for men, women and children dying at our very doors. May we not be forced to drink the chalice of affliction to the very dregs before we learn the duties of love and mercy to all men, particularly to those helpless members of the household of the Faith.

Cheer Up!

FIFTH AVENUE never cleared for a nobler array than on the bright afternoon when the Sixty-ninth marched down its sunny lane. As the flag went by, you said with a little thrill: "Thank God, a flag that has always meant freedom and fought for freedom, is mine," and awkwardly your hand went to your head, and you stood uncovered. Deep emotion always makes us awkward. We Americans are ashamed of showing what we feel, and we felt deeply, as with a film in our eyes and an ache in our throats, we watched these young men march away to war. "My God," said a bystander, with a solemnity that removed all touch of irreverence from the words, and made them like a prayer, "it's fierce to think of these fine young fellows marching straight to death."

It would be "fierce," if it were true. But it is false. War is not a junket; it is very much what Sherman said it was, and without stain is the courage of the young man who, knowing what war means, marches away to protect you and me who remain behind to pray, perhaps, or to criticize. But to don the uniform is not to sign one's death-warrant. The great majority of these young men will come back to us, finer and braver than ever. Not one but will have learned the value and nobility of sacrifice for an ideal, of unswerving loyalty, of unflinching obedience. In the homes of these men, and at the knees of women worthy of them, will grow up cleanly and bravely, filled with love of their country and their fellows, the boys and girls who will carry on our work, but more perfectly, after we are gathered to our fathers.

These are not mere phrases. They are the truth. Throughout our beloved country, thousands of fathers and mothers, sisters and sweethearts, have sent their "boys" to the camps and the trenches, with a smile that hid tears perilously near the surface. There can be no propaganda more cruel than any which strives to fill these hearts, which have given so generously, with the dread that their dear ones will never return. The war-statistics show that the great majority *will* return. During the three years of the war the death-rate among those gallant soldiers, the Canadians, has been about six per cent, and as the war continues this figure shows a tendency to decrease. Writing in the Chicago *Tribune*, a well-known publicist, H. M. Hyde, states that the casualties of France, in the first year of the war, were rated at six per cent; in the second year, they had dropped to two and one-quarter, and in the last six months of 1916 to one and a quarter. Nor were these men slackers; danger was their hourly companion. Our people have made great sacrifices; let us not deepen them by forebodings, thoughtlessly expressed, but immeasurably cruel in their effect, upon tender hearts that watch and pray and hope. Truth and charity here unite to ban pessimism, and to counsel sentiments of confidence both in those who have left us, and in those who, remaining, must often bear the heavier burden.

Literature

THE GRAIL LEGEND AND THE MEDIEVAL MIND

THE Keys of Peter are still the keys to the medieval mind. Pertz's epigram is still true: "*Petri Schlüssel sind noch jetzt die Schlüssel des Mittelalters.*" St. Paul's just man lived by faith; only in the light of that supernatural life can we interpret the literature of that period known preeminently as the Ages of Faith.

Outside the Church, as was remarked in these columns last week, scholars are "discovering" the medieval mind and incidentally sometimes discovering Catholics to themselves. Here and there may be noted an honest and purposeful effort to disengage the heart of that great literature, to realize aright its underlying spirit and life, and unfold in sympathetic fulness the *ethos* of that olden time. The results are often illuminating, occasionally ridiculous, sometimes pathetic. Among younger investigators, the Catholic student, moderately endowed with the spirit of faith and fairly familiar with medieval Latin literature, with the liturgy of the Church and with that intellectual heritage that was once the common property of Christendom, is again often strangely impressed, even unto edification, by their grave and indefatigable endeavors to prove the obvious, to discover the self-evident and, *per longum et latum,* to explore rather patent literary affiliations which one to the manner born could have pointed out at first sight. With all the joy of original revelation, or something of that wide-eyed wonder that transported the ecstatic Keats "on first looking into Chapman's Homer," pioneers are repeatedly stumbling on "important contributions to knowledge" that turn out, on examination, to be commonplaces long accepted in the household of the Faith.

The legendary Grail, for instance, has time out of mind been identified by Catholic writers with the Holy Eucharist, not only for their intimate historical connection but for the common properties they possessed. To the Catholic mind, the point is so obvious as to need no proof or elaboration. In a recent work, "The Mystic Vision in the Grail Legend and in the Divine Comedy" (Columbia University Press), by Lizette Andrews Fisher, Ph.D., this affinity is worked out with much ingenuity and erudition.

As is well known, in the integral Grail legend, two stories coalesce: one, probably of Celtic origin, "the story of a quest and a fated question, associated with a magic vessel producing food and a lance dripping blood"; the other, "that of Joseph of Arimathea, his care for Christ's body, his guardianship of the holy vessel containing Christ's blood, and his mission to Britain." On this problem of the fusion of two stories, Dr. Fisher presents her thesis that "Robert de Borron, or a writer in Latin prose, whose work was adapted to romantic purposes by De Borron, desiring to set forth the doctrine of transubstantiation and to establish certain local claims, combined the Celtic story of the quest with that of Joseph of Arimathea, derived from Christian legend."

The author has produced a work of somewhat unequal worth. Her reverence and sincerity are transparent, and where she has erred, it is evidently in good faith. The "Mystic Vision" is, on the one hand, that which beholds the unveiled splendors of the Grail, or, again, the supernatural illumination which, by direct intuition or at any rate with the eyes of faith, discerns beneath the Sacramental Species the presence of the Body and Blood of Christ. Before discussing manifestations of the Holy Eucharist in literature, the author sets herself to "examine the evidence for the conspicuous importance of eucharistic devotion in the religious life" of the later Middle Ages, and devotes the first chapter to "Transubstantiation in History, Theology and Devotion." This is the weakest and least satisfactory portion of the book. It is rather superficial—got up at second hand; to adopt her own words in another connection, she seems almost "to display audacity far removed from angelic hesitation." Totally misled by Harnack, still she strives to strike a balance between him and the "Catholic Encyclopedia." Yet she makes it abundantly clear indeed that the "Eucharist became for the later Middle Ages the focus of all worship as well as the supreme means of grace and of participation in the divine life. Eucharistic devotion colored all ritual and influenced all forms of art. The daily Mass was the daily miracle of the presence of God, and was so accepted, in some sense or other, by every christened man,—peasant, priest, or knight."

Her exposition of the character and influence of Innocent III, his "indomitable will and personality," and his conduct of the Fourth Council of the Lateran in 1215, is designed to enforce Harnack's *ipse dixit* that the conciliar decree on the Holy Eucharist, containing the word "*transubstantiatis,*" (*sic*) was "the most distinctive and boldest act of the Middle Ages"—that the "Eucharist dogma" was an "immense innovation."

But one fatal defect vitiates the whole investigation. Though not unaware of the distinction, the author tends throughout the book to confuse the term, Transubstantiation, with the fundamental doctrine of the Real Presence, and to substitute for the primitive and unbroken tradition of the Real Presence as a fact of faith, the scholastic discussions of the manner or process whereby the substance of bread and wine is changed into the Body and Blood of Christ: discussions which, without affecting the essentials of the Apostolic belief, rank indeed with the most worthy monuments of the human mind, and which, for their clarity and precision, finally led the Church at the Fourth Lateran and at Trent, to adopt Transubstantiation as the term most aptly expressing the manner in which the miraculous conversion is effected and the Body and Blood of Christ rendered really and truly and substantially present in the Holy Eucharist.

The whole world of Patristic evidence that from Apostolic times the Real Presence was the inmost soul and center of the Church's teaching and devotion, she ignores. It seems to her of no concern that the doctrine was taught and believed *semper, ubique et ab omnibus,*—though with varying degrees of open emphasis under the *disciplina arcani,* or without unseemly obtrusion in public polemics when the belief was everywhere unquestioningly accepted, when *securus judicat orbis terrarum,* and other fundamentals, like the Trinity and the Incarnation, were the exclusive targets of heretical attack. The "immense innovation" was not the Council's explicit declaration of the primitive belief, but rather the unprecedented denial, by Scotus Erigena, Ratramnus, Berengarius and a few others, of the doctrine of the Real Presence as held by the Faithful since the days of Christ.

Leaving the development of doctrine, Dr. Fisher enters her own proper sphere. With few reservations, the remainder of the book may be commended as a conclusive vindication of the Eucharistic interpretation of the Grail. Tracing incisive parallels between the changing forms of the Grail and the vessels of the Mass; between the "secret" of the Grail and the *secretum* or ancient name for the Canon; between the Earthly Paradise or Grail Castle and the Church whereof the Holy Eucharist is the corner-stone; between the celibacy of the Grail Keeper and the virgin priests, guardians of Christ's Body and Blood; between the striking miracles ascribed alike to Grail and consecrated Host—such as the bleeding bread, the child or lamb on the altar, the luminosity of the Sacred Species, figures of Christ on the Cross, and the doom of the unworthy who approached

either Grail or Host—Dr. Fisher has established, with great detail and learning, her conclusion that the Grail is

> The symbol of transubstantiation, the perpetual miracle of the Church by which man attains to the closest approximation possible to one still on earth to that final union with God which is the ultimate blessedness of man. In accordance with this theory, the *quest* of the Grail is the aspiration for mystic intuition of the miracle, a direct knowledge which is not faith, though faith is an indispensable condition of its attainment. A chosen few have achieved this sacramental mystic vision; they "know how God comes into the sacrament." Others, even among the faithful, must be content with faith, and believe in the sacramental presence of Christ.

As the Grail romance represents, roughly speaking, the faith and devotion of the people, the author next studies, though briefly and with less cogency, a passage in the Divine Comedy as reflecting the spiritual attitude of the theologians. In the last six cantos of the "*Purgatorio,*" the entrance of Dante into the Earthly Paradise and the resplendent pageant with Beatrice that approaches, heralded by the words that announce Christ's coming in the Mass, "*Benedictus qui venit,*" suggest the processions of Corpus Christi with all its Eucharistic associations. The place of the pageant at the threshold of Paradise assumes structural importance, besides, in the author's view that Beatrice is a symbol of the Blessed Sacrament:

> Then, indeed, is the Earthly Paradise type and pledge of the heavenly. The glory of both is the same; in the one, as runs the language of the Mass, the "Lamb of God who taketh away the sins of the world"; in the other, as the Apocalypse declares, "the Lamb is the light thereof." The reward of both is the vision of God; here below in the sacramental mirror, in the glass darkly; there, face to face. The eucharistic vision must share the imperfection of all our vision here, but it is still the foretaste and earnest of that *visio Dei* to be fulfilled in Paradise, the complete illumination of the soul, salvation, beatitude, the goal of man.

With such sympathy and fervor has she wrought, rising at times to an almost poetic glow and rapture, that *ex animo* one wishes that to the author herself might be vouchsafed the Mystic Vision, and with the eyes of faith, achieving the quest, she might realize the great Reality of which she has written so well.

GEORGE H. DERRY, Ph.D.

BOOK REVIEWS

Epictetus: the Discourses and the Manual. Together with Fragments of His Writings. Translated with Introduction and Notes. By P. E. MATHESON, M.A., Fellow and Tutor of New College. Two vols. New York: The Oxford University Press.

Among the philosophers of the Stoic school, the former Phrygian slave, whose real name we do not know, but who has come down to us as Epictetus, is one of the most sympathetic and, with Marcus Aurelius, one of the most popular. His life, known to us through the data supplied by his disciple Arrian, was pure and in every way superior to that of his age. He taught self-control, and made a generous attempt to put it into practice. "What is knowledge without works," he asks. "We do not ask whether you have read Chrysippus, but whether you are just." His moral code, far ahead of that of his age, may be reduced to a few brief formulas. "Bear and forbear." "Were I a nightingale, I would sing as the nightingales do. But as I am a rational being, I must praise God." Epictetus's belief in God is strongly evidenced in the "Discourses" and the "Manual." The idea of duty, of freedom, of the superiority of the spiritual over the material are expressed vigorously and nobly. At times we find in Epictetus an echo of the higher lessons of the Gospel.

But there are gaps in the teaching of the former Phrygian slave. His heart seems to be closed like that of the best representatives of his school to the noble passions of pity and love. The "Manual," the better known of the two works, has been called worthy of a Christian. It inculcates undoubtedly many a virtue absolutely necessary to the follower of Christ, such as the love of duty, the dignity of chastity, the contempt of death. But it does not inculcate the active virtues of Christianity, and in particular it never rises to the sublime inspirations and ideals of charity, that noble virtue taught us by Christ. Mr. Matheson has given us a fine translation of the works of the Stoic philosopher. The student of Greco-Roman philosophy will be especially grateful for the translation of the "Discourses" as these have hitherto been less available than the better known "Manual." In the introduction the translator has written a brief but interesting sketch of "Epictetus and His Age," "Epictetus and Stoicism," his psychology and his ethical principles.

J. C. R.

Songs on Service. By ELIOT CRAWSHAY-WILLIAMS. $0.90; **Aldeberan.** By M. ST. CLARE BYRNE. $0.60; **At a Venture.** Poems by Eight Writers. $0.60; **Backgrounds.** By GRACE MARY GOLDEN. $0.36. New York: Longmans, Green & co.

In the preface to his volume, Mr. Williams writes: "I submit my first volume of verses to the world in the hope that, being, at least, inspired by actual experience it may interest some who read it." His experience in the service of the British army afforded him much "local color" from Egypt; and since the war began, he has had close views of titanesque battles. His two songs, dated Ypres, 1915, are perhaps the surest pieces for praise in this volume. His Simla verses, which we may call *vers de société Egyptienne,* are not so healthy as the ballads which he has written during these years of the war. Realities have been lopping off the branches of sentimentality; and poets, even in their first volume, exhibit a steadier vision towards first principles in thought and ethics than are flung into prose by such theologians and moralists as Mr. Wells and Mr. Galsworthy.

The "Adventurers All" series of books which Blackwell is publishing give in "Aldeberan" and "At a Venture," two volumes similar to the twelve which are already listed. M. St. Clare Byrne touches on many topics which are dear to the primal affections of mankind, and takes from old characters of legend a setting for some present-day observations. In the other volume there seems to be a conspiracy among the eight contributors to note the grim shadows of sublunary things. Lucy Hawkins, who begins the volume, finds for subject people

> " . . . on whose brow there meet
> Abel's sharp anguish and the curse of Cain."

Fortunately, the concluding singer of the eight, Beatrice L. Thomas, allows her muse to look up to ultra-lunary realms:

> Man must sing at the feet of God,
> Must, though the earth should rend;
> Man must find him heart to plod,
> Labour and ascend,
> A song to meet
> His dusty feet
> And cheer them to the end.

The little volume by Grace Mary Golden, "Backgrounds," as a contribution of war-songs from England, is the best of this group of books. Pathos, sincere and strong, runs through the sheaf of songs. Her pulse has quiet patience and sweet courage; her words have the temper of high refinement. Her ballads have the art that finds worthy popularity. Not in glib irreverences are her phrases uttered, nor in those reeling uncertainties of versifiers, who live but by the ear and eye. Miss Golden is adept at making photographs of atmospheres such as in "The Village":

> Serious and silent grown,
> Listless-footed and alone,
> Wander all the village maids
> While the crimson sunset fades.
>
> Watchful still, the elder folk
> Find no heart for jest or joke,
> In the flaming, blood-red sky
> More than evening seems to die.

M. E.

A Manual of the History of Dogmas. By Rev. BERNARD J. OTTEN, S.J. Volume I. St. Louis: B. Herder. $2.00.

Father Otten in this, the first volume of what promises to be an interesting series, covers the development of dogmas during the Patristic age. The history of dogmas is a part of ecclesiastical history and as such it is a record of the development of the Church's teaching, taking account of the causes of that development, both external and internal, and presenting the results of this critical inquiry. It presupposes that revealed truths are objectively permanent and immutable. These truths, nevertheless, in the passing of time come to be understood more fully, and presented more clearly. In this sense every revealed truth is a germ, living and growing. Its growth or unfolding is recorded in the history of dogmas. How pronounced is this growth may be seen by comparing, for example, the definitions of later councils with corresponding statements of the same revealed truth, as found in the Patristic writings of the first centuries of the Church's history. To follow up the various lines of thought, and watch the struggle toward a fuller and clearer statement is the objective point of the history of dogmas. It is clear then that the sources of the history of dogma must include all the records of the external and internal life of the Church. In fact, its field covers every phase of thought that may bear witness to the gradual unfolding and ultimate maturing of any dogma, beginning with the days of the Infant Church and ending only with the date when the writer of the history of dogmas places his findings before the world. Father Otten in this volume covers the period beginning with the year 100, and ending with the year 869. His book is well indexed and contains an extensive bibliography. G. C. T.

The Art of Extempore Speaking. By M. BAUTAIN, Vicar-General and Professor at the Sorbonne. New Edition. With Foreword by ANDREW D. WHITE. New York: McDevitt-Wilson's, Inc.

Many a larger and more pretentious book has been written on the interesting topic with which the present volume deals. Very few of them, however, contain more sensible, simple and valuable advice than the short chapters in which this scholarly French priest has so luminously analyzed the various elements required to make an effective speaker. Though his words bear in a more direct manner on the art of extempore speaking, they will be of the greatest help to all those who in any way are engaged in the difficult task of persuading their fellows by the spoken word.

At the outset M. Bautain puts his readers on their guard against a misapprehension. It is evident, he reminds them, that extemporization can act only on the form of words and the general mold of the discourse. In order to speak it is necessary to have something to say, and that must already be existing in the mind or hidden away in the inner feeling and emotion of the orator. Ideas and conditions of the mind cannot be extemporized. The author, however, makes an exception for certain rare cases where a passion suddenly aroused finds vehement expression on the lips of the speaker.

The book is well planned. In the first part the author considers the speaker, in the second the speech. Among the natural qualities required in the speaker he considers of the first importance a lively sensibility, a penetrating intelligence, good sense, a vivid imagination, a firm and decisive will, a natural necessity of expansion, and finally a certain instinct which urges a man to speak as a bird to sing. In his analysis of the speech, its preparation and presentation, M. Bautain insists on a few simple precepts which he considers the very foundations of all good speaking, but which are only too often neglected. He believes the speech should be a living thing and should be treated as such. It should develop from conception to its full and normal growth by progressive steps and be rounded out to just proportion. He insists on a moral and intellectual preparation in the speaker which must precede the actual work of delivery. There may be nothing absolutely new in these hints and precepts, but they are stated by the French abbé with clearness and point. There are no technicalities in the book to disturb the reader. The work is simple and practical. For all those preparing for the pulpit or the bar, it will be of the highest value. J. C. R.

BOOKS AND AUTHORS

The September *Month* is as usual varied and interesting enough for the most critical reader. There is an excellent paper by the Editor on "Muzzling the Dogs of War," a remarkably clear and sane discussion of some fundamental problems of the war. There are also some good verses, many excellent critical and historical notes, a story by John Asycough, an article by the Rev. Herbert Thurston on "The Feast of the Assumption," this last brimful of the author's curious learning. Despite the stress of many trying circumstances the *Month* is maintaining its high standard and should appeal to a wide circle of American readers.

Douglas Fairbanks, the robust and merry "movie-king," has paused in his perilous career long enough to write an "inspirational" book called, "Laugh and Live" (Britton Pub. Co., $1.00). In response to "the hosts of people who have written" to him for his recipe for happiness and success he recommends hearty laughing and vigorous exercise, and in nineteen short chapters cheerfully hammers home his gospel. Platitudes, many of them in italics, abound, and the discerning reader may detect here and there slang "without quotes." But if all Mr. Fairbanks' admirers lay to heart his excellent advice on "Cleanliness of Body and Mind," "Consideration for Others," "Wedlock in Time," etc., his book will do a world of good.——"Enchanted Cigarettes" (Houghton Mifflin, $0.50), is a readable little essay by Stephen Chalmers on the "Stevenson stories that might have been." He names two score works that R. L. S. started but did not finish, and then muses pleasantly on those "half-burned ends which we find in his ash-tray."

"One Young Man" (Doran, $0.75), by J. E. Hodder Williams, is the story of a young clerk, who forsakes mother and home for his country's cause. The book gives an interesting account of a young recruit's life in the trenches and behind the lines. The trials of life in a dug-out, the heroism required of a soldier in holding a forward position and the necessary sacrifice of self are all well depicted. Incidentally the book illustrates the utter unpreparedness of England for the great struggle which confronted her. The book brings out the services rendered by the Y. M. C. A. in the early part of the war, but it leaves the suspicious taste of sectarian propaganda.——"The German Terror in Belgium" (Doran), by Arnold J. Toynbee. The different sectors of Belgium traversed by the different divisions of the German army are treated separately, and the atrocities committed are arranged chronologically according to the progress of each army. Maps of Belgium make it easy for the reader to follow the general tactics employed by the Germans in their march on Paris, and a map of Louvain gives the reader a fair idea of the sections destroyed in that city. There is a tone of fairness and a deliberate avoidance of controversy throughout, which leaves the decision, as far as that is possible at present, to the individual judgment.

"No attempt has been made to produce a complete guide to public speaking" says Mr. Harry B. Bradbury in explaining the purpose of his little book on "The Structure of an Effective Public Speech" (The Sherwood Co., New York, $1.00). He gives the dry bones of an oration and builds up a skeleton with Cicero, Quintilian and Demosthenes as models. Sound logic

is assigned its true value and the syllogism is correctly explained. The absence of an analytical scheme of a good "narration" will be noted, and perhaps more should have been said about the fonts from which the various parts of the speech should be drawn.——"English for Beginners" (Ginn, $0.60) is the title of Annie Fisher and Arthur Deerin Call's useful little "conversation reader and language book for foreigners and other beginners." Starting with the sentence "I sit" with its accompanying illustration and ending with exercises in the use of prepositions, the text-book should enable our immigrants, old and young, to acquire English rapidly. Directions are also given for teaching the lessons.

"Government Telephones" (Moffat, Yard), by James Mavor, professor of political economy in the University of Toronto, is a valuable addition to the literature dealing with the vexed problem of the ownership of public utilities. It is the result of an evidently fair-minded and soundly critical inquiry into the acquisition of the Bell Telephone System by the Provincial Government of Manitoba in 1908 and the State operation of the same until 1914. With regard to this experiment in Government control of a public utility the author's conclusions constitute an indictment so serious and apparently so just as to read like a challenge to the advocates of its underlying theory. Professor Mavor's findings are of special value just now when the tendency towards State-control is growing more and more popular. ——"Training for a Life Insurance Agent" (Lippincott, $1.25) is written by Mr. Warren M. Horner, who on his own confession believes in life insurance as a vocation, not passively, but with a burning intensity that is almost an obsession, and who feels strongly that "It is not any job for a lightweight or a shirk." His convictions undoubtedly led the publishers to choose him as the author of this addition to their training series "for those who want to find themselves." It is a readable handbook both of instruction and inspiration for those who live or would live in the world of life insurance.

An exquisite Madonna, discovered in 1912, in a Boston attic, interested Rev. John J. Goldt so much that he immediately began a thorough investigation as to its authorship. In "Raphael's Madonna Gonzaga" (Boston, John J. Goldt), he proves conclusively that it is a genuine Raphael, probably the last Madonna painted by the artist. The technical proofs of its authenticity, derived from internal evidence of its richness of composition, characteristic marks of Raphael's technique, and from the signatures concealed in the painting itself, cannot be disputed. The romantic wanderings of the painting, shown by documentary evidence, form a fascinating story. Originally intended for the Gonzaga family, it passed from Rome to Mantua, thence to the gallery of Charles I, of England, to Philip IV, of Spain, where it was attributed to Murillo. Carried from the Escurial by Joseph Bonaparte, it was finally transported to the United States, only to be lost sight of and accidentally discovered almost seventy-five years later.

Among the "Tributes to Mothers" the excellent "Anthology of Mother Verse" the Houghton Mifflin Co. have published are Father Tabb's "At Bethlehem" and Mrs. Meynell's "The Shepherdess," which run as follows:

Long, long before the Babe could speak,
When He would kiss His mother's cheek
And to her bosom press,
The brightest Angels standing near
Would turn away to hide a tear—
For they are motherless.

Where were ye, Birds, that bless His name,
When wingless to the world He came,
And wordless, though Himself the Word
That made the blossom and the bird?

She walks—the lady of my delight—
A shepherdess of sheep.
Her flocks are thoughts. She keeps them white;
She guards them from the steep.
She feeds them on the fragrant height,
And folds them in for sleep.

She roams maternal hills and bright,
Dark valleys safe and deep.
Into that tender breast at night
The chastest stars may peep.
She walks—the lady of my delight—
A shepherdess of sheep.

She holds her little thoughts in sight,
Though gay they run and leap.
She is so circumspect and right;
She has her soul to keep.
She walks—the lady of my delight—
A shepherdess of sheep.

BOOKS RECEIVED

Richard G. Badger, Boston:
Rational Sex Ethics. By W. F. Robie, A.B., M.D. $3.50; Selections Moral and Religious from the Works of John Ruskin. With Notes and Comments by Frederick W. Osborn. $1.00.

Benziger Brothers, New York:
Manna of the Soul. A Little Book of Prayer for Men and Women. Compiled by Rev. F. X. Lasance, $0.60.

Boston Music Co., Boston:
The Organ in France. By Wallace Goodrich. $2.50.

Britton Publishing Co., New York:
Laugh and Live. By Douglas Fairbanks. Illustrated. $1.00.

Constable & Co., Ltd., London:
The Character of the British Empire. By Ramsay Muir. 3d.

Diederich-Schaefer Co., Milwaukee:
Straws from the Manger or Thoughts on Christmastide. By Rev. James H. Cotter, LL.D., Litt.D.

Dodd, Mead & Co., New York:
A Naturalist of Souls. Studies in Psychography. By Gamaliel Bradford. $2.50; Green Fancy. By George Barr McCutcheon. With Frontispiece by C. Allan Gilbert. $1.50; The Grim Thirteen. Short Stories by Thirteen Authors of Standing. Edited by Frederick Stuart Greene. With an Introduction by Edward J. O'Brien. $1.50.

George H. Doran & Co., New York:
Sonia. Between Two Worlds. By Stephen McKenna. $1.50; House-Mates. By J. D. Beresford. $1.50; Fishpingle. A Romance of the Countryside. By Horace Annesley Vachell. $1.35.

E. P. Dutton & Co., New York:
My Wife. By Edward Burke. $1.50; The Coming Democracy. By Hermann Fernau. $2.00; Instructions for Gunners' Examination in the Field Artillery. By Captains John S. Hammon and Dawson Olmstead. $0.40; On the Threshold of the Unseen. By Sir William F. Barrett, F.R.S. $2.50.

Harper & Brothers, New York:
How to Debate. By Edwin DuBois Shurter. $1.35.

Henry Holt & Co., New York:
Factories. Poems. By Margaret Widdemer. $1.25; Portraits and Protests. By Sarah N. Cleghorn. $1.25

The Home Correspondence School, Springfield:
Children's Stories and How to Tell Them. By J. B. Esenwein, Litt.D. and Marietta Stockard, A.B. $1.50.

Houghton Mifflin Co., Boston:
Long Live the King! By Mary Roberts Rinehart. With Illustrations by Arthur Becher. $1.50.

B. W. Huebsch, New York:
William Dean Howells, A Study of the Achievement of a Literary Artist. By Alexander Harvey. $1.50.

La Salle Extension University, Chicago:
Practical Banking. By O. Howard Wolfe.

Longmans, Green & Co., New York:
Finished. By H. Rider Haggard. $1.40.

The Macmillan Company, New York:
A Son of the Middle Border. By Hamlin Garland. $1.60; A Defence of Idealism. By May Sinclair. $2.00; The Essentials of Philosophy. By R. W. Sellars. $1.60; The City Worker's World in America. By Mary Kingsbury Simkhovitch. $1.25.

Missionary Education Movement of the United States and Canada, New York:
The Challenge of Saint Louis. By George B. Mangold. Illustrated. $0.60.

C. V. Mosby Co., St. Louis:
With the National Guard on the Border. Our National Military Problem. By Captain Irving Goff McCann, A.M., B.D. Illustrated.

Russell Sage Foundation, New York:
Women as Munition Makers. A Study of Conditions in Bridgeport, Connecticut. By Amy Hewes. Munition Workers in England and France. A Summary of Reports Issued by the British Ministry of Munitions. By Henriette R. Walter. $0.75.

Charles Scribner's Sons, New York:
Towards the Goal. By Mrs. Humphry Ward. With a Preface by Theodore Roosevelt. $1.25.

The University Museum, Philadelphia:
The Epic of Gilgamish. By Stephen Langdon.

SOCIOLOGY

Roosevelt and Race-Suicide

IN a contest for the first page between a riot on Broadway, and Colonel Roosevelt quelling a riot at Oyster Bay, I venture to affirm that the Colonel would win out easily. I think he would deserve it too, for, eliminating all other elements, the picturesqueness of Colonel Roosevelt in the role of quelling a mob would easily surpass the picturesqueness of any mob ever dreamed of, even by Belasco. "Well, Teddy is at it again," observes the man in the street, as he picks up the *Daily Scream.* Whereat he shies at the shadow of the Big Stick, wielded by that aggressive gentleman, who for seven years guided the destinies of the nation, with such satisfaction to himself. It is only fair to add that he also won the applause of many of his fellow-citizens who did not regard him, in O. Henry's expressive phrase, as "The Great Displeasure," prowling about the regions near the eastern terminal of the B. & O.

Were it not for fear of Gelett Burgess, I might advance the timid statement that whether you agree with the Colonel, or profess to regard him as something just above a moron, you will generally end by listening to what he has to say. Perhaps you have heard that statement before; nevertheless, I think it is true. Many a dull old saw is as true as taxes. Some too will say, small envious persons of slight lung power and negligible personalities, that if you are within a league of any place where Colonel Roosevelt is holding forth, you will listen perforce, unless you are deaf. I am not quite ready to accept this. In the course of a long life before the public, Colonel Roosevelt has said and written many things that will not find favor with the discerning, a class to which you and I, of course, belong. But it is also true, that many of his utterances have had the dignity and the worth that must gain him a respectful hearing, and no small amount of that *auctoritas,* which I take to mean "influence" worthily gained, and powerful because, as a general thing, it has been rightly used.

Stating the Case

IT was St. Thomas who, in the phrase, "*prius esse quam tale esse,*" wrote that a thing couldn't be improved before it existed. Seven centuries later, Colonel Roosevelt opens a vigorous attack on race-suicide, from the same position. "The first necessity in 'bringing up the child right,'" he premises in the current *Metropolitan,* "is to produce the child." It is admitted that the statement lacks novelty, that it is "bromidic" even, but the insistence is that today many act as if it were untrue as well as old. They are of the half-educated crowd who "treat Bernard Shaw seriously as a social reformer," and indeed hold that they themselves are "social reformers," whereas for the most part, they are either mercenaries whose moral status is little above that of the panderer, or wholly irresponsible persons whose baby brains have been poisoned by vice. For these "blatant sham reformers who in the name of the new morality preach the old, old vice and self-indulgence which rotted first the moral fiber, and then even the external greatness of Greece and Rome," Colonel Roosevelt has the fierce contempt which every decent man must cherish. It is "profound moral delinquency," he rightly believes, which makes certain married couples, otherwise normal, either childless, or the parents of but one or two children.

In trenchant paragraphs, Colonel Roosevelt blazons the menace that threatens our own country, and shows how "France is now fighting in hazard of her national existence," precisely because many of her people adopted violations of the natural law, urged upon us at home as the highest ideals of morality, by cranks, perverts, and plain but dangerous fools.

> . . . The root trouble is probably moral; and in all probability the whole trouble is moral, and is due to a complex tissue of causation in which coldness, love of ease, striving after social position, fear of pain, dislike of hard work, and sheer inability to get life values in their proper perspective, all play a part.

These words are not spoken exclusively of France, but are held to be equally applicable to our own country. If men and women freely entering into the married state, cravenly shirk its obligations, then as far as can be foreseen, the United States is doomed to a low place in the rank of nations. In this fall, the spiritual degradation consequent upon this moral obliquity, will be a factor no less powerful than the actual decline in the numerical force of the country.

A Point of Divergence

UP to this point, Catholics will heartily agree with Colonel Roosevelt. A place of divergence is reached, however, in the paragraph:

> . . . Some worthless or hopelessly poverty-stricken families would benefit themselves and the country by having fewer children. I . . . will support any measures [to limit] the production of the unfit, after we have first taken effective measures to promote the production of the fit.

There is a fallacy in the very first words. No life can be "worthless." Any life, however afflicted, is worth infinitely more than non-existence. But the present point of inquiry is, "What means are to be used 'to limit' the production of the unfit"? It need not be said that the Catholic Church utterly abhors the use of contraceptives. As involving a deliberate perversion of a human faculty, she can never sanction them since they are forbidden by the natural law. The sole effective means of limitation, permitted by the Church, is continence. Furthermore, bodily and social diseases are not the sole disorders in the universe. The far more terrible disorder of the soul, sin, must be reckoned with. Taking men and women as they are, enforced celibacy is full of moral dangers, and Catholic practice therefore, facilitates both marriage and the proper use of marriage.

Prohibition and Counsel

NEVERTHELESS, with a view both to the welfare of the individual and of the community, the Church in certain cases wisely forbids marriage. But "poverty" and "worthlessness," taking the latter term in its ordinary meaning, make marriage neither void nor illicit. True, they may, and frequently do, make it decidedly inadvisable. A man incapable of caring for a family should not marry; but if he does, the contract is valid. In extreme cases, poverty-stricken families may be *advised* not to increase the number of their children; they cannot, however, be obliged to this, and the only licit means of limitation is continence. Mental deficiency, of course, debars from marriage, not by ecclesiastical, but by the natural law, for marriage is a contract which the mentally deficient are not capable of making. No moralist will deny that the State, deriving its power from Almighty God and supreme in its own sphere, has the right to protect itself, by proper means, against the disorder that would arise from the undue multiplication of individuals "unfit" to live in society. But no violation of the natural law, or of the law of God, can be a "proper means." Furthermore, there is something shockingly repellent, and thoroughly in keeping with the pagan *kultur* of a godless age, in the proposition to forbid marriage and the propagation of children, simply because the intending parents are "poverty-stricken." "The poor have so many superfluous children," wrote Dr. O'Malley in an article contributed last year to America, "that the little ones are half-starved; therefore do not see to it that they are fed, but make their mothers victims of a base passion, and there will not be any little ones to feed. What a pecuniary saving for the State!" And every Catholic will heartily sympathize with this eminent physician when he says: "The most helpless idiot, if baptized, is as far above a non-existent child as St. Bridget is above a Committee on Birth-Control, but even if it were not, what right

would that fact give to any man to prevent life?" To give up sin will do far more for the community than any man-made set of canons, forbidding Bridget and Patrick to marry because their entire worldly possessions consist of a cabin and a pig, or because neither can read, or because their physical constitutions have been weakened by starvation and hard work.

Evil in Every Point

NO good, personal or communal, moral or economic, will bless perversion. It was not a Catholic priest, nor even a professional moralist, but an experienced physician, Dr. Howard Kelly, of Johns Hopkins University, who has written that "all meddling with the sexual relation to secure facultative sterility degrades the wife to the level of a prostitute." In these days when men like Robie, for instance, sometime Fellow at Clark University, can teach that in certain instances, perfectly normal couples are justified in this "meddling," and then proceed to suggest methods which cannot but break down "the moral fiber" of all who use them, it is time for some plain speaking. Whatever economic gain may result, and I cannot see that even in this sphere there is a profit, is more than counterbalanced by the moral degradation of the individuals concerned, and through them, by degrees, of the community. For the shockingly low level thus sought and obtained, will not be confined, generally speaking, to the marital relations. A liar is not necessarily a thief, and a man who betrays his country may be kind to his wife but we trust neither the one nor the other, for we rightly feel that men who have thus broken down the moral barriers, admit no sanction but that dictated by self-interest.

Whosoever offends in one offends in all, is wisdom from on high. The procession through a faithful round of duties is rudely broken, when man falls so low as to tamper with the sacred springs of life. Surely, we are not working for the advancement of our country by promoting, even in isolated instances, practices of perversion which lead by their very nature to the suicide of the race, nor are we providing for an upright, thrifty and honorable generation, when we induce potential parents, rich or poor, to the performance of acts which shame our very nature.

Some Positive Means

CATHOLICS will not be minded to reject any licit means of suppressing this horrible plague, and in its field, no exception can be found to Colonel Roosevelt's indictment of race-suicide. But we must find the basis of our argument in the fact that what Dr. Kelly terms "meddling," is a violation of the law which an all-wise and avenging Creator has written in man's nature.

Yet the Catholic sociologist cannot rest in this conclusion. In the spirit of Jesus Christ who bade us "first seek the Kingdom of God, and all these things shall be added to you," he would strive to spread the Kingdom of God, the reign of Jesus Christ in all hearts, by a vigorous Faith that proves its vitality by its works. Catholics therefore must hold as sacred their obligation of training their children to appreciate the beauty of angelic purity and of continence, impossible to man unaided, but possible through grace. Hence the importance of turning the mind of the child to God, from whom is our strength, at the earliest possible moment. Nor can we neglect the natural virtues, and the aids which the community, as well as the parents, can and should afford. If the "moral fiber" of our children is to sustain them in the fight against evil, they must be taught, as St. Paul says, to deny themselves in many things, to face and conquer, not to shirk, the tasks of their daily lives. Therefore, must Catholics, and all right-thinking men, condemn the educational "softness" of the day, calculated to turn out weak, nerveless, flabby ne'er-do-wells, yielding to every passing whim, passion or emotion, simply because they have never been taught the necessity of self-control, even if that control costs blood.

Furthermore, in a wider sense, we must extend the Kingdom of God upon earth by forcing, through legal enactment if necessary, the general payment of a wage which will enable men not merely to live, but to live, as Leo XIII has written, in a manner that befits the dignity of human nature. Some approach to this condition would do far more to promote early marriage and fruitful marriage, and to check dishonesty, violence, together with prostitution and other forms of sexual disorders, than the most elaborate plans designed by university professors, who have plenty to eat and a secure roof over their heads. No doubt the influence of want in the promotion of immorality has been overrated, but there is a world of wisdom in the words of "Dulcie," O. Henry's poor little shop-girl, a heroine indeed: "I wonder if you'd be so snippy and superior, if you had to live on five dollars a week?"

Justice First

COLONEL ROOSEVELT'S plan of tax-exemption for parents may or may not be feasible, which in ordinary language means that if our legislators so wish they can make it practicable, or if of a contrary opinion, may regard it as unconstitutional class legislation. But justice comes first; that secured, it may be opportune to talk of prizes and exemptions. As far as legislation is concerned, what is most needed is a sincere and persistent effort so to reform economic conditions in this country, that every man of ordinary thrift and energy, may find it possible to marry, to support a family, and to live in comfort, and not, as one laborer has expressed it, "just a little bit better than a country hog and not near so good as a prize hog."

A huge undertaking? Perhaps, but not nearly so huge as many think it. At all events, it is far easier than the task of bringing order out of that chaos to which industrial injustice is bringing this country of opportunities which would be unequalled, were they not reserved for the few. War teaches many things. Perhaps it may teach us the wisdom of seeking in our industrial relations, as in all else, first the Kingdom of God.

Paul L. Blakely, S.J.

EDUCATION

Is Latin Dead?

IT is not always possible to assail an editor in his *sanctum sanctorum,* and accuse him of a *non sequitur;* but when the editor of a certain popular monthly in his September issue declares that "the Latin language is as dead as Julius Cæsar," it is evident that he has created a *casus belli.* If his words are *bona fide,* then do they reveal a condition of *non compos mentis* so far as that statement goes, and afford another reason why we might wish things to be *in statu quo ante bellum,* though *dulce et decorum est pro patria mori.*

However, notwithstanding the *ipse dixit* of the editor, one is loath to believe that the Latin language has been numbered among the fallen in the great war, or that it is even *in articulo mortis.* It seems to have possessed itself of the waters of life for which Ponce de Leon sought, and to have a remarkable faculty for rejuvenation. It tells others, *memento mori,* but appears to be immune itself, as it bears its message from Calvary down to the dying on the European battle-fields, *anno domini* 1917, while *terra firma* trembles as it did on the day that the Cross was set up as a sign unto all nations. *Nolens volens,* the editor must acknowledge that his *ex parte* statement lays on him the *onus probandi.*

Daily, *ante meridiem* and *post meridiem,* that magazine, no doubt, receives letters with enclosures representing so much *per annum,* and it probably reckons on realizing a certain *per centum, per capita,* from its constituency. Doubtless its editor is a college man and has tender recollections of his *alma*

mater and its *custos rotulorum*. Frequently each month he places his *imprimatur* upon accepted manuscripts. One might labor on *ad infinitum* in an effort to show him how common are latinisms to the daily life of even this commercial age. But one forbears undertaking the *magnum opus* and would fain adopt instead the *multum in parvo* method.

One can do this most readily by putting down a line or two of Latin which is two thousand years old, and a line or so of English, which was in common use only eight hundred years ago. The latter shall be first.

> *Daoa hig ferdon, oa comon sume oa weardas on oa ceastire, and cyodon oaera sacerda ealdrum ealle oa oing oa oaer gewordene waeron.*

That was English much less than a thousand years ago. Evidently English is not a stable quantity. The above lines may not be understood by any reader, however intelligent and well instructed, unless he has enjoyed the unusual advantage of a special study of the English language. They might almost truly be said to be "as dead as Julius Cæsar," but here are those unintelligible lines translated back into the Latin from which they originally borrowed the sentence:

> *Quae cum abiissent, ecce, quidam de custodibus venerunt in civitatem, et nuntiaverunt principibus sacerdotum omnia, quae facta fuerant.*

Which of the two does the editor find easier to read? Presumably both he and hundreds of his subscribers can read the Latin version with a certain degree of fluency, whereas it is doubtful if one in ten thousand could make head or tail of the "English" version. It lacks universal and durable qualities.

But the editor is arguing that if a universal language is to be agreed upon it would "be wise to choose one which is alive now."

> To-day, it must be conceded, Latin is as dead as Julius Cæsar. Greek has been more fortunate. Greek is the legitimate successor of classic Greek, and though believed to be accented differently, is easily comprehensible to one who has mastered ancient Greek at the university, so as to be able to read it with tolerable fluency.

Most certainly modern Greek may be called the legitimate successor of ancient Greek, *if* present day English may be called the legitimate successor of the English of eight hundred years ago. But if there has been any tactual succession in the transitional English of the past eight hundred years, why are not the languages of Latin America, France, Belgium and Italy, also the legitimate successors of the Latin? Doubtless because they cannot be the *successors* of a language which continues to live and move and have its being in daily affairs.

The Influence of Latin

DOES our editor realize the influence of Latin on the English language? In his brief editorial, quoted in part, he apparently could not avoid employing eighty-two words derived directly from the Latin. That editorial gave me the impulse to make a random test with Webster's unabridged dictionary. I chose progressively seven pages at random beginning respectively with the words *armadillo* (Spanish), "childhood," "epulary," "lappaceous," "port," "quick-scented" and "subtleness." This imperfect test showed that on the seven pages there were altogether 471 words, aside from their definitions, of which 121 were derived from the Latin and only nine from the Greek, while several Spanish and French words had been adopted which were not taken into account.

Dr. Albert S. Cook, who does ample justice to the English in the "English," has written:

"In all copious dictionaries of the English language, the words of other than purely English origin constitute three-fourths of the whole vocabulary," and states further: "Those which belong to literature, science and art, which express abstract ideas, and the subtle variations of thought are, in the main, of foreign and chiefly Romanic origin."

Living Latin

HIS very mention of the word "university" should have caused our editor to reflect, perhaps to ruminate. Universities are by no means scarce in these days, and one may ask: "Who is able to read Greek with 'tolerable fluency' who is not able to read Latin with fluency?"

But Latin is not confined to universities. It is studied and read in most colleges, academies and high schools, Protestant and secular as well as Catholic, while in hundreds of seminaries throughout the world Latin is the language of the daily textbook, recitations and scholastic disputations. Latin not only lives in its children, termed the Latin languages, but lives with them, more universal in its use than any one of them. How then can it be called a dead language? In his *argumentum ad hominem* the editor creates a *crux criticorum* which finds a speedy solution in the aphorism, *Humanum est errare*.

E. L. Wilmot.

NOTE AND COMMENT

Maryknoll's First Mission Band

FROM Maryknoll comes the cheering news that its seminary for foreign missions will soon be able to send forth the first apostolic mission band trained in its halls. "Paving the way for the young missionaries, their Superior, the Very Reverend James Anthony Walsh, has started for an extensive tour of the Far East, to visit friends of many years, to come into personal contact with conditions in the mission field, and to gather data useful in his work of training missionaries." Father Walsh is one of the founders of the Catholic Foreign Mission Society of America. His purpose is, at the close of his tour, to visit Rome and receive from the Sacred College of Propaganda the definite field for Maryknoll's activities. His return to this country may therefore be followed immediately by the departure of the first mission band for their labors in pagan lands. "Coming, as it does, at the end of Maryknoll's period of preparation, the departure of Father Walsh will stand as an historic event in the chronicle of Catholic America's work for the pagan field afar."

The Chaplains Aid Association

THE Chaplains Aid *Bulletin* for September gives an outline of the work of the Chaplains Aid Association since the outbreak of war. The demand for its service may be seen from the list of shipments sent from the office of the Chaplains Aid, 580 Fifth Ave., New York, and chronicled in the *Bulletin*:

> To one navy yard: 100 rosaries; 100 scapular medals; 100 assorted pamphlets; 100 "Army and Navy Prayer Book"; 100 catechisms. To one army post: 100 rosaries; 300 "Army and Navy Prayer Book"; 200 scapular medals; 200 small crucifixes; 20 magazines. To another: 700 "Army and Navy Prayer Book"; 700 scapular medals. To still another: 200 rosaries: 200 scapular medals and 200 "Prayer Book." One of the shipments for the battleships was of 500 "Army and Navy Prayer Book"; 200 scapular medals; 1 small ciborium; 1 box of candles; and another was of 500 "Army and Navy Prayer Book" and 500 scapular medals. Large quantities of religious articles were also given to the chaplains of the New York regiments.
>
> Nor has the Association been forgetful of our Catholic soldiers in France. As soon as General Pershing's troops went to France we sent to Chaplain John J. Brady, Fifth Marines, Somewhere in France, 2,000 of the "Army and Navy Prayer Book"; 2,000 pamphlets and 1,000 rosaries. Later the Association sent with Chaplain Feinler, Twenty-sixth Infantry, U.S.A., a similar number and still later with the Rev. Joseph Pontur, sent under the auspices of the Knights of Columbus, hundreds of rosaries, prayer books, scapular medals and a full chaplain's outfit. The Association keeps in touch with the chaplains in France. To meet the spiritual needs of the soldiers there it must ask the continued support of the Catholics of America.

In addition to this work for the soldiers and sailors, the Association has furnished twenty-two chaplains with chaplains' kits. As the *Bulletin* pointedly remarks: "Many ask if the soldier has a sweater to warm his body. . . . Many toil for hours on material comforts. Will they fail to do their part in dispensing spiritual comfort? We should work for the Red Cross; we should also work for the Cross of Christ whose Sacrifice has given to the former its message of mercy and help."

Head of Capuchin Order Visits United States

THE Minister General of the Capuchin Order, the Most Rev. Venantius Lisle-en-Rigault, recently made his canonical visitation of the Capuchin monasteries in the United States and Canada. According to the *Franciscan Herald,* he was a fellow student of Poincaré, President of France, at the college of Bar-le-Duc, studied law at the University of Paris, and later gained renown as a barrister attached to the Court of Appeals at Paris. He entered the Capuchin Order in 1889, and when later he was chosen Provincial of the Province of Paris it was his fortune to defend his monastery of Nantes against a judge who had been one of his comrades at the University of Paris. The *Franciscan Herald* describes an interesting ceremony as observed in the reception given him at St. Francis' Monastery in Milwaukee:

> The friars met him at the entrance of the church and escorted him to the sanctuary, where the prescribed prayers were said. Thereupon he took his place before the high altar, and each friar, kneeling before him promised him obedience and received the miraculous cross of Brindisi to kiss. This, an heirloom of the Order and always in possession of the Superior General, was borne by St. Lawrence at the head of the Christian armies when he led them to victory in two crusades against the Turks some 300 years ago.

The General addressed the Milwaukee Tertiaries in English. He likewise speaks German, Spanish and Italian, besides his mother tongue. He was born in the now famous diocese of Verdun.

The Leprous Spot

MORMONISM has apparently been stirred into new activity by the war. Reference has already been made to its propaganda in various sections of our land. So far is the country from having remedied the evil that the leprous spot has spread and is sinking deeper. The Salt Lake *Telegram,* "Utah's independent newspaper," has found the time ripe for publishing a series of articles in open defense and exaltation of polygamy. "The possibility of a return to polygamy," writes Mrs. Susa Young Gates, "after the world war, to replenish the world's manhood and to insure unmarried women against celibacy, is particularly interesting to descendents of the pioneer Mormons." The author is a daughter of the Mormon leader, Brigham Young, and was herself born into a family where there were nineteen wives. With unexampled effrontery she tells us that "Great men have ever been great polygamists, legally or illegally. And inferior men will always shrink from doubling domestic burdens." The fact that some men have brutalized themselves is no reason why this vice should receive general religious sanction under the Christian dispensation. The toleration for a time extended to polygamy has been forever withdrawn by Christ. In roseate language Mrs. Gates describes the "romance" of woman in polygamy:

> Courtship never quite ceases with such. For the pleasing endeavor to charm on the part of the conscientious but natural daughters of Eve is prolonged into the white mist of age for the polygamous wife. And the honest, if sometimes mistaken, effort of the husband to live up to the various ideals of his wives around his uncertain pedestal remains while life endures. Talk of romance in monogamy! When the human equation becomes a polygon imagine the increased opportunity for novelty and emotional display!

Can this degradation of woman, we marvel, be seriously advocated in the public press of America? Yet such "stuff" is printed as "good copy." Men and women, we are told, must first render themselves worthy of the high privilege of polygamy, which can be practised successfully "as a religious sacrament" only. "Polygamy is the privilege of the gods; the scorn of the clod." Thus Mrs. Susa Young Gates surrounds with a halo of romance and righteousness what in Christian times is nothing more or less than the nameless scarlet sin.

Colonel Roosevelt's Letter on Army Chaplains

WRITING to the Knights of Columbus, Colonel Roosevelt cordially agrees with them upon "the urgent need for additional chaplains." He furthermore makes the statement that had his services been accepted he would have chosen a Catholic priest as his chaplain at Headquarters:

> If I had been allowed to raise the division of volunteers which Congress authorized me to raise, and had I been given a brigade as I requested, I should have appointed as Headquarters Chaplain, Monsignor Vattmann, a retired chaplain of the Regular Army, and a member of your Church. He is by birth a German, but he is as straight an American and as good a citizen as is to be found in this country. I know personally of the admirable work done by various Catholic chaplains last year on the Mexican border, including my friend Father Joyce, of the Regular Army. I am absolutely certain that over in Europe the Catholic chaplains will do the same kind of admirable work that they have done in Mexico. One of the two or three greatest and most heroic figures of this war, is that of the great Catholic ecclesiastic, Cardinal Mercier of Belgium.

Mgr. Vattmann, to whom Colonel Roosevelt refers, was the first chaplain of any denomination to be made a major in the United States Army. A special vote of Congress and Senate was at the time required to raise him to this position. Though in his seventy-seventh year he is at present engaged as military chaplain of one of the largest forts in the country. He entered the United States Army forty years ago and has seen service of every kind in our various wars, including our conflicts with the Indian tribes. Colonel Roosevelt had notified him of the intention to chose him as Headquarters Chaplain.

Work by Local Churches for Enlisted Men

A SERIES of recommendations of practical utility for the Catholic clergy and laity is made by the Committee of the Churches on War Work. Each parish is urged to carry out the following suggestions in regard to its enlisted men and their families:

> (1.) That every local church have its honor roll, properly framed and hung in a conspicuous place, with the names of all its soldiers and sailors inscribed thereon. (2.) That everything be done to honor these men when they go, and when they return. (3.) That the churches provide membership cards to be sent to the men, indicating if possible membership in the church, the congregation, or homes of the church. (4.) That regular correspondence be kept up with these men by the pastors or by a Committee on Correspondence, and that these letters be as newsy as possible. (5.) That the women of the church get together to prepare packages for the men, to include knitted goods, clippings, papers, dainties and other articles. These packages should be sent not only at Christmas time but at regular intervals. Women from the households of the soldiers should be invited to assist. (6.) That pastors and Sunday schools give special attention during the war to the families of enlisted men, in order to assist wives and mothers, and to provide against juvenile delinquency. The committee advises frequent visitation in homes, careful shepherding by pastors and teachers, development of club activities during the week to keep children interested and off the streets, and watchfulness against truancy.

The regular correspondence suggested above commends itself likewise for its spiritual value in keeping the men true to their high religious ideals, while nothing could be of greater importance, both materially and spiritually, than the recommendation contained in the last point.

NOTICE TO READERS: When you finish reading this magazine place a one-cent stamp on this notice, hand same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping; no address.—A. S. BURLESON, Postmaster General.

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A. L. Hobbs

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James J. Walsh

Candles of the Lord
Arthur Downing

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for
September 29, 1917

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VOL. XVII. No. 25
WHOLE No. 441

SEPTEMBER 29, 1917

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Chronicle

The War.—The week has been marked by comparative inactivity on most of the war fronts. Only in Flanders and along the Dvina have important gains been made. In the Ypres district the British have pushed forward their line on a front of eight miles, winning all of their objectives and advancing at the point of furthest gain a distance of about a mile. The victory is important because it gives the British possession of a long ridge dominating the surrounding country. The Russians have been forced back a distance of six miles on a front of twenty-five miles. They have abandoned Jacobstadt and retired to the east bank of the Dvina.

Bulletin, Sept. 17, p.m.-Sept. 24, a.m.

The War Credits Bill, passed by the House on September 9, and in practically the same form by the Senate on September 15, and referred immediately to conferees of both houses, after having been adjusted to the satisfaction of the Conference, was unanimously approved by the Senate in a viva voce vote on September 20, and by the House on September 21. It has been sent to the President. It provides for the issue of convertible four per cent bonds to the value of $7,538,000,000, for war certificates to the value of $2,000,000,000, and for certificates of indebtedness to the value of $2,000,000,000. Of the total sum which amounts to $11,538,000,000, a new loan is to be extended to the Allies amounting to $4,000,000,000.

The War Credits Bill

The Urgent Deficiency Bill, carrying appropriations to the amount of $7,000,000,000, passed the House unanimously on September 18. It directly appropriates $4,830,000,000 for specified war expenses and authorizes contracts to the amount of $2,314,000,000. The bill has been taken up by the Senate Appropriations Committee.

The Urgent Deficiency Bill

Austria and Germany both published their replies to the Pope's peace proposals on September 22. The former is a letter addressed personally by the Emperor Charles to the Supreme Pontiff, and the latter a communication sent to the Papal Secretary of State by the Imperial Chancellor. Both notes agree in principle to disarmament and arbitration, both express desire for a cessation of hostilities, and both profess to find in the Pope's suggestions the basis for peace deliberations; but both are vague as to details, completely silent as to the fate of Belgium, and both absolutely ignore the position taken by the United States. There is a disposition in the United States and in the countries of the Allies, as represented by the pronouncements of the press, to believe that the Austrian note, though perhaps inspired by Germany, has the ring of sincerity; but there is a marked hesitation both here and abroad to take Germany's document at its face value. Neither note, according to the general opinion, has paved the way for peace discussions, or provided any sound basis for negotiations. The most significant paragraph in Austria's reply is the following:

Austrian and German Notes

> With deep-rooted conviction we agree to the leading idea of your Holiness that the future arrangement of the world must be based on the elimination of armed forces, and on the moral force of right and on the rule of international justice and legality. We, too, are imbued with the hope that a strengthening of the sense of right would morally regenerate humanity.
>
> We support, therefore, your Holiness's view that the negotiations between the belligerents should and could lead to an understanding by which, with the creation of appropriate guarantees, armaments on land and sea and in the air might be reduced simultaneously, reciprocally and gradually to a fixed limit, and whereby the high seas, which rightly belong to all the nations of the earth, may be freed from domination or paramountcy and be opened equally for the use of all.
>
> Fully conscious of the importance of the promotion of peace on the method proposed by your Holiness, namely: To submit international disputes to compulsory arbitration, we are also prepared to enter into negotiations regarding this proposal.

Germany voices the same views:

> We share his Holiness's view that definite rules and a certain safeguard for a simultaneous and reciprocal limitation of armaments on land, on sea and in the air, as well as for the true freedom of the community and high seas, are the things, in the treatment of which the new spirit that in the future should prevail in international relations, should find first hopeful expression. The task would then of itself arise to decide international differences of opinion, not by the use of armed forces, but by peaceful methods, especially by arbitration, whose high peace producing effect we together with his Holiness fully recognize.
>
> The Imperial Government will in this respect support every proposal compatible with the vital interest of the German Empire and people.

Except for the parts quoted above, the two notes, in marked contrast to President Wilson's reply, deal with generalities.

Another letter, which further emphasizes German methods of diplomacy, was published on September 21 by Secretary Lansing. It was sent to Berlin by Count von Bernstorff and bore the date of January 22, 1917. The text follows:

German Diplomacy and Intrigue

I request authority to pay out up to $50,000 in order, as on former occasions, to influence Congress through the organization you know of, which can, perhaps, prevent war. I am beginning in the meantime to act accordingly. In the above circumstances a public official German declaration in favor of Ireland is highly desirable in order to gain support of Irish influence here.

Three days earlier Herr Zimmermann had signed the note to Mexico, urging an alliance of that country with Germany and Japan against the United States. A few days later, on February 1, Germany was to begin her unrestricted submarine warfare, and of this fact Count von Bernstorff was already aware. The letter was dispatched on the very day when President Wilson made his famous plea before Congress for "peace without victory." The former Ambassador did not employ the usual channels of communication with his Government, nor was the letter submitted to the State Department.

Great indignation was felt in Congress at the aspersions on the loyalty of its members contained in the former Ambassador's letter, and proposals were made in both houses to institute investigations with a view to clearing the members of Congress or to discovering the guilty parties. This has been discouraged by Secretary Lansing, because the Government has no information implicating Congressmen:

If there is any misunderstanding I wish to say very emphatically I do not see how the Bernstorff message in any way reflects upon Congress or on any member. Apparently it was the purpose to employ agencies to influence them, of which they have no knowledge, and in case they were influenced would be entirely innocent. I do not know what the organization was. This exposé is apropos of German methods of peace propaganda, and there is no intention of casting suspicion on members of Congress.

The Government, however, has signified that it is by no means averse to an inquiry by Congress into anti-American and pro-German propaganda both before and after the United States entered the war.

Further light was thrown on German intrigue in the United States by the revelations published by the Committee on Public Information and based on official documents in possession of the State Department. They are concerned with the activities of Wolf von Igel, who set up in Wall Street, New York City, what professed to be a private advertising business, but was in reality an official agency of the German Imperial Government. The place was raided by the Department of Justice, in April, 1916, and a number of documents, not hitherto published, were seized, in which are indications That the German Imperial Government through its representatives in a then friendly nation was concerned with violation of the laws of the United States; destruction of lives and property in merchant vessels on the high seas; Irish revolutionary plots against Great Britain; fomenting ill feeling against the United States in Mexico; subornation of American writers and lecturers; financing of propaganda; maintenance of a spy system under the guise of a commercial investigation bureau; subsidizing of a bureau for the purpose of stirring up labor troubles in munition plants, the bomb industry and other related activities.

Side by side with evidence tending to substantiate these charges the Government places the statement authorized by the German Government, in December, 1915:

The German Government has naturally never knowingly accepted the support of any person, group of persons, society or organization seeking to promote the cause of Germany in the United States by illegal acts, by counsel of violence, by contravention of law, or by any means whatever that would offend the American public in the pride of their own authority.

The exposé of the Committee on Public Information also contains von Igel papers, in which entries are made recording offers of assistance to the German Government in the form of inventions of destruction, and a request that aid be solicited from the German Government for the Easter uprising in Ireland. Some of the names mentioned are those of prominent New York citizens, who, however, have already repudiated the statements or the service attributed to them.

France.—The fall of the Ribot Ministry and the succession to power of the Painlevé Administration came as a complete surprise. The explanation of this sudden change can be found in the mysterious "Almeyreda Affair."

The Almeyreda Case

Miguel Almeyreda, whose real name was Eugène Bonaventure Vigo, a native of the Republic of Andorra, had long been known as an anarchist, and a violent anti-militarist. He was the founder and editor of the extremely radical and anti-clerical paper the *Bonnet Rouge*. The managing editor of the paper was one Duval, who in the interest of his pacifist and internationalist journal made frequent trips to Switzerland. Although the names of Almeyreda and Duval were on the blacklist of the French Secret Service, the managing editor of the *Bonnet Rouge* found no difficulty in securing passports for his trips. The reason was to be found in the fact that the Minister of the Interior, M. Malvy, was a friend of Almeyreda. Thus the openly anti-nationalist and anti-patriotic sheet the *Bonnet Rouge* had the support of a member of the Ribot Government.

On July 23, M. Clémenceau charged M. Malvy in the Senate with neglect of duty for not watching more carefully men whose activities were deemed dangerous to the State and whose names were on the blacklist. At the same time he declared that he was placing in the hands of Premier Ribot certain papers extremely compromising both for Almeyreda and his managing editor. Six days after Clemenceau's charges were made, Duval was ar-

rested upon his return from a journey to Switzerland and a check to the amount of $30,000 from a German banker was found in his possession. The banker was Marx, of Mannheim, who, according to the *Echo de Paris,* is the guiding spirit of the German espionage system. Almeyreda's arrest soon followed that of Duval. Eight days after, the former's death in prison was announced. It was attributed at first to hemorrhage, but medical experts, who on the order of M. Viviani, the Minister of Justice, had examined the body, reported signs of strangulation.

The news caused a sensation. The Conservatives looked upon Malvy, Almeyreda's friend, as his accomplice also, while the Radicals accused the Government of murdering the prisoner. The President and the Cabinet held a special session, after which M. Poincaré announced that the special official who had investigated the whole case of "Duval and others" found that while there had been no actual intercourse with the enemy there had been correspondence with him, and since civil courts were incompetent to deal with such a matter, it had been handed over to the military jurisdiction. Although Almeyreda had been cleared of the crime of dealing openly with the enemy, his friend M. Malvy could not escape suspicion and had to resign. On August 28, he issued a statement declaring that his relations with Almeyreda had been of a purely political and official character, such as he had with other journalists, and that there was absolutely no foundation for the charge of treason brought against him. But the Almeyreda case put the Ribot Ministry in a dilemma. If Almeyreda was a traitor, the Government was guilty of keeping in the Cabinet a Minister of the Interior, in the person of M. Malvy, who was a friend and protector of that traitor. If Almeyreda was not a traitor, argued the Radicals, but only an "internationalist," the Government was responsible for his death in prison. In the confusion that followed, the Ribot Ministry lost the support of both Radicals and Conservatives and had to resign. After some difficulty the Painlevé Ministry was formed.

The first official announcement of the new administration given out a few days ago emphasized the need of a more complete abnegation and a greater spirit of sacrifice on the part of the whole nation, and greater watchfulness against traitors and seditious persons at home. It also declared the determination of France to continue the war until the "disannexation" of Alsace and Lorraine from Germany is assured and the enemy had made adequate reparation for the ruin caused.

Ireland.—Brief reports of the work of the Irish Convention appear in the Dublin papers. According to the *Weekly Freeman* at the eleventh meeting which took place in the City Hall, Belfast, the members continued the consideration of those draft schemes, based upon the Dominion principle of self-government, which had formed the subject of discussion of the six previous meetings.

The Convention at Belfast

The Convention has been generally welcomed in the northern city and by the people of Belfast. The Lord Mayor of the City addressing the members of the Convention to welcome them in the name of the city expressed the assurance that whatever may be the results of the deliberations of the Conference the very fact of such a large number of Irishmen holding such divergent views would inevitably result in some good and cause Irishmen to know and understand each other better.

Only one prominent Belfast paper, the *Northern Whig,* spoke in disparagement of the Conference. Among other things it said:

> We are confident that most of the delegates feel rather ashamed of the fact that in the middle of a great war, when our very existence is at stake and when every ounce of energy should be put forth in order to destroy the enemy, they should be called upon to imitate Abbé Sieyès and spend their time in drafting constitutions which can only find a fitting resting-place in the waste-paper basket. . . . It must be clearly understood that the Dominion Home Rule of the Irish party is as objectionable to us as the Republicanism of the Sinn Feiners. We will have nothing to do with either.

Rome.—According to the Rome correspondents of several European journals, the comments of the Roman papers on the Pope's peace note, if not very favorable, were not characterized by bitter hostility. There was one exception. The Masonic *Messagero* succeeded in misreading and misinterpreting the document whenever this served its purpose. It published besides all the unfavorable comments on the latter, as a sure sign that the appeal was bound to fail, omitting on the other hand to quote anything that appeared to favor it, as for instance the verdict of the *Westminster Gazette.* The *Giornale d'Italia,* a non-Catholic paper, declared that the note required careful consideration. It pointed out that the peace-plan laid down by the Holy Father agreed in its general lines with that laid down by the President of the United States. The Pope, however, is accused by the *Giornale* of using bland and vague terms in reference to the questions between Italy and Austria and between France and Germany. According to it the fundamental problem is to get the Central Powers to agree to proposals which mean for them the loss of the war, and this in all probability, they are not prepared to do. The *Tribuna* stated that in his letter the Pope appears in the role of a real peacemaker, with a sense of moral authority which recalls the great pontiffs of the Middle Ages. It also pointed out that the charges that the document was suggested and inspired by the Central Powers are not borne out by the text and that its proposals by no means favor a purely German peace. The non-Catholic *Idea Nazionale* emphasized the momentous character of the Papal document and published interesting correspondence from Berne showing that the note was absolutely uninfluenced by Austrian intrigue.

The Papal Note and the Roman Press

The Catholic view was excellently set forth in the columns of the *Osservatore Romano* and the *Corriere d'Italia*. The latter paper sums it up by declaring that Catholics must consider it their duty not only to insist on the fact that the Pope has spoken, but also to explain the true meaning of what he has said. They are convinced that the peace which the Pope desires is a peace founded on justice and consequently durable. It is a peace, adds the *Corriere*, whose advantages are shown forth by a See, which, even when at present, it speaks with a voice of exhortation and not of command "possesses in its Divine inspirations and in its human gifts so many singular privileges to inspire us with trust that it can see more clearly and further afield than any merely human eye."

Russia.—The Bolshiviki, or the extreme radicals of Russia, who are opposed to war and insist upon the immediate institution of Socialistic ideals, seem to be gaining the supremacy. On September 19 they were reported to be in control of the Petrograd Council of Soldiers' and Workmen's Delegates and to have adopted, at a meeting held at the capital, a drastic resolution demanding that the governing power be assumed by the Council, that all representatives of the propertied classes be excluded from the Government, and that private property be abolished. When that resolution was passed the Council's Executive Committee resigned in a body, declaring that they could not be a party to such a subversive program. The Council of Soldiers' and Workmen's Delegates apparently aim to withdraw their representatives from any Cabinet in which the Constitutional Democrats are represented. September 25, when the Democratic Congress meets at Petrograd, was expected on Saturday last, to mark a new crisis in the Russian revolution, for the Radicals were reported to be preparing to test their strength against the Conservatives. The Constitutional Democrats announced on September 22 that they would take no part in the Democratic Congress on the ground that it was called by individual organizations and political factions and could not claim, therefore, to represent the will of the nation.

The Bolshiviki Ascendant

The Moscow Council of Soldiers' and Workmen's Delegates also passed resolutions calling for the abolition of private property in land without remuneration, workmen's control over production and distribution, nationalization of the chief branches of industry, avoidance of all secret treaties, proposal to all belligerents of a general democratic peace, and the arming of workmen. A similar usurpation of power by the Council in other cities was reported by M. Terestchenko to the new Cabinet. He said that though the Government's victory over General Korniloff had increased Russia's strength at home and abroad, anarchy was growing at Vladivostok, Tsaritsyn and Samara, where the Soldiers' and Workmen's Delegates had ousted the Government commissaries. On September 24 the news came that the Bolshiviki group in the bureau of the Central Workmen's and Soldiers' Delegates had passed by a large majority a resolution demanding an explanation of certain "revelations concerning the actions of members and agents of the Provisional Government" regarding "a conspiracy against the revolution." The charge was made that Kerensky was behind the Korniloff plot, and that "the plan was to announce an individual or collective dictatorship, at the same time declaring Petrograd under martial law, then mercilessly to break up the Petrograd revolutionary and working class organizations."

Spain.—The Madrid correspondent of the *Irish Catholic* writes his paper that the conclusions adopted by the parliamentary representatives of Catalonia in the Assembly recently held in Barcelona have reawakened the desire for autonomy in many of the Provinces. He comments on the resolutions in the following words:

The Devolution Problem

> The first resolution stigmatizes the policy of the actual Government as a provocation to Catalonia, an offense to Parliament, and an obstacle to the desires of the country for renovation and regeneration. The second states that as it is the opinion of the Assembly that it is most urgent to come to a decision on the organization of the State, the autonomy of the municipalities, and all the other problems pressing for solution, and as the Government has declared that the present Cortes cannot act as a Constituent Assembly, it is indispensable that a new Cortes be called which, in the capacity of such Constituent Assembly, will take in hand and resolve all these grave problems. The third conclusion is to the effect that this Constituent Assembly called for cannot be convoked by the present nor any other of the different Party Governments which alternate in office, but by a Government which will represent the freely expressed sovereign will of the country. The fourth states that the great act of protest made by the Army on June 1 must be followed by a profound renovation of Spanish public life, realized by political elements, as otherwise that act would lose in the public conscience its character of a patriotic initiative and degenerate into a merely fruitless act of indiscipline. So this is what the actual Government has to face, a call to clear out of office, to give way to a national and really representative Government, which will summon a National Assembly to undertake the great work of recasting and remaking the Spanish nation. As the Regionalist Parliamentary Assembly of Barcelona has no intention of abandoning the work undertaken, it has established for the prosecution of its labors permanent commissions, of which the first will study all the problems relating to constitutional reform and municipal autonomy; the second all problems connected with national defense, education, and the administration of justice; while the third is charged with the study of all problems of an economic and social character.

Just at this crisis the founder of the Catalan Home Rule movement, Prat de la Riba, died. It was he who first spoke of Catalonia as a nation, his ideal being a "free Catalonian nation in a confederate Spanish State." He organized the political party which fights for Catalan devolution, in Madrid, and secured the constitution of a Supreme Joint Council representing the Provincial Councils of all Catalonia, which now meets in Barcelona, a long step towards provincial autonomy.

Socialists and the Ant-Heap

RICHARD A. MUTTKOWSKI, Ph.D.

INSECTS and mammals may be said to represent the ends of two divergent lines of evolution of the articulate type, both of which culminate in social life. They have a common ancestry and a common destiny, but there the similarity ends. In the invertebrate line the articulate type ends with the six-legged insects, with both its psychological and morphological climax in the social insects, such as termites, bees, wasps, and ants. The vertebrate line has man as its psychological, if not its morphological, head.

In the ant, as typifying the social insects, functional differentiation is the ideal. The members of the colony are destined by birth and inheritance, by food and training for certain specific duties, which may be war, nursing, food gathering, or otherwise. Beyond these specific duties the ant individual must not and cannot go. The ant-heap is nature's greatest triumph, her highest performance in communistic effort and cooperation.

Geologically, man and ant appear to have started out on their intellectual activity in the quaternary age, practically simultaneously, geologists say. In the ant centralization of purpose and suppression of individual effort went hand in hand, in man division of purpose and individual effort have brought about progress. And what are the results? What can be the outcome? Dr. John M. Clarke, the geologist, offers the following comment: (*Science*, Feb. 7, 1917, "Philosophy of Geology and the Order of the State")

> The results are wide asunder, one a deadly communism, a moribund partition of labor, a lethal socialism, the other an active, progressive, and fertile individualism. For the former the student of nature's history sees no outcome. They are nature's experiment. . . . Socialism and Communism have been tried out and found wanting, and nature holds conspicuously before the eye of the State the warning that they have nothing either for the growth of the spirit or the intellect.

Order is the climax of Communism. And progress and Communism, or progress and order, are not compatible. As Dr. Clarke says:

> In the history of human life is it aught else than the individual that has stood for the progress of mankind? Was it the barons at Runnymede, was it some bill of rights, some declaration of independence, some joint action of human agencies that have been the crown of our achievements? Or was it the Aristotle, the Plato, the Socrates, the Christ, a solitary Shakespeare, an incomparable Franklin, or the historic twenty individuals who have stood for the progress of the race? . . . History of life has shown the futility of attempts at progress through any other agency than the independent individual.

Now the chief remaining exponents of the Spencerian philosophy of evolution by struggle, the Socialists, have made the ant-heap their psychological ideal. Life is gladiatorial, that is, it is a struggle for existence, and in this struggle the communal effort seems most promising of success. Hence they support the ant-heap ideal, which, as just shown, is a fallacy, leading to perfect order physically, but psychically to stagnation. It is of interest that especialy the German school of Darwinists, under the leadership of Haeckel and his Monists, have demanded the practical application of the Darwinistic principles of struggle and survival in education, in religious, national, and social life. Now, according to "biological sociology," the State is supreme. "Ethically," right and wrong therefore apply only in so far as conditions are advantageous or disadvantageous, and war is but a logical enactment of such principles. There are no "immoral" concepts to war, and the individual does not count at all. Whatever the merit of such statements, writers claim that German warfare and diplomacy prove their assertion that the principles of struggle and survival of the fittest have been actively adopted and are practised by one of our enemies.

Psychologically, I cannot conceive the consistency of Socialistic opposition to warfare, for struggle is both the cardinal tenet of Darwin's theory of natural selection and the central idea of Spencerian philosophy. Furthermore, if ethical principles are "natural history applied," if a moral action is "one discharged in degree duly adjusted to the conditions of existence," then warfare, i.e., struggle, is ethical, is moral. But is ethics "natural history applied"? Huxley, the brilliant exponent and critic of Darwinism, holds otherwise. He finds that:

> Civilization repudiates the gladiatorial theory of existence. The ape and tiger methods of the struggle for existence are not reconcilable with sound ethical principles. . . . Social progress means a checking of the cosmic process at every step, and the substitution for it of another which may be called the ethical process, the end of which is not the survival of the fittest, but of those who are in reality the best. . . . Let us understand, once for all, that the ethical progress of society depends not on imitating the cosmic process, still less on running away from it, but in combating it. ("Collected Essays," vol. IX, "Ethics and Evolution.")

The entry of the United States into the great war has once more shown the weakness and contradiction of theory and practice among the Socialists and their brethren, the I. W. W. In their ant-heap ideal, the State, here the colony, is the unit which permits no individual action contrary to the majority rule, and this unit maintains standing armies for defense and offense, tolerates no slackers, no opposition or impediments

within the State, makes slaves, and carries on various communal functions. Why then the opposition on the part of the Socialists and I. W. W. to draft and enlistment, to standing armies, to taxation, to warfare, and even slavery? All of these are found in the ant-heap, their communal ideal. The trouble with Socialists and with the I. W. W.—for they are of the same breed—is that they change their argument and standpoint to suit the occasion and their convenience. The communal spirit of "brotherhood" they prate about is much in evidence for campaign purposes, but in practical life selfishness alone prevails. This is again proved by the war, for to die for the good of the nation, for the benefit of future generations, and for real internationalism does not suit the agitators in the least. The individual who in their scheme of government is of no value and should be thoroughly subordinated to State welfare suddenly becomes of tremendous importance; the ant-heap standpoint is conveniently exchanged for the individualist argument, because it is profitable, for it may help them to stay at home while others, intellectually honest, will fight for their country and for civilization. Present-day Socialism may be likened to an intellectual rag-bag which is filled with an amazing assortment of contradictory philosophies, ethics, and ideals, and a hodge-podge, patented and interchangeable, of economic, sociological, and biological "cure-alls," which are produced as opportunity and profit dictate. Socialism attempts to prove its psychological position by an economic argument, holds out an ideal which is a failure in nature, upholds a "biological" philosophy which is biologically untenable, and preaches an ethical system which must be fought to insure progress.

The psychological situation may be summarized as follows: (1) Socialism promulgates Spencerian philosophy of struggle, which, as research in heredity has shown, is established on partly correct premises, but on false conclusions. (2) Biologically, the communal ideal of Socialism has proved a failure, as witness ant-heap order and stagnation. (3) Their "natural" ethics are based on a gladiatorial principle of existence. But human progress is achieved by fighting such principles, not by applying them. (4) Actually, their communal ideal clashes with progress. Since individual effort means progress, it is opposed to the communal ideal. Hence if Socialists oppose such effort they oppose progress. But if they support this ideal they derogate the ant-heap and are illogical. Correspondingly, if we apply the logic of Socialist principles; first, if Socialists maintain the Spencerian philosophy of evolution by struggle, then their opposition to warfare in general, and to enlistment, draft, and war taxation in particular, is contrary to their philosophy, which considers struggle essential. Secondly, if Communism is the ideal, then again their opposition is contrary to their ideal, as typified by the ant-heap, for the ant colony wages war, and keeps a standing army which is "drafted." Thirdly, if ethics consists merely of "natural history applied" then once more their position is illogical, for their favorite philosopher maintains the idea of struggle and the central element of progress in nature. War is therefore "ethical" and their opposition is "unethical," or "immoral." And lastly, their resort to individualism for anti-draft purposes is contrary to their concept of the State as the unit.

However, as I said before, Socialists and the I. W. W. are opportunists first of all, and do not propose to adhere to the principles they teach unless it be to their profit. What if their opposition to war and draft be at variance with their philosophy? It happens to be profitable to be so! "The State is the unit" is a magic phrase of the propagandist, but in a time of crises, when the existence of the State demands the subordination of the individual for the general good, they decry this temporary, but essential, centralization as "an encroachment upon individual rights." In times of peace the slogan "An individual is of no importance" is alternated with "The individual must be sacrificed for the general good," but now that the individual must *not* count, the communal ideal is forsaken for a rabid and rampant individualism. They have suddenly discovered the most tremendous value of their hides and they would not think of sacrificing them. They proclaim grandiose principles, borrowed, of course, yet when the opportunity comes to enact these principles, they discover that these are without value. There is the final suggestion made by some writers that Germany has adopted for her national existence the Spencerian basis of ethics, and that accordingly any scheme which results to her advantage is "good," and therefore "moral." Can it be possible that Germany by her intellectual motherhood of Socialism and by her supposed enactment of Socialist ethics and philosophy has won over the Socialists so completely as to secure their approval and sympathy? Such a motive as the basis of their anti-patriotic activities in this country would for once have some logic behind it, the logic of the interested observer who awaits the outcome of an experiment. But since they deny any sympathy, intellectual or otherwise, with our present foe, their position is entirely unaccountable. It remains for the nation to enforce solidarity and to demonstrate ant-heap logic to its loudest exponents. That logic tolerates no dissension, no slackers, no anti-State activities. It is the logic of the majority—forceful persuasion.

This is no time for rampant individualism: the nation is at war and needs the service of men whose lives, if needs be, must be sacrificed on the altar of liberty. These many weary years Socialists have preached the ant-heap philosophy of life, they now have an opportunity to illustrate the value of their doctrine by shouldering a gun in obedience to the command of the State. True they may die, but as in their doctrine the individual counts for little, what matters that? The State will live.

Japan: Mission News and Educational Outlook

MARK J. MCNEAL, S.J.

TO comply with AMERICA'S request for information on the above heads within the limits of an available article is a problem of some difficulty. This is evident from a few geographical considerations. Japan proper occupies an area practically the equivalent of our Pacific Coast States. For missionary purposes, however, it is the equivalent of a much larger space, owing to the difficulty of communication between the islands, large and small, which go to fill up these square miles. Korea, an integral part of the empire and equally in need of missionary zeal, is a little larger than Italy, or the equivalent of Florida and Alabama. Its climate is about that of New England. Formosa, a tropical island lying just 100 miles north of the most northern of our Philippine group, is about as large as Massachusetts, has a population of about 4,000,000, mostly of Chinese extraction, and is unexplored and barbarous except for a fringe around the coast and a portion of the northeast. A chain of minute islands connecting Formosa with southern Japan and another such chain connecting northern Japan with Kamchatka should also be remembered. The population of Japan proper is about 50,000,000, of whom one-fourth live in cities of over 10,000 souls. The rural and village population is very large and involves great missionary labor.

The number of Christians in this vast region is so small that the whole country may be simply regarded as pagan and as offering an unlimited field for missionary zeal of all sorts. Certain vague notions of Christianity are rather widely diffused among the people, but they are so mixed up with contradictions derived from the disagreements of sects, and with older calumnious legends dating from the days of persecution, that they do but little to dispel the darkness of paganism or to prepare minds for the definite and supernatural truths of Catholicism. In view of all these considerations, it is not too much to say that the needs of Japan are enough to occupy the entire missionary forces of the Church for a period of at least twenty-five years, were such a concentration of forces within the range of possibility. Under the circumstances, therefore, the only practical thing to do is to consider what are the most urgent needs and what resources can be most reasonably looked to for supplying them. To my mind the most urgent needs of the Catholic missions of Japan can be reduced to three heads: Needs of churches and mission stations, needs of Christian education, needs of charitable institutions and enterprises.

Under the first head, the most obvious and urgent need is that of more priests. Hitherto priests have been chiefly supplied by the Society of Foreign Missions centered in Paris. The war not only abruptly stopped this source of workers but actually called from the harvest of souls to the field of battle the most able-bodied of the missionaries whom that society had sent hither in recent years. The missions conducted by the Dominicans, the Franciscans and the Trappists were not afflicted in this way, but they occupy a much smaller area than the missions of the Paris society.

Next to the need of foreign missionary priests, the most urgent demand is that for good catechists. The essential importance of the native catechist cannot be exaggerated. On him rests the diffusion and inculcation of Christian truths in the absence of the missionary. On him rests also the only sure hope of a native clergy. In fact, it is reasonable to look upon the catechists as a native clergy in its earliest stage. It is among them or among their children that we may safely look for those youths of unquestioned faith and solid virtue, on whom alone we can rely for a spotless priesthood dwelling amid the seductions and laxity of a pagan world. The funds required for the support of a single catechist are not great, but they are indispensable, and they more than amply repay in results the moderate outlay. To what point of Christendom Japan is to look for the supply and support of her missionaries and for the support of her catechists during the lean years now ahead of her, is the most urgent problem that her devoted hierarchy have to solve at present.

Coming to the second of our headings, Christian education, we say without hesitation that the most urgent needs now in evidence are, the need of Catholic dormitories for students, Catholic and pagan, and the need of normal schools for Catholic teachers. Every one who knows anything about Japan will admit that the former of these factors is a prime one for the making of converts and a necessary means for the preservation of the Faith among students who have already been baptized. The importance of the Catholic normal school is evident when we recall that the Japanese educational code demands that all elementary teaching shall be in Japanese and all elementary schools under the control of a Japanese principal. The work of forming teachers, male and female, has been begun by the Catholic institutions of higher grade, but the provision of suitable dormitories for the male students is still a problem unsolved. The expense, however, in comparison with the resultant good is so slight that hopes of a solution through the aid of those generously disposed toward the missions are still entertained. Some form of endowment for the education of native candidates for the priesthood is becoming daily more needful; especially since the Catholic University of Japan (*Jochi Daigaku*) has opened courses in literature and philosophy

which put its graduates in a position of intellectual superiority to most of the Protestant missionaries annually sent out in such great numbers from America and elsewhere.

In the line of social service or charitable enterprise, two needs especially are worthy of emphasis. Every one knows the sore spot of the Japanese civilization. Every one also knows that anti-vice crusades, Salvation Army homes and the well-meant efforts of the W. C. T. U. are of less value to the victims of the miserable system than one well-equipped Catholic institution under the guidance of the Sisters who consecrate their virgin lives to the rescue of the fallen. There is no such Catholic institution in all Japan.

Catholic hospitals form another urgent need, the supply of which will result, here as elsewhere, in a goodly number of converts, won by the silent eloquence of Christian charity. There are only two Catholic hospitals in Japan, one on the west coast, one in the extreme north. There is none in Tokyo or Yokohama, where the flourishing condition of other hospitals is sufficient index of what might be done. The late Archbishop of Tokyo was cared for in his last illness by pagan nurses, and the conditions which caused that sad necessity have not altered. Meanwhile St. Luke's Protestant Episcopal Hospital in Tokyo has received a personal gift of 50,000 yen from the Emperor, on which *The Christian Movement in the Japanese Empire* comments as follows: "This beneficent act in the interests of international helpfulness and good-will was so highly appreciated in America, that it elicited a special acknowledgment from President Wilson and Secretary Bryan." Dr. Teusler, the chief of the surgical staff of this hospital, was so successful in the effort to raise in America a supplementary fund, that on his return the plans which had been formed for the augmentation of the institution were found too small to employ adequately the resources which generous America had placed in his hands.

In discussing hospitals, it is well to bear in mind that a well-developed hospital always includes a training school for nurses, the educational value of which, especially in a pagan country, is inestimable. The obvious connection of a hospital with a free dispensary and its possibilities as the nucleus of a Catholic school of pharmacy and ultimately of medicine, should also be borne in mind.

Enough has been said above to outline in the briefest possible way the most urgent needs of the Japanese mission at present. It is my duty to emphasize the fact that this is only an outline and that I have made it as short as possible, referring the reader to those periodicals, Catholic and Protestant, which devote special attention to missions and which should be on file in any well-regulated public library.

In answer to the question proposed to me about the outlook for Catholic education in Japan, I can say, in general, that the outlook is just what Catholics in Christendom choose to make it. There is no persecution now going on in Japan or in immediate prospect. There are, it is true, some minor annoyances, but they are not of a character to impede the work or menace the welfare of our schools. One of these drawbacks, the requirement of native teachers and heads for primary schools, we can remove ourselves at a rate largely determined by the generosity of benefactors in providing for Catholic students to pursue the courses necessary for a teacher's license.

The other annoyance is one which is apt to be diminished by the diffusion of knowledge with regard to it among Western peoples, especially among Americans, for it is one which reflects on the reputation of Japan for enlightenment and liberality. It is this: The heads of the Shinto cult for the worship of the aboriginal gods and the divine ancestors of the Emperor are, through the department of education, bringing continual pressure to bear on the students of all public and authorized private schools to visit the national shrines of this cult and venerate the Imperial ancestors in a manner absolutely inconsistent with any form of Christianity or Judaism. When Christians protest that this is a violation of the religious freedom guaranteed by the Constitution, they are told that the rites are merely civic and the worship nothing but an essential act of patriotism. When they offer to perform such patriotic rites as their conscience permits but in a place not intimately associated with the worship of heathen gods, they are told that disobedience to the orders in question will render their schools objects of suspicion to patriotic Japanese and result in the withdrawal of students and the consequent uselessness of the school. Now this question has been thoroughly thrashed out and every honest Japanese will admit that either these rites are religious, i.e., idolatrous sun-god worship, or else that words have lost their meaning and that there is no religion in Japan. It is vitally important for Americans, who have allowed to Japanese immigrants the utmost religious freedom in school and out, to have the brief and frank statement of these facts at hand as I have put them here.

Barring these two annoyances, the outlook for Catholic education, though not roseate, is hopeful and encouraging. The general desire for all kinds of education, not only commercial, is keen; the students are energetic and of good mentality. Catholic schools have a well-established reputation and enjoy the prestige in the matter of language teaching which naturally accompanies a staff of teachers speaking the language taught. The absorption of the Japanese mind in commerce or other worldly interests is by no means as exclusive as many Americans have been led to think. There are plenty of earnest seekers after truth and plenty of good hearts hungry for something better than pagan husks or latter-day vaporings. But the Bread of Life cannot be broken for them without the aid of the Catholics of other countries. This great harvest-field cannot be reaped without assistance from abroad, especially from America, where the number of Catholics whom God has blessed with a superabundance of wealth, is so great.

Britain Through War Glasses

A. L. Hobbs

THE third year of the war on the Western front came to a close with General Haig's great offensive, and some few days later train loads of wounded began to arrive at Charing Cross, in London. As the great ambulances leave the station yard with their burden of human agony the flower women on the street, their harsh, unlovely faces transformed with the wonder love of pity, cast their stock in trade, their flowers, by which they earn their bread, at the heroes who are being borne to the hospitals. It is almost a daily occurrence, and, too, it is a symbol of Britain, of London, as it enters upon the fourth year of the war.

It is a curious people, this London populace, and perhaps it reflects the temper of the whole people of Britain and of the Dominions overseas. There is no exaltation and, exteriorly at least, there is no show of enthusiasm: there is nothing but a quiet, dogged determination to win the war at all costs. Two weeks previously I was in New York, where Fifth Avenue was alive and gay with flags; not only the Stars and Stripes, but the flags of all the Allies. But in London I saw no sign of a single flag, save the Union Jack flying from the Victoria Tower at the Houses of Parliament. And this is typical of the British people at the present time. Loathing and detesting all war, and this war in particular, as no people has ever done before, yet, say they, we have made too many sacrifices, we have suffered too much to think of letting up until we have brought the war to a victorious close. The British bulldog has set its teeth; a great crime has been committed against humanity, and there is but one thought—to bring the criminal to justice.

It would be a mistake to take the bleatings of the few pacifists to be the expression of public opinion, nor is the so-called Leeds Conference and the miscalled Conference of Soldiers' and Workmen's Delegates at all representative of the workers. There is no cheap hatred of Germany, there is no frothy talk about annexations and indemnities: but there is a stern and terrible determination that a great wrong must be righted, and that reparation must be made. Britain demands justice; nothing more is required and nothing less.

The Zeppelin menace has been entirely overcome, and the great airships are seen no more. The British and French aviators have the airplane raiders well in hand so far, and it is probable that they are ready to cope with them at any time. The latest form of German piety is for the air raiders to cross over on Sunday morning and kill a few people as they go home from Mass. It is a peculiar form for devotion to take, and, fortunately, it has met with meagre success. The advent of the American aviators will no doubt put the German air service out of commission altogether. The streets of London are still darkened at night, and the lights in houses are shaded. The surface cars and buses creep along in the darkness like glow worms, their feeble lights serving only to intensify the gloom. London is hardly a safe place for the wanderer by night. And through the darkness the air is stabbed by countless swords of blinding light, as the searchlights of London's air defenses explore the sky for hostile aircraft. With the scores of lights focused on one spot it would be impossible for an hostile aircraft to escape observation. It cannot be said that frequent air raids have made London's nerves jumpy. But the vile slaughter of numbers of infants and young children in schools has aroused a resentment that will die down only when the assassins have received a fitting punishment.

If the submarine campaign was begun for the purpose of starving Britain, then this, too, can be fairly said to have failed in its object. Britain is not starving, nor is she in any way approaching that condition. There is a scarcity of some stocks of food, which is inevitable when large numbers of producers are withdrawn from industries. The war bread, which comes unkindly to a people accustomed to the use of white bread, is much like the rye bread made in America, only a little more soggy. It is a somewhat sad sort of bread, but when fresh is not unpalatable. The price of foodstuffs is considerably higher, though prices are on the whole very little, if anything, higher than prices in New York. Fruit and vegetables are plentiful and prices are moderate: new potatoes run from 1½ to 2 cents a pound.

But one of the most interesting features of the fourth year of the war is the liquor question. Before the war the British workman got his beer in unlimited quantities at the humble price of 4 cents a pint. Now he pays anything from 12 to 18 cents, and he gets only a limited quantity. The regulations are interesting, and will perhaps throw some light on liquor problems.

The licensed saloons are allowed to be open only between the hours of twelve and two-thirty, and from six in the evening until half-past nine. On Sundays both these periods are shortened by one hour. The liquor dealers are supplied on certain days with a specified quantity of beers of various kinds, and when this is sold there is no more until the next delivery day. And so, if on a certain day there should be a run of customers and all the beer is sold the saloon keeper has to close until he receives a fresh quantity. It is by no means uncommon for many saloons to be open for only two or three days a week, and for a sign to be hung out saying, "Sold Out. Open on ———." The incident may furnish interesting points for the solution of the liquor problem, as an alternative for prohibition. A new beverage called government beer, sold at ten cents a pint, has made its appearance. Its percentage of alcohol is so low as to reduce its intoxicating qualities to a minimum. It is cheap and it is nasty; but it is wet and it is called beer, so it may find favor somewhere. One effect of the liquor restrictions has been to reduce drunkenness. The whiskey stocks are small; the price is high, and

when beer supplies are sold out the British workman has to go without a drink, and in most cases he is none the worse for it. But the compelling feature of this situation is that to a very large extent it certainly does prohibit. There is not the faintest chance of "bootlegging"; and the stocks are so regulated that when a supply runs out it really does run out, and the consumer finds that when he must go without his favorite beverage he must accept the situation, for the speak-easy has vanished altogether from English soil.

The most striking, and perhaps the most pathetic feature of this fourth year of the war is the war shrine. In the mean back streets, on the principal highways there are these memorials of the gallant dead who have laid down their lives for democracy. There is mourning everywhere, and rare is the family of which a member has not died either in action or from some cause consequent to the war. The war shrines vary in magnificence, but they are all fashioned in the same style. It is a diptych with folding leaves, and below runs a shelf on which pots and jars of fresh flowers are placed continuously. On the main leaf of the diptych is written the inscription, "Roll of Honor," and below are the names of those who have fallen. Where the shrine has been erected under Catholic or High Church auspices the list is prefixed with the legend, "Pray for the souls of ———." And always the shrine is surmounted by the Crucifix. The war has brought back at least one Catholic custom to England. One of the most magnificent of these war shrines is erected in a side porch of the Church of St. Bride, in the Strand, a church that was built from the designs of Sir Christopher Wren, the architect of St. Paul's Cathedral. This shrine was provided by the flower women of the Strand, and by them is kept daily supplied with fresh flowers. Two great carved angels of wood kneel before the diptych containing the names of the dead, and at the entrance hangs the British flag; a perpetual sentinel that guards these honored names.

One of the most pathetic shrines to be seen in the whole of London is in a mean street in the mean district of London's East End. The street is off from the principal thoroughfare, in a section where the very poor live. The shrine consists of a simple diptych, in which the names of the dead heroes are written on a sheet of paper. For decorations it has two discarded jam jars holding a few marigolds, and two dingy weather-beaten flags. But in these two faded flags there is more glory than in the most magnificent shrine of gold and marble; for they are the British and the United States flags. It may be that the memorial contains the name of some American who has died for this great cause, or it may be that someone had seen with prophetic eyes that America must soon take up arms for the cause of humanity—for the American flag had guarded this shrine before the United States had declared a state of war with Germany. But in the whole of London, in the whole of England, there is nothing more touching or more eloquent than this poor shrine in that mean street, on which the weatherbeaten flags of Britain and America wave above the Crucifix, beneath which the names of dead soldiers are inscribed. It is the symbol of the fourth year of the war, and perhaps before these words are printed wounded American soldiers will be brought back from the front to the hospitals in London. And as they, too, are carried in the ambulances through the great gates of Charing Cross station the London flower women will cast flowers on their maimed and honored bodies. For in the fourth year of the war the blood of United States soldiers will be poured out on the soil of France.

Sugar in American Life: A Symbol

JAMES J. WALSH, M.D., Ph.D.

THE United States Department of Commerce reviewing the sugar industry of the world recently announced that every American was using on the average some eighty-one pounds of sugar each year. This is to say every man, woman and child in this country consumes nearly a quarter of a pound of sugar each day. This would be almost incredible if actual figures did not prove it. But after all these figures are not so unlike many other statistics in American life. Our tobacco bill advances literally by leaps and bounds; the number of cigarettes consumed more than doubles every decade. Even our chewing-gum bill for a single year is something like $20,000,000.

By a curious coincidence, just a week before the United States Government report on sugar consumption was made public, the Department of Health of the City of New York in its *Weekly Bulletin* discussed the problem of the spread of diabetes, an affection in which there is a serious disturbance sometimes amounting to almost complete obliteration of the sugar metabolism of the body. A definite consequence is that all the sugar or sugar-producing materials, such as the starches which the individual consumes, are wasted and do not provide the substantial internal nutrition required. From the statistics submitted it appears that the diseases affecting sugar metabolism or nutritional processes unfavorably, have been coming more and more into prominence in recent years, and during the past decade have become

a very significant factor in our mortality-rate. But how few give this a thought.

Dr. Joslin, who has recently written an authoritative book on the subject of these disturbances of sugar nutrition, says: "In the United States there are, I suppose, not far from half a million individuals with diabetes or destined to have diabetes before they die." The New York Department of Health comments on this startling declaration as follows: "That this is based on something more than guesswork is clear from the careful statistical analysis presented by the author." What particularly appeals to the Department of Health is the fact that these diseases are neutralizing to a considerable extent the good effects, such as prolongation of life, which should be consequent upon the development of sanitary science in recent years.

It must not be forgotten that while we are lengthening life by modern sanitation, some features of this problem are rather discouraging. The average length of life is probably ten years greater than a half century ago, perhaps more, but this is largely due to the fact that the death-rate among children under the age of one year has greatly fallen and that of children under five years quite markedly. Weaker children who used to die in early years are now saved, but death-rates at later periods in life are higher than formerly. Besides, our tuberculosis sanatoria are overcrowded, our insane asylums cannot keep up with the clamorous demands upon them. Above all the death-rate in the decade above forty, when men are at their prime capacity for work, is now higher.

The important factors in this heightened mortality of middle life are heart, kidneys and arteries; then certain nutritional diseases like diabetes and obesity. These two diseases are due to over-nutrition. The question of over-nutrition is a very personal matter. Some people can consume much more food material than others without any serious consequences. Some actually need ever so much more than others, for there are serious drains upon their strength due to individual peculiarities. The most serious element in this over-nutrition is that once it starts, a chain of serious pathological consequences is formed. The stout man or woman may limit the food supply, and yet not lose much in weight, because heat is retained by the fatty covering and heat dissipation is prevented. Disturbances of sugar metabolism or nutrition follow, and then even small amounts of sugar produce serious effects.

Sugar is a very precious food material. It is readily soluble and therefore can be carried in the blood stream to the muscles where it is burned, that is, oxydized, and produces muscle energy. Sugar is, however, to a great extent not a natural but an artificial product. Very dilute sugar exists in ripe fruits and even in certain vegetables such as the beet. This can be concentrated and man has learned how to do it so as to produce what we know as sugar in commerce. Ordinarily it is clear that nature intended that man should get the sugar he needs almost entirely from the starchy substances. Anyone who ever slowly chewed a piece of bread and above all a crust of bread, noted that it grew sweet in the mouth. For the saliva contains a ferment which changes starch into sugar and whenever bread or any other starchy substance is exposed to this for a sufficiently long time sugar production ensues. Very seldom is the chewing process continued, however, until this result takes place.

Man learned then how to secure sugar without the slow and somewhat laborious process of chewing and waiting for fermentation to take place. Sugar became one of the delicacies. A little more than 100 years ago a few thousand tons of sugar were sufficient for the world. Now we use many millions of tons. Candy and sweets of all kinds are being manufactured and consumed in ever greater amounts. The result is a breaking down of sugar metabolism in susceptible individuals at least, and an increase of the diseases connected with it. No wonder then that there are half a million of people in this country whose lives will be shortened and whose energies will be hampered by diabetic affections. In one generation the number of such cases has increased one half.

The increase of diabetes is, as it seems to me, a symbol of a good many things that are happening in American life. We are laboring intently to make life easier for ourselves. We save the trouble of starch digestion and consume the sugar "straight." It is pleasant to do so because the sweet taste of sugar was evidently meant to be a reward for the vigorous labor of chewing. We have learned how to get the reward without taking the trouble. We think we are fooling nature, but though you can drive out nature with a pitchfork she will come back. As the result of the ease with which sugar can be taken and of the temptation to take it we readily consume too much and at times sugar metabolism breaks down. Then even though we consume starchy materials, the sugar from them does not prove nutritious. We have overdone the matter and nature will not use sugar as before.

We have done nearly the same thing with regard to our teeth. Mastication required effort, so we have learned to cook things until they need very little chewing. Our vegetables are all made nice and soft, very often mashed to save us trouble. The crust of bread is no longer eaten. We must have fresh bread every day. Our meat is kept in a refrigerator until changes have taken place in the muscular substance that make it easy to chew and swallow without effort. We are paying for this lessened labor of mastication, first by the fact that it is much easier than before to eat too much, but above all we are losing our teeth because there is not enough for them to do. The teeth of men of the stone age were not carious but on the contrary were as clear and well preserved as those of a hound. They did vigorous chewing.

We are making things easier and more comfortable for mankind. And ease is the source of a still greater menace. Our steam-heated houses keep the temperature in the winter at seventy degrees. They are very different from the houses heated by open fireplaces, but then the ventilation is not nearly so good and the dry air of the rooms at seventy degrees plays havoc with the lungs. Hence, pneumonia has now taken the place of tuberculosis as "the captain of the men of death."

These are some of the things symbolized in the physical order by our exaggerated sugar consumption and its resultant serious effect on sugar metabolism. There are other things in the intellectual and moral order of which it is also a symbol. In education the young are not asked to do hard work and the elective system must be preserved to permit them to choose the things they like. They can scarcely be expected to read serious books, and as they have time on their hands which must be occupied some way or another, they read sugary fiction, some of it distinctly evil in its effects; the sugar conceals poisonous materials.

Should we be surprised if there are affections of the will just as disturbing in their way as the break down of sugar metabolism in the body? A vicious circle is formed and after a while people cannot make the effort necessary for right living because the lack of discipline has broken down their power of function in that direction. But alas! it is easier to make Americans heed physical than moral ills. There are few indeed who do not realize our lack of persistent effort in the pursuit of lofty ideals, but men will not make the effort necessary for the acquisition of habits of virtue. But perhaps they are not so much to blame after all: their wills were intrenched in youth and now, in later years, will not respond to stimulus in the right direction. The excessive use of sugar is indeed a symbol of intellectual and moral ills far more dangerous to the country than diabetes.

Candles of the Lord

ARTHUR DOWNING

THE star-strewn sky is the doorway to infinity. There is a kinship between man and the stars. "There is no speech nor language where their voice is not heard." They have always spoken to man of love, poetry and noble idealism. The Greeks put their gods and fabled heroes among the stars, and we tore a piece from the sky for our flag, which is the focus of national idealism.

What are the stars? Science conjectures that as time began all matter was thinly distributed throughout space. Centers of attraction formed; matter flowed inward to these centers and produced a whirling motion; heat and light were generated. Planets were thrown off from the central whirling masses or suns, and the stellar energy in the form of light-waves flowed steadily back again into space. The Lord had lit His candles.

The stars are the symbols of destiny. They are commonly supposed to be immutable, but this is true only as compared with the ephemeral life of man. All the stars, including our sun, are moving faster than cannon-balls, but they do not seem to move at all, because they are lost in the inconceivable depths of space "where distance hath not term nor name and time outstrips the mind." They will, indeed, almost unchanged, behold the graves of our descendants 1,000,000 years from now.

Calmly the stars look down upon the fevered pulse of life, the little life in which we prate of ambition, joy, hope, pain, a career; for are not these things important, they will last a few hours? The tiny ephemera live their lives, and complete the cycle of their joys and woes, in one day. As the ephemera are to the earth, so is man to the universe. Like gods of Olympus the stars laugh; love alone defies them. Yet the mighty stars will die as surely as a swarm of gnats. Ever since those suns were formed eons ago, their energy in the form of light-waves has been flowing back into the illimitable realms of space. This august spectacle is but a huge waterfall of natural forces rushing to the sea of death, to a lower level of energy. It no more deserves to be worshiped than a waterfall; each is only a flux or flow from a higher to a lower level of energy.

Vega would make 100 of our suns, Arcturus 1,000 and Deneb 10,000; but in time they will all grow cold and dark. The mightiest stars are as perishable as a bunch of cut flowers. They are daisies blooming for a while in the blue bowl of the sky; little snowflakes melting on the floor of heaven.

Are those distant suns, the stars, similar to our sun? The spectroscope, which analyzes their light, shows that they are composed of the same elements. Have they planets revolving around them? We cannot tell. We could not see them under any circumstances, but it is probable that such planets do exist in myriads.

Man could not live on them. In all the star-strewn universe he could live only on this small earth where conditions are suited to him. Are there rational beings upon those other planets? What instincts has God implanted in their breasts? Have they other forms of love and hate, of strength and weakness? Do they fall in love, make friends, transact business and establish homes? Has Christ saved those worlds too?

These questions suggest the ignorance of man, who digs black stones from the earth and burns them for heat and energy. Every hand that is raised, all the coal that is burned derives its power from the light of our local star, the sun. In a wonderful future, perhaps, man will harvest the sunlight which is the source of terrestrial energy, or utilize the vast and incalculable forces of planetary gravitation. He is still ignorant and insufficient.

Materialists say that the stars, mere fires, gases and blind forces, created mind. Did they create mind or did mind create them? When a complete railroad builds and operates itself, then it may be admitted that the starry firmament, the wonder of all ages, may have done the same. God created the stars, as well as the insignificant earth-worm, man.

Man can never fully comprehend the mind of God. "For who hath known the mind of the Lord." A blue-bottle fly, by any stretch of its natural powers, cannot envelop and understand the mind of man, neither can the mind of man encompass God.

More than 2,200 years ago the astronomer Aratus, looking out upon the vast expanse of the starry sky, said, "From all quarters heaven speaks to man." Nature is the industry of God; much may be learned from her, sound principles, great moral truths.

In making his much-vaunted inventions, man is like a child studying the A B C's; a greater mind, a mind that lived in ancient Phoenicia, preceded the child and formed that alphabet. So man studies the alphabet of nature which God composed.

Oh, stars, your measureless distance, your hoary antiquity cannot frighten us. You are only flickering candles lit by the hand of the Lord. You are as truly evanescent as we are, and as subject to His inexorable laws. In the hand of God we place our destiny, our hope, our faith, our love and our lives.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Garyism

To the Editor of AMERICA:

After reading A. C. B.'s letter in AMERICA for September 8 I looked for my copy for July 26. Soon I recalled that I had sent it to a mother who has children in a school in Providence where the Gary plan is being tried out, in a moderate way, it is true. She is not pleased with the plan. As a teacher in that school and knowing about things from an inside viewpoint I told her I should let her read the next good article appearing in AMERICA. There is so much plain rant in A. C. B.'s letter that I thought it was not worth noticing. But her words, "I do not know whether parochial schools furnish these advantages," irritated me so, that I felt I could say a strong "bit" against Garyism as practised in New York in P. S. 45, the Bronx.

In April, 1916, I visited there. "Pandemonium" repeated over and over again, is all I can say, when I think of that visit.

A. C. B. likens "Garyism" to convent education. Perhaps the genuine "Garyism" is comparable to that education, but not the brand I saw. The firm and even-tempered Sisters never would shout, jostle, and use the sarcastic talk I heard. I have a notebook of sarcastic remarks I heard while in P. S. 45. Moreover, convent schools, parochial schools—would that A. C. B. knew them better!—and Gary, Ind., schools do not register 4,500 children in one building.

After I had shown Mr. Patri, principal of the Bronx school, a letter I received from the superintendent directing me to P. S. 45, I was allowed to visit all classes—cooking, sewing, clay-modeling, woodworking, drawing, and the department for the blind. I shudder at the memory of that visit.

In the modeling room the pupils were having clay-ball fights while the instructor's back was turned. In the auditorium two men and two women were trying to conduct exercises and enjoy themselves. They took turns in shouting: "What room are you in? Lose two points for talking." Wonderful examples they. Do the Visitation Sisters act like this? I know the Sisters of Mercy-hall-periods are not conducted so. In the class rooms the children paid no attention, if they did not wish to do so, and the young man in the drawing room I shall never forget.

From my visit I retain one inspiration, the beautiful, helpful, wonderful work being done for blind children.

I did not go to P. S. 45 to find fault or even to look for defects. I returned to Providence grateful that we had only a modified plan. And when our teachers complain I can truthfully say: "Cheer up, *we* are happy." I have seen movies of the Gary, Ind., schools. They are splendid. I have read the book, "Gary Schools." Splendid, also. Not so New York's interpretation or experiment, call it what you will.

Providence. M. T.

"Why"

To the Editor of AMERICA:

The editorial "Why" in AMERICA for September 8 strikes an interesting note. The answer to that query is simplicity personified. Such agitation against Catholics and Catholicism will go unhindered just as long as the Catholics of America allow it to be more profitable to the politicians to disregard us than to enforce the laws, when such enforcement would bring upon them the wrath of our enemies, without any compensating reward or support from the Catholic body.

"The Heart of an Apostate" in the same issue of AMERICA is a good illustration of the reason why Catholics are disregarded by men who depend for their success upon the public opinion or vote. That editorial is very fine indeed, but like everything we Catholics do, it is too late. The thing is over now; there is no use crying over spilt milk. Let us get to work and *act* so that such things shall not happen in our country.

Further comment on this is unnecessary as a communication of September 16, 1916, embodying the remarks of the Archbishop of Marseilles is just as applicable now as then.

Brooklyn, N. Y. FRANCIS M. FIELD-MCNALLY.

To the Editor of AMERICA:

The tales on which you based your editorials "Why?" and "Again Why?" in AMERICA for September 8 and 15, were clearly drawn from yellow journal sources. It is absolutely false that Mr. Russell J. Dunn, the "young man" referred to in your editorials "began his civic life with the meagre equipment of a soap-box," that "he was dragged from his soap-box," and that "he attacked the religious conviction of the Jews." He has never used a soap-box, has never been dragged from one, and has never attacked the religious convictions of the Jews.

The nearly 3,000 practising, not "political," Catholics who recently attended a mass meeting in honor of Mr. Dunn know the facts, know that your editorials, based on ignorance of the facts, have done Mr. Dunn a serious injustice, and ask that you publish this communication as part reparation for the injustice done him. Mr. Dunn is the one Catholic man who has had the courage to vindicate publicly the principles of Christianity and Americanism in the strongholds of that element which publicly attacks both of these, and publicly spits upon the Crucifix, of this you have said nothing, while Catholics passively stand by; the practical kind, because they have no leaders, the political kind because they "need the votes."

Brooklyn, N. Y. JOHN F. MARAN.

[The sources drawn upon were the published accounts of the trial which resulted in Mr. Dunn's conviction, and Judge McIntyre's instructions on "the soap-box orators," delivered at a later date to the Grand Jury of New York County. Furthermore, the editorials pointed out that Mr. Dunn's case seemed to prove that, while it was lawful to blaspheme Almighty God, or attack Catholics in the streets of New York, it was "shocking in the extreme to attack the Jews." It should, therefore, be fairly clear that one of their purposes was to score those "political Catholics" of whom Mr. Maran justly complains. A second purpose was to point out the utter folly of attempting to accomplish any good by attacking a race because of the actions of some of that race. Of late, many New York Jews, but not all Jews, have been most offensive in word and action. These words and actions should be denounced publicly and vigorously, but it is un-Catholic and unwise to attack the Jews themselves. —Ed. AMERICA.]

London Air Raids

To the Editor of AMERICA:

In the name of fair play and common-sense I want to know what Mr. Allyn Powell, of Philadelphia, means by his letter published in your issue of August 11. He describes my article in your issue of July 21 as a "rehash of the stock argument that a German airman's frenzied delight is in killing English civilians, preferably women and school children." Only for the fact that later on he actually quotes a sentence from my article I would wonder if he had read it. If he will read it again he will see that from the beginning to the end of it there was not one word about the German's "delight in killing civilians, preferably women and school children."

It has never been my practice to abuse and insult brave enemies. What really appears to annoy Mr. Powell is that I have paid a well-deserved tribute to the chivalry of the British Royal Flying Corps. Let me add one more tribute to those

splendid men. That same chivalrous spirit has made them again and again pay military honors at the funeral of German airmen who lost their lives in these very attacks on London. We all recognize that the men who make the attacks are not responsible for the policy that dictates them.

The object of my article was (1) to show how comparatively slight is the effect of an air raid on a great city. I was anxious to make this clear because I know very exaggerated accounts have been published of the results obtained by air raids. Not long ago a friend wrote: "London must be an awful place to live in just now." This shows the impression caused by wild stories of wholesale destruction effected by the raiders. (2) I argued from the trifling results of the raids that they served no military purpose and were therefore among the features of war that ought to be renounced by Christian nations. Incidentally I showed that the Hague Conventions practically do not forbid such operations and I expressed the hope that even if humanitarian considerations did not secure more effective international agreements on the subject, the fact that they are both costly and ineffective might tend to the abolition of raids on great centers of population.

Our Flying Corps has made no such attacks. Its activity has been confined to (1) reconnaissance, (2) raids on military depots, railway junctions, aerodromes, etc., all operations of a distinctly military character, affecting the course of operations and not involving widespread danger to the crowded civilian population of great cities.

Mr. Powell describes me as an Englishman. I happen to be an Irishman, and besides that a Munster man. The latter part of his letter would be insulting if it were not so utterly absurd.

London. A. HILLIARD ATTERIDGE.

[This controversy is now closed.—ED. AMERICA.]

A Nationwide Novena

To the Editor of AMERICA:

"A Nationwide Novena for Peace" in the September 15 issue was indeed God inspired. What true son of Holy Mother Church can fail to comprehend its meaning? What true lover of Mary, the Queen of Peace, will deny his aid in beseeching this most gracious Advocate to turn her eyes of mercy on a suffering world and to win from her Divine Son the "priceless boon for which every heart is longing but which still seems so far away?" I dare say, on reading the editorial, millions of pure hearts all over the United States beat faster and yearned with an unquenchable longing to do their little share in this great storming of Heaven.

"We should do so at once." Were these words placed in a corner with a view to drawing out devoted hearts? So it seems. The Feast of our Lady's Immaculate Conception would be a most favorable day; but why wait till then? Is not our dear Mother just as powerful in September or October as in December? Is not October the month of the Rosary? Why not supplicate our Heavenly Advocate during the coming month when thousands of Catholic families will assemble nightly to honor God's Mother with her own sweet prayer? Perhaps this would mean a speedier granting of that boon still so far away? Can we bring it nearer? If so, let us break our bread to the children of Europe as soon as possible; let us hasten to aid those afflicted and to merit the gratitude of the thousands of homes abroad and here at home. Let us beseech with all our hearts this Queen of Peace! And "let us do so at once!"

Baltimore. J. H.

[This is an excellent idea, and it is to be hoped that priests and people will put it into practice. Why could not the Rosary be said, for peace, every night in October, in every church in the United States? This would not interfere with the novena.—Ed. AMERICA.]

Is France Catholic?

To the Editor of AMERICA:

As I read the current history of France I wonder how that country can be described as a Catholic land unless the people have abrogated their right, or have been deprived of their right, to govern themselves as their conscience and knowledge of right would suggest. Must they submit unwillingly to the domination of the heathen rabble that governs them or do they do it of their own volition? If the majority of Frenchmen are Catholic do they like rulers that insult them and deny to them their most fundamental rights, or are they saddled with masters who cannot be shaken off?

If they can get rid of the men who rule them and they do not do so, and their Government continues to use every effort to destroy their religion we must assume that they are satisfied with that condition, but if the people are not satisfied and cannot help themselves then the German people are not the only victims of irresponsible masters as our President has stated in his reply to the Holy Father.

To know the precise attitude of a French Catholic mind on this question would enlighten me and perhaps there are others who share my desire to know. Can anyone tell me?

Yonkers. JOSEPH A. MCGRATH.

The Red Cross of St. Camillus

To the Editor of AMERICA:

The Red Cross nurses founded by Camillus de Lellis in Rome nearly 350 years ago are doing heroic work in Italy, France, Germany and Austria in the present war. In Germany and Austria they are officially recognized as "The Red Cross of St. Camillus." In Germany several camp hospitals behind the trenches are confided to their care. One hospital train in their charge is presided over by twenty-five of their nurses. In Austria they are also close to the battle line, serving in the sanitary corps and on the hospital trains and in hospitals of the Knights of Malta.

In Italy great numbers have been called to service in the regular sanitary corps of the army and the Red Cross Sisters of St. Camillus are working as an organization under the army medical authorities in the hospitals and camps. Under the present infidel French Government the Red Cross of St. Camillus has no legal existence, still its priests and nurses are welcomed in the sanitary and fighting corps of the French Army.

Catholics should take pride in the fact that the association of Red Cross nurses which the United States Government is endorsing so highly and to which we are all contributing so unsparingly, was anticipated by a Roman soldier 300 years before Jean Henri Dunant, the Swiss humanitarian, succeeded in getting an international conference to adopt the idea in 1864. The United States Government did not come into it until 1882.

Camillus de Lellis, the Roman soldier who organized nurses to take care of the sick in hospitals and the wounded on the battlefield with a red cross as their emblem, was canonized by Pope Benedict XIV, his feast day being July 18. Pope Leo XIII on June 22, 1886, announced that St. Camillus would be the patron of nurses whether they wore a red cross badge or not.

Chiesa della Maddalena in Rome, where St. Camillus labored and died, is still the home of the Father General of the Order, Rev. Father Vido. Over the door floats the banner of the Red Cross. The members of the Order known in Italy as *Ministri degli Infermi,* Ministers to the Sick, number nearly 800 members and are spread over Italy, France, Spain, Germany, Holland, Ireland, Denmark, Austria and Peru. There are hundreds of Sisters who are in a way under the jurisdiction of Father General Vido and who also care for the sick and wounded. The Camillini Fathers, as they are called, serve, with the Sisters, the hospital of St. John of the Lateran in Rome as well as hospitals in Verona, Mantua, Cremona, Treviso and Naples, all

of which are most valuable aids in caring for the wounded of this war.

In Germany they have five hospitals, the most famous one being the great sanatorium for alcoholic patients, which was the first of its kind opened by Catholics anywhere in the world. In Holland they have a large clinic. In Ireland they have a hospital; in Denmark another; in Peru three hospitals, and in Austria ten hospitals overflowing with suffering people. They have served in all the wars since 1601, and several times in their history the wearers of the Red Cross of St. Camillus have been nigh exterminated in the plagues through which they served and which carried off so many of their numbers.

"Precursori delli Croce Rossa" is the title of a book published in Turin, Italy, which gives a brief resumé of the work of St. Camillus and his followers during the past three centuries. It is illustrated with several portraits of St. Camillus and his more notable successors. There is a reproduction of an interesting old copper-plate engraving picturing the dream of Camilla, the mother of Camillus, seeing a vision of her unborn son with a red cross, followed by other children carrying the same emblem. It was this dream that inspired Camillus to adopt the Red Cross as the distinguishing mark for his nurses. A photograph of a group of the Red Cross nurses of St. Camillus is shown in one of their hospital trains in the present war, together with pictures of the mother house in Rome and the substantial hospitals under the care of these Red Cross nurses in other countries.

Orange, N. J. S. H. HORGAN.

"God, the Invisible King"

To the Editor of AMERICA:

Perhaps a third person could effectually clear up whatever misunderstanding exists between Father Stack and Mr. Millar.

Leaving to Mr. Woodlock the task of deciding whether he and Father Stack are yet in agreement about the inner significance of Mr. Wells's new position, I should like to clarify what appears to be Mr. Millar's contention. There are three points that might be in question: (1) Has Mr. Wells, in turning his face from negation and scepticism towards the recognition of the necessity of Godhead, turned in the right direction? Mr. Millar answers this in the affirmative. (2) Is the fact that many men are likely to accept the new theology a welcome sign or not? This we must distinguish: (A) Those, who from orthodox Christianity go to this, the manifest *reductio ad absurdum* of Modernism, are certainly very much to be pitied. Mr. Millar would hardly deny this. And, indeed, that the book's very absurdity will keep this class from harm, events since it appeared tend clearly to show. (B) But in those for whom Protestantism has long since been proved false, as is the case of so many, and who, from the wreck of hope and faith into which it has led them, look upward at Mr. Wells's voice and recognize it as a call to their own hearts, in these—and who can say how many they are?—may we not see something to hope for? They will certainly not find Mr. Wells' illogical God something to hold on to for long, but having once raised their previously barren hearts in prayer to this Unknown God, may we not rejoice, as St. Paul did long ago at Athens?

Again, about Mr. Wells's knowledge of Catholicism. Mr. Wells undoubtedly knows the Nicene Creed, a peculiarly Catholic formula. But does he know it as a Catholic knows it, based on Catholic evidence, buttressed by Catholic tradition, and guarded by an infallible Catholic teaching body? Or rather has he not looked at it through the Protestant's spectacles of private judgment, as it is presented to him by narrow and partial sects? The fundamental dogmas of religion have been rejected by honest men from Carlyle to the present day, precisely because Protestantism, the only system they know, supplied so poor a basis for them.

It seems to me that this is a question that lies far deeper than the mere dispute as to whether or not Mr. Wells is to be received with sympathy. Mr. W. H. Mallock, in "Is Life Worth Living?" clearly pointed out that to modern non-Catholics, Christianity is hardly known at all, except as it is known in the distorted form of Protestantism, with its insecure basis of sentiment and misrepresentation. If this is the case, should we not always bear in mind in dealing with attacks on religion, that they are very frequently not really attacks on religion itself, but on religion precisely as Protestantism has misunderstood and distorted it.

Woodstock, Md. J. WILFRID PARSONS, S.J.

Sociologists

To the Editor of AMERICA:

Recent publications on the economic history of this country tell us in warning tones that New England is retrograding; that in the number of students pursuing higher studies in colleges and universities, in the number of students in elementary schools per 1,000 population, in the number of homes owned, in the amount of money per capita in savings banks, and in such other evidences of substantial progress, New England is on the down grade.

Reading the melancholy outbreak of Mr. Joseph Matthew Sullivan in your issue of September 15, makes it easier to believe what the political economists are teaching today. Mr. Sullivan tells us gravely that we have too much social work now. Indeed! Is it not strange that many of the Bishops of the United States think we have too little? Many of the best Catholic colleges and universities of the country are establishing chairs of sociology in order to meet the demand for trained Catholic social workers. He tells us that social workers are largely recruited from the class of "idle, well-to-do people." Does Mr. Sullivan mean to tell us that the members of the St. Vincent de Paul Society are "idle, well-to-do persons of feminine instincts," as he puts it? Does he put the social welfare work of the Knights of Columbus, or the Central Verein in this category? If Mr. Sullivan had attended the recent National Conference on Social Work, at Pittsburgh, last June, when more than 4,000 delegates were present, his ideas would have been subjected to much masculine revision.

Mr. Sullivan informs us that social workers are "dreamers of utopian schemes for the betterment of humanity." Does he thus style the work carried on by St. Mary's Catholic Women's Association, in Cambridge, for instance, whose work is described in a recent Boston *Pilot?* Mr. Sullivan startles us with the illuminating fact that social workers "have never produced anything but dreams and high-flown speeches." The old medieval maxim *"Distingue frequenter"* would have served Mr. Sullivan in good stead here, for he certainly is unable to sustain his position when he calls to mind the many conferences of Catholic charities scattered over the broad face of the country, whose social activities extend into almost every conceivable branch of social welfare. Does Mr. Sullivan insinuate that the social work carried on by the Sodality Unions all over the United States only prove what he calls "the uselessness of our expenditures in this direction?"

If Mr. Sullivan's tirade against social workers, whom he inconsistently acknowledges to have "high ideals" is any standard of the "latest New England thought" on the subject of social welfare, we can understand the unenviable position of New England in a comparison with the rest of the country when telltale statistics are invoked. Mr. Sullivan's attitude on the question of social work may be the attitude of all New England; we seriously doubt it; but if it is, and Bostonians prefer what Mr. Sullivan calls their "good, old common-sense methods of conducting business," we have only to remark that progress has moved westward, leaving Boston in the rear.

Pittsburgh, Pa. THOMAS F. COAKLEY, D.D.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, SEPTEMBER 29, 1917

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Catholics and the Tax Rate

AT the opening of the present school year, New York again finds herself in the predicament of the old lady who lived in a shoe. Enrolled in the public schools are nearly 850,000 children. "Enrolled" is a word selected with care. It does not imply that every one of these children is enjoying all the rights usually accruing to a pupil in the public school, for New York has not enough buildings to house them. Hence about 40,000 of these children are "on part time." New York schools are few but costly. They may possibly be our pride, but they are certainly our expense. In the year just closed, they cost a little less than $43,000,000; in the year to come, it is fairly certain that the expense account will be $50,000,000; and should the experts once more betake themselves to their tinkering, no one can calculate the price New York will pay. The idea seems to be, that a city with a debt of $1,300,000,000 need not greatly trouble itself about so small an item as $50,000,000, nor even about building more schoolhouses. After us the deluge, is the cry, or the handing over of the City to the plutocratic and oleaginous Foundations which, to a certain extent, have already supplanted popular government in New York.

Yet, after all, the piper must be paid, and despite the kindly interest of the Foundations in the City of New York, taxes continue to rise. There was never a politician in Denmark or in Manhattan who did not promise to reduce the levy, but that was usually just before election time, when they were striving to be as good as they could be. The only organized body that has yet effected that happy consummation is an institution far removed from politics. It is the Catholic Church, and she does it through her parochial schools.

A lineal descendant of Scheherezade, otherwise known as New York's Commissioner of Accounts, has lately issued some Arabian statements on the amount of money which the City could save by refusing to exempt from taxation certain charitable institutions, parochial schools among them, in New York. As exemplifying what a man can do with pencil, paper, and a set of figures, his remarks are interesting. They are not, however, conclusive. They do not square with the facts. One fact is that there are about 140,000 children in New York's parochial schools. If taxed up to their *fastigia,* these schools would yield but a few hundred thousand dollars. On the other hand, if by some sudden revulsion, these schools were closed, the tuition for these pupils in the public schools, at the average rate of forty dollars per pupil, would cost the city $6,600,000. Nor does the sum stick at this figure. How much would it cost the City to find sites, have them appraised by disinterested experts, retained jointly by the City and the real estate trust, pay the experts, and then erect buildings to provide for these children from the parochial schools? And in the interval of waiting, not 40,000, but 180,000 children would be "on part time."

What is true of New York is true in its measure, of every city in the United States. Yet there are some persons, strabismic individuals, as Dr. Devine would gravely opine, lacking in social vision, who hold that Catholic activity in education and charity is a clog on the State.

An "Honor-Farm" Alumnus

THIRTEEN years ago, Mr. John Smith met and "held up" a peaceful citizen in the midnight streets of Chicago. As the citizen objected to any separation from his property without due process of law, Mr. Smith was forced to argue his case with the aid of a gun, and when the argument was concluded, the citizen was dead. By some miscarriage of justice, since it was clearly proved that the late citizen had threatened violence in defense of his property, Mr. Smith was transferred to the penitentiary. A few years later, the wave of prison reform washed over his home, and in passing lifted him into comparative freedom, as a member of the "honor farm."

In these benign surroundings, Mr. Smith shortly became a splendid example of what can be done by kindness. Intimate association with the humble potato, long hours spent in commune with the tall upstanding corn of the Illinois prairie, so wrought upon his moral nature, that Mr. Smith was soon made a new man. Kindly hands hastened to inscribe letters to the warden, praying an extension of privileges for the neophyte, and to the Governor, suggesting the inclusion of Mr. Smith's name on the next list of pardons. The warden was amenable to reason, but the Governor tarried. Smitten with an overwhelming desire to revisit the loved scenes of his youth, Mr. Smith at last decided to become his own governor, and wasting no valuable time on farewells addressed to the corn and the potatoes, silent agents of his regeneration, or to his companions on "the honor farm," Mr.

Smith quietly and unobtrusively fared forth into the silent night. Finding himself in need of money, he interrupted his travels at a small hotel, and after murdering the proprietor, set out for Chicago with pockets that jingled. A man of his genius could not long remain idle. In company with five other gentlemen of similar tastes and talents, Mr. Smith sought to reduce the surplus of a Chicago bank. A policeman who interrupted the séance was buried a few days later. But, like a bird newly-freed from a gilded cage, Mr. Smith made an awkward "getaway"; and, in fact, now languishes in a Chicago jail.

One swallow does not make a summer, nor does a single lapse from virtue prove that the energies so zealously put forth by prison welfare leagues are foredoomed to failure. No less an authority than St. Paul bids us treat the prisoner as we would wish to be treated were we ourselves in bonds; and anything that reasonably promises to increase the world's replenished store of charity deserves at least the poor boon of a fair trial. What is to be regretted is that prison reform, like many another worthy movement, today seems to be directed not by sober judgment but by sentimentality. And that way lies madness.

Baiting the Law

THE critic who said that the chief duty of every good lawyer was to teach his client how the law might be safely violated, was guilty of an exaggeration. But he had one element of truth on which to base his suggestion. Yet the fault is not all on one side. Popular opinion seems to have reached the stage in which a prohibitory or a mandatory law is accepted as a kind of challenge, for the ambitious individual to match his wits against the State's.

At a "Safety First" convention held in Syracuse last December, Mr. James M. Lynch, of the State Industrial Commission, was moved to observe that many excellent regulations made to protect workers in mines and factories are observed only so long as an authorized official is present to enforce them. As a result, "the real enforcement of the law will depend on the number of our inspectors."

> In Germany and in England . . . there is a general understanding that laws are made to be lived up to. We haven't got to that yet. The general understanding among us is that if you are not caught, then the laws were not made to be observed. If you are caught, then it is "up to you" to get out of the law the best way you can.

What Commissioner Lynch says of these special labor laws, is perhaps even more directly applicable to a large body of legislation affecting local trade and commerce. Our State legislatures may be rightly credited with some share in popularizing the idea, that the law is made to be observed only by those citizens who are too dull to evade it; for in most communities there is more than one statute for which, apart from its origin, it is difficult to feel any great degree of reverence. "When in doubt," was the advice once given to Kansas legislators, "pass a law against cigarettes." The advice has been followed in many localities. Perhaps that is why, in the words of an English philosopher, today we have many laws, "crank laws," but very little law, and less order.

Two "Credos."

A WRITER in one of our popular magazines, assuming for the moment, the character and tone of a lay preacher, formulates a religious creed and advises American fathers to teach it to their children. It is as follows:

> I believe in work and the joy of work. I believe in the service and the joy of service. I believe in the care of the body, abstemiousness, exercise, for without health I can do nothing. I believe in the power of the will and its growth by training, in the power of self-control and its growth by training, in the power of love and its growth by training; not love for personal salvation, but love for humanity that must abolish poverty and war. I believe in universal education and equal opportunity for men and women alike. I believe in the Christ spirit, I bow before the Supreme Creator and draw comfort and strength from the ocean of soul-force that surrounds us.

It cannot be said that this new creed imposes any very heavy dogmatic or moral burdens upon its adherents. Commonplace in its principles and indefinite in expression, it has the power neither to satisfy the mind nor control the heart. It is of the earth, earthy. It explains nothing. It leads nowhere. Materialistic views of life tinge its articles. Earthly horizons bound and narrow its outlook. It satisfies none of the deeper and nobler yearnings and wants of our nature. Natural activities, humanitarian concepts of life are the highest levels to which it ascends. The true concept of God, of immortality, of personal responsibility and of sanction for the deeds done in the flesh is ignored. Belief in the "Christ spirit" has a pietistic ring that may deceive some, but it is vague, meaningless. It might be the creed of a Unitarian or a Buddhist. If the adherent of this new creed bows before the Supreme Creator, he seems to turn to other sources for comfort and strength and expects "the ocean of soul-force" around us to do that which the Creator alone is able to perform. It is the creed of the natural man, without stable foundation, without horizon, without a look to those higher regions and those nobler realms for which man was created. It is an unphilosophical creed, setting love of humanity above the love of personal salvation. It is an unwise and imprudent one, for it neglects the noblest ends and the highest responsibilities.

How different it is from the "Credo" which for so many centuries has been repeated on the lips of believers and acted in their lives. How inferior the commonplaces, the naturalistic dogmas of this modern "Credo," to the solemn, yet simple and illuminating words of the Catholic

"Credo," "I believe in God, the Father Almighty, Creator of Heaven and Earth." How superior the profession of Faith of the Catholic father teaching his child the story of the life, the death, the resurrection, and the dogma of the Divinity, of Christ, to that vapid profession of the modern father in "the Christ spirit" he would try to inculcate upon his child. Belief in self-control, in the growth of the will is far easier than belief in the mysteries of the resurrection of the dead, the forgiveness of sins. But it cannot do what belief in these solemn dogmas can accomplish for the soul—tame its lawless passions and desires, and lift the eyes of the child beyond the dark and gloomy horizons to which the modern "Credo" would limit him. This modern "Credo" does not satisfy. It looks down. There is no buoyancy in it. It is dull, flat and unprofitable. It shifts the center of gravity of human life. According to this modern "Credo," man and man's faculties and man's activities are for man himself personally or for men in the aggregate. The old "Credo," which the modern substitute and counterfeit would oust from the heart of the father and the child alike, teaches with Divine authority that man and his faculties and his activities are for God. That creed is the only one worthy of man and humanity, the only one which can make the individual and the race truly great and happy.

What Is a Baby Worth?

A LEARNED professor recently set the worth of a new-born baby at the exact sum total of sixty-nine dollars and forty-three cents: a bargain-counter value, which, as the editor of the *Trained Nurse* remarks, is an insult to every baby. We have been styled a "dollar nation" and the sordid calculation of the child's value would go far to confirm the impression. Literature, education, and even the personal worth of men and woman are most frequently rated at a mere money value. Why then should we not apply the same standard to babies?

For those who have cast aside revealed truth the value of a child is a matter of sentiment only, with perhaps the expectation of a future financial return. From a national point of view the worth of a child, aside from its possible civic or military value, is rated by the surplus of what it may be able to produce for the country after deducting the cost of its rearing and schooling. Should it die before reaching maturity it would be a mere financial loss. An average value only can therefore be assigned to a baby, and hence the various estimates down to the ridiculous sum here quoted.

Need we marvel, then, that child life is rated so cheap? In the eyes of a pagan society it is the least desirable of all commodities. As supply and demand affect the market, so the pressure of a great war may give it, for the moment, an enhanced value; but experience has shown that even patriotism itself cannot prevent the crying evils of birth-control and race-suicide. Why should woman before all others, the unchristian mother indignantly demands to know, be called upon to bear the burden of the nation?

But turning now to the Gospel teaching, what, in truth, is a baby's worth? What, to be more definite, is the worth of the child laid anew, fresh from the baptismal font, into its happy mother's arms? More, we answer, than all the wealth contained in the treasure stores of the earth. Its value is not to be measured in terms of sentiment or dollars, but by the price of the Blood of the Lamb that was slain, by the greatness of its spiritual sonship as a child of God, by the glory of the imperishable inheritance laid up for it with Christ in the Kingdom of the Father. That is a baby's worth in the eyes of the Catholic mother.

Confession's Social Value.

IF the whole world were suddenly to become Catholic and all men guilty of mortal sin were to go at once to confession, and continued thereafter to do so whenever they were unfortunate enough to offend God seriously, how widespread and permanent would be the moral regeneration of the human race. Evil inclinations would be weakened, bad habits would be broken, and good resolutions would be carried out with singular success. Strengthened in will by the worthy reception of the Sacrament of Penance, and guided by the confessor's prudent counsel, most penitents would shun, as a rule, the occasions of sin and would walk the narrow way with joyful steadfastness. The advantages to the State of the general practice of confession would be quite incalculable. Drunkenness with its train of evils would all but disappear, political corruption and commercial dishonesty would no longer be the dreary commonplaces they are, continency would be the fragrant virtue of young and old, justice and equity would rule the relations of capital and labor, and wars would be of rare occurrence and of short duration.

Those who doubt that such a wonderful moral revolution could take place simply through the universal use of Confession, need only be reminded that Our Divine Lord instituted the Sacrament of Penance on purpose to restore the fallen to His grace. It was the Risen Saviour's Paschal greeting to the world. For, as St. John the Evangelist tells us, when the fear-stricken, wavering Apostles were gathered together the first Easter night, the consoling Christ suddenly stood among them and said: "Peace be to you. As the Father hath sent me, I also send you . . . . Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose sins you shall retain, they are retained." He thus instituted a Sacrament that was meant to be as a "second plank after shipwreck," one of the most civilizing, salutary and uplifting institutions the world contains.

Literature

THE DRAMA OF THE DRAMATIST

THERE is a great and lonely name which, passing from among us, has left a heritage not only of poetry but of paradox. There have been successful collaborations before in almost every field of literature, though in that of metrical drama they have been rare, but no collaborations in which the identity of the artists was so completely and so humbly sunk as in the case of the two ladies who for so many years and with such royal prodigality and courage were hidden under the name of "Michael Field."

Here were souls who by circumstance and choice were decadents of the decadents, and yet who, in the opinion of those best qualified to judge, had never committed in all their lives a really serious sin; dramatists who enacted a drama richer and more powerful than any that they had ever made; poets who, after having been content to write poetry, learned at the last how to live it. And yet they brought with them into the Church not a little of their old pagan loyalties, rounded and purified by their new love, "Something changed . . . . as when the sky first kindled into stars." Beauty was the abiding thing, whether they served it as priestesses, or, knowing their vocation, made it serve their God.

There were many lures and signposts upon the pilgrim way. The death of a brother and uncle, then—a curious token!—a dog who saved their sanity and had his tribute, and at last the discovery in the ecclesiastical liturgy of that thread of sacrifice which binds together paganism and the Faith, and pain which unexplained by Greece was revealed by Calvary, marked their passage.

To "The Lone Shepherd" is given their song, but the verse written upon the road holds only their renunciation:

I love but Love, yet must I change my god . . .
Thus it must be—is it not ever thus?
Where the Madonna spreads her shining Child
We are not blest, there is no joy in us:
But we are broken, but we are renewed
When, lone as that first Shepherd of the wild,
The God spreads out His arms on Holy Rood.

Not easy was the way to such feet, and not attained except by a strange humility and a stranger pride. With their own Lethington of "The Tragic Mary" they could say, though the text takes on a deeper meaning, "I must love my God humanly, not with stiff constancy, but with every mood I have."

During 1912 Edith Cooper learned that she had a cancer in her breast. In order to miss no step of her *Via Crucis* she refused morphia; love must be heroic. In her illness Katherine Harris Bradley (they were "Henry" and "Michael" to each other) nursed her with a complete devotion. But before death came to Henry, Michael discovered a worse cancer in her own breast. She kept it as a secret and a sanctifier. To her spiritual director she said, "Father, I forbid you to tell any one of it until I am dead. Only you and the doctor must know." And Henry died, actually never having suspected that the nurse had been in even greater agony than her patient. But on that day God revealed Michael's to the world by means of a hemorrhage which could not be hid.

Lonely and crippled by pain as she was, her courage never faltered. She too refused injections, accepting every stroke meekly and gladly. She and her niece had both been members of the Third Order of St. Dominic, and in allusion to the ritual of profession the following poem was written. But how many who read it guessed what constituted "Katherine Bradley's" bundle of myrrh? Reticence made drama more poignant:

It is said of her:
"The Cross shall be on her breast as a bundle of myrrh."
I have loved odors well,
Loved frankincense and hydromel:
The Angels know I have been very far
After where wild roses are;
And celled morsels of ambergris
Have risen up to my heart as peace.

Will the Cross confer
One day with my breast as a bundle of myrrh?
This would be, if I would let,
Rather as an English violet,
That would make all my bosom's room
A very murmur of perfume—
This would be, if I would suffer it.

To the day of her death she would never miss daily Mass and Holy Communion. Living in a cottage in the grounds of Hawksyard, she did not suffer her Lord to visit her but was carried in her bath-chair each morning at seven o'clock to the Priory church. But one morning—it was during September, 1914—she arose before six and asked to be dressed at once that she might be ready for her journey. She was about to be lifted into her chair when she fell upon the floor dead. When the priest came and saw her lying with her head in the lap of the sister, he remembered the great pietà of Francia, reproduced before him in the living and the dead.

She had always dreaded having to die in bed surrounded by a crowd and she died upon the naked floor. In this, and in the facts of her so-long-concealed cancer and her burial upon St. Michael's day, God showed His exquisite courtesy to one who had always given Him a love which knew no limits in its generosity.

"Michael Field" always had a certain and secure literary reputation, but yet the work issued under that name never circulated very widely or gained the reputation it deserved. In part this was due to the way most of the books were issued. As I turn over the superbly printed volumes which lie before me, I can understand that apart from the price, which was prohibitive to most people, the classic dead who lived again in their pages would be only sere leaves stirred by the wind to the average reader even of good verse. The dramas were not written for the stage, and though powerful and shot with beauty, make hard reading. Fine as were many of the Sapphic translations, and the lyrics pagan and Christian, the best things that came from the pen of "Michael Field" were the dramas. The slow movement, the solemn pageantry of the sonnet or the almost rarer dignity of blank verse, was aptest to the genius of these two ladies.

Pagans they had been, knowing, unlike many of their decadent contemporaries, their philosophy well from the beginning to the end:

"Silenus drew me to an oak-tree root
He taught me in a language like a song."

And though later they knew "the right, true way of singing with reserve," they did not altogether scorn the oaten flute or the once-loved reeds. With diffidence were the last three volumes of plays containing "The Accuser," "Tristan de Léonois," "A Messiah," "Borgia," "The Tragedy of Pardon" and "Dian" sent to the press. Not with the old pomp, but in plain paper covers and with no name were these volumes published. A preface is given which while intended as a shield is full of symbol to those who have its clue: "The author of these books of drama is dead. He had been slowly dying for some years: then, of a sudden, he started on a journey of desire to Rome, that he might reach it before he died. Soon after his arrival death came; and he is buried in an uninscribed grave under Roman cypresses."

So the drama ends, with a darkened stage and whispers more tense and terrible than swords. The splendor of their passion was changed into the meekness of their pain, to the contemplation of the Divine face, and the soft rustling of the wings of peace.

THEODORE MAYNARD.

COMPENSATION

A suppliant came to Heaven's portal,
  A stumbling wight in somber gown,
His was no halo'd brow, poor mortal,
  He bore no palm, no laurel crown.

The gate, a single pearl, swung slowly;
  The stranger lifted frighted eyes,
How venture he among the holy,
  Rapt citizens of Paradise?

But who are these that throng for meeting,
  With songs, in dazzling vesture clad?
What deed of his has won such greeting?
  "We are the joys you never had.

"We are the love, the wealth, the pleasure,
  The honors missed, the hopes foregone;
Through us you mount unto your treasure,
  The Face of God, with veils withdrawn."

BLANCHE M. KELLY.

REVIEWS

Old English Scholarship in England from 1566–1800. By ELEANOR N. ADAMS, Ph.D., Professor of English in Oxford College. New Haven: Yale University Press. $2.00.

This historical study, prepared as a doctoral dissertation at Yale, discusses chronologically the chief contributions to Old English scholarship from the publication of the first Old English book in 1566 to the establishment of the first professorship of the language at Oxford in 1795. "There is no reliable evidence," the author declares, "of an attempt to study Old English before the middle of the sixteenth century." The first impulse to cultivate that field she traces to the endeavors of Archbishop Parker and other reformers, during the last third of the sixteenth century, to find, in the liturgy and sermons of the "primitive church" and in the laws of their Anglo-Saxon forbears, precedents for their doctrinal innovations. Yet Parker himself asserts that the language had been taught in certain abbeys, especially at Tavistock in Devonshire, and a solid tradition, persisting through the eighteenth century, recalled an Old English grammar printed there before the Reformation. Lacking full proof, the point is now conjectural; but to one familiar with Dom Gasquet's researches on the fury and extent of the vandalism perpetrated on the monastic libraries at the dissolution under Henry VIII, it is not unlikely that abundant evidence had existed and that Parker knew full well whereof he spoke. Even the apostate Carmelite, John Bale, could dolorously lament the devastation of the "Abbeyes and Fryeryes, when the most worthy monumentes of this realme so myserably peryshed in the spoyle."

With keen insight and breadth of view, Dr. Adams points out that the Old English scholarship of the reformers was uncritical, controversial and non-academic. Their spirit of *parti pris* finds illustration in Parker's unblushing practice of garbling original texts to suit his polemical needs. As Strype put it: "He kept such in his Family, as could imitate any of the old Characters admirably well. One of these was Lyly, that could counterfeit any antique Writing. Him the Archbishop customarily used to make old Books Compleat."

The appeal of Dr. Adams' book is, of course, to a narrow range of specialists; its interest is hardly more than antiquarian, and she frankly confesses that, in linguistic value, the works of the period are practically worthless to the modern student; but of her own industry and careful scholarship, every page yields proof. In an appendix is collected some quaintly diverting correspondence of early English scholars, with their naïve *apologiae* for their slowly progressing cause. Typical of the scope and minuteness of the study is another appendix on the use of Anglo-Saxon types. The book may claim one distinction, paradoxically rare enough in kindred publications now issuing from the American collegiate press, in that it contains but few typographical errors in its Latin titles and citations.

G. H. D.

Plays of Gods and Men: "The Tents of the Arabs," "The Laughter of the Gods," "The Queen's Enemies," "A Night at an Inn." By LORD DUNSANY. Boston: John W. Luce & Co.

Five Plays: "The Country Dressmaker," "The Moonlighter," "The Pie Dish," "The Magic Glass," "The Dandy Dolls." By GEORGE FITZMAURICE. Boston: Little, Brown & Co. $1.25.

Plays by Jacinto Benevento: "His Widow's Husband," "*La Malqueaida,*" "The Evil Doers of Good," "The Bonds of Interest." Translated by JOHN GARRETT UNDERHILL. New York: Charles Scribner's Sons. $1.50.

The four plays by Lord Dunsany have more of gods than of men about them; they are weirdly strange and suggestive of the mystery world. Short crisp sentences lead you into a world of dark and suspicious happenings. The tragic end of "The Queen's Enemies" is portrayed without a flourish and leaves one gasping at the mysterious deed. "A Night at an Inn" is perhaps the best play of this group. Simply, yet splendidly constructed, it leaps to its terrible heights with lightning-like rapidity and the curtain drops swiftly over a stirring but fearful one-act tragedy. The lack of what we may call the human element in most of this group of plays is no doubt a defect. Too much of the gods and the mysterious and too little of the man may be fascinating but do not grip the heart.

Matchmaking, moonlighting and superstition figure largely in the plays of George Fitzmaurice. There is nothing very complimentary to the class of Irish people these sketches are supposed to portray. One Irishman is willing that his soul go down to the depths of hell, if he can only get revenge on his enemy; while a young lad leaving his home in anger, gives a curse as his farewell to his old father. Strange Irishmen these. Despite this, there are wit at times, and quiet, natural humor in the plays and parts of them make enjoyable reading for anyone who understands the Irish character.

The molds into which Jacinto Benevento has cast his plays, could they be considered apart from the matter they contain, would certainly entitle the author to no little praise as a dramatist. Vivid word-paintings on almost every page spring from an imagination more than mediocre. The emotion is at times pitched in a high key and its expressions in places shows unmistakable power. The material, however, of at least three of the plays is not worthy of the form. "His Widow's Husband" hinges about the embarassment which follows the discovery of an unlawful intimacy of a wife with her husband's friend. "The Evil Doers of Good" is an indecent satire on the modern moral-uplift movement, directed against the would-be reforms. "*La Malqueaida*" is a morbid tragedy, which turns upon the love of a stepfather for his daughter. "The Bonds of Interest" is an exception to the low standard of the other plays. It deals with impossible situations but is ingenious and interesting. Closing, one cannot help asking: Why did Benevento stoop so low with all the wealth of beauty around him?

J. S. H.

Histoire de la Mission du Kiang-Nan (1840-1878). Par J. DE LA SERVIÈRE, S. J. 2 Vols. Imprimerie de L'Orphelinat de Tóu-sè-wè, Zi-ka-wei, près Chang-Hai. 15 fr.

This is the history of a great mission, including two of the eighteen provinces in China, Kiang-nan and Ngan-hoei. After evangelization in the seventeenth and eighteenth centuries by Jesuit Fathers of the Vice-Province of China and of the French

Mission of Peking, these provinces were left in a state of abandonment, following the suppression of the Society of Jesus. In 1840, after repeated requests from the native priests and Christians the Propaganda recalled the brethren of Father Ricci, and assigned them as assistants to the governing Bishops of Nan-king. After a lapse of thirty years the bishopric of Nan-king was suppressed and a vicariate apostolic with the Society of Jesus in charge was established in its place. The present work is an account of the labor, sufferings and success of these missionaries. Because of its vast extent and the number of large cities it embraces, such as Chang-hai, Sou-tcheou, Nan-king and Ngan-king, in which European nations have such important interests, and again on account of its geographic situation, at the mouth of the Yang-tse kiang, the mission has always been more or less closely connected with French enterprise in the Far East, and its history has kept apace with French activity in China. The author has thrown considerable light upon hitherto unknown details of such historical questions as the opium war, the insurrection of the T'ai Ping, the Anglo-French expeditions of 1858 and 1860 and the disputes between the United States and European Powers for the control of the valley of the Yang-tse. As the present war has left these Chinese missions in a state of great indigence, they are worthy objects of the American Catholic's generosity. L. J. G.

Vocal Art-Science and Its Application. By FRANK E. MILLER, A.M., M.D. New York: G. Schirmer.

Doctor F. E. Miller's long experience as a throat specialist and trained singer has borne no small fruit in having given to the musical public this latest work of his. The book contains a thorough analysis of the human body as it functions in the production of vocal utterance; and, whether all of the author's theories and discoveries are scientifically correct or not, the substance is so illuminating that physicians, vocal teachers, singers and speakers alike will find it serviceable. Everyone who undertakes the responsibilities of training voices, every singer and speaker should share in Dr. Miller's keen intelligence regarding breath-control, avoidance of muscular interference with the vocal organs, and surgical operations on parts which affect tone-quality. He justly deprecates the dearth of trustworthy vocal teachers, and his publication of "Vocal Art-Science" is a commendable effort to promote efficiency in the profession where failure to produce more than commonplace singers seems to be the rule.

It is a novel idea to illustrate in detail, according to the laws of physics, every action of the organs and every function of the parts of the body which produce and influence voice. Dr. Miller seems to have succeeded admirably, and has established scientific principles upon which he bases a series of exercises. The chapter entitled "The Evolution of Voice" should have been omitted as being unscientific and apparently irrelevant to the subject. Evolution of species from protoplasm to amoeba, salamander, frog, reptile, bird and man is pure hypothesis. Proof of such evolution cannot be adduced from any source. The book would have been improved by sacrificing considerable unnecessary technical explanation and giving more space to practical instruction. E. S.

Conditions of Labor in American Industries. By W. JETT LAUCK and EDWARD SYDENSTRICKER. New York: Funk & Wagnalls Co. $1.75.

Selected Readings in Economics. By CHARLES J. BULLOCK; **Sociology and Social Progress.** A Handbook for Students of Sociology. By T. N. CARVER, Ph.D. Boston: Ginn & Co.

Except the Department of Labor, perhaps no single agency is capable of preparing anything like an exhaustive account of American industrial conditions. Since the Department is not, apparently, inclined to undertake that huge task, the next best thing is a volume such as Lauck and Sydenstricker, formerly cooperating with the Federal Commission on Industrial Relations, have prepared. Statistics are tabulated and discussed, admirably, for the most part, on such important subjects as wages, irregular employment, working conditions, family budgets, health, and minimum standards of living. The conclusion reached by the authors is that the increased cost of living has destroyed "in large measure the advantages gained by wage increases, and by sacrifices made by the wives and children of workingmen in entering industrial employment." Indispensable as a reference-book, the arrangement of the statistics in many instances is unsatisfactory. Wages and food prices are practically useless unless the chronological period to which they apply is known. A number of items, such as those on pages 53-57, 82, 83, to quote but a few examples, will only puzzle the student unless he knows from some other source the year to which they refer. The omitted dates should be supplied in a second edition.

The second and third volumes noted above are new editions of compilations arranged some ten years ago by two Harvard professors, for use in the classroom, and are intended to furnish collateral reading and subjects for open discussion. Dr. Carver supplies an introduction, but otherwise no comment is offered. No space was found in either volume for the presentation of any distinctively Catholic point of view. Dr. Bullock has been particularly happy in his choice of readings: his quotations from Spencer Walpole on "Great Inventions," and from the Tenth Census on "The Growth of the Factory System in the United States," have all the interest of romance, and are well calculated to stimulate the interest of the student in the human and historical elements of economics. P. L. B.

The Labor Movement. By H. F. WARD. New York: Sturgis and Walton. $1.25.

Unemployment. Selected Articles Compiled by JULIA E. JOHNSEN. New York: H. W. Wilson Co. $1.25.

In this reprint of his 1915 Ford Hall Lectures, the Professor of Social Service in the Boston University School of Theology undertakes to discuss, among other subjects, Socialism, syndicalism, the worker's demand for leisure and a decent income, and the relations of democracy with industrialism. The professor's heart is in the right place; as to his head, one may doubt. He finds some difficulty in restraining his admiration for Socialism and for the unspeakable I. W. W. Socialism, he holds, is not opposed to religion or to the family; in fact, "it makes for the perfection and freedom of the family," while "the cooperative commonwealth" urged by some Socialists, "is identical with the Kingdom of God which Jesus taught." The I. W. W., he thinks, has labored strenuously and not without fruit "in behalf of the folks at the bottom" and "is performing a service to society that needs to be done." The pretensions of certain I. W. W. leaders are one thing, the facts another; and the facts indicate that the course of the I. W. W. has been marked by stupidity, selfishness and violence, rather than by any love for society or for the worker. Dr. Ward's words were written in 1915; no doubt, recent events have led him to change, or at least to modify his earlier opinion. The Government, at any rate, holds another view, and even two years ago, it should not have been extremely difficult to forecast the final outcome of the I. W. W. The chief fault of Dr. Ward's book is the apparently low value set upon religion, "pure and undefiled," in the heart of worker and capitalist alike, as a factor of social regeneration.

Miss Johnsen's book is one of the useful "Debaters' Handbook Series." The brief submitted gives a fairly comprehensive view of the case, the articles are well selected, and the bibliography indicates sources which may profitably be consulted by those who wish to make a deeper study of unemployment.

P. L. B.

Personality in German Literature before Luther. By KUNO FRANKE, Ph.D., LL.D., Litt.D., Professor of the History of German Culture and Curator of the Germanic Museum, Harvard University. Cambridge: Harvard University Press.

"Before Luther": so runs the title, the implication being that Luther is a memorable landmark in the development of whatever "personality" may mean. The assumption underlying these lectures is that the mission of the German genius has been the "emancipation" of the human mind. By "personality," in its earlier manifestations, the author understands individualism, the "deepening of the inner life," the "democratization of feeling, the rising tide of citizen independence, the imbuing of the masses with the instinct of self-assertion which made Luther's work possible."

Before Luther, Dr. Franke of course admits, "personality" had not assumed the proportions later developed under Rousseau and Nietzsche: "It was left for the eighteenth century to produce a consistent individualistic philosophy: to think of the individual as an independent, autonomous being; to derive the origin of State, Church and society from the conscious will of these independent individuals." In other words, the development of "personality" represents the principle of private judgment, applied to every phase of thought and eventually pushed *jusqu'au bout.*

For tokens of individualism and growing self-assertion, he reviews minnesong and courtly epic, mysticism in the fourteenth century, folksong and satire, religious drama, Dürer's artistic work and the humanists, Erasmus and Van Hutten. Practically the only cogent evidence, beyond the humanists, that he succeeds in producing, of "personality" developing in Luther's direction, are such reflections as this literature affords of progressive moral degeneracy and social disintegration away from the "collective consciousness" and the ideals of social cooperation prevalent in the Ages of Faith: sporadic attacks on the Church, like Walther von der Vogelweide's unfair treatment of the Pope, the growing scurrility of popular satire, the secularization of the religious drama and such debasement of chivalric ideals as Gottfried von Strassburg's "Tristan," that shameless apotheosis of sensual love that defies moral law and tramples under foot the most sacred obligations. It was the corruption of such individualistic self-assertion alone that "made Luther's work possible."

Dr. Franke, until recently professor of the History of German Culture at Harvard, appears to write with a double purpose, literary and political. "Personality and nationality," he says, "are closely inter-related terms"; "personality" seems to be the key-note to German character in the individual and to German nationality, German culture and civilization, and to Germany's rôle and function in the modern world. "In the sixteenth century," he writes, "Germany gave to the world the principle of religious freedom"; later came a "precious spiritual message" when "Kant exalted the moral law as the only true revelation of the Divine" and "Goethe found the salvation of man in the restless striving for culture"; in the nineteenth century, the best Germans have been inspired by "a new and exalted conception of the State, a State uniting in itself all spiritual and moral aspirations of the people, stimulating every kind of public and private activity, subordinating all individual comfort to the one great aim of national achievements," making "Germany, of all nations, a leader in everything that makes for good government."

But as a matter of cold fact, what do "personality," private judgment and the evolution of German thought since Luther reveal? Mark the progressive steps in the "emancipation" of the German mind: by Luther, from the authority of the Church established by Jesus Christ, substituting his personal interpretation of a Book; by Kant, from all reliance on human reason for the attainment of absolute, objective truth; by Goethe, from the Christian tradition of culture, exalting pure paganism in its stead; by the higher critics, from all reverence for Luther's Bible as a Divinely inspired book, leaving it a mangled mass of myths and ethical aspirations; by the German jurists, from all dependence, in politics and international relations, on the natural and Divine law; and this march of "personality" self-assertion, Kultur and enlightenment has logically led Nietzsche in our own day to emancipate the world from all moral standards and restraints whatsoever and proclaim the new morality of the "beautiful blond beast," the Superman, and the reign of undiluted individualism and brute force. G. H. D.

The Mexican Problem. By C. W. BARRON, Boston. Houghton, Mifflin Co. $1.00.

Civilized Commercialism. By ERNEST G. STEVENS. New York: E. P. Dutton & Co. $1.25.

After some time spent in Mexican oil-fields, Mr. Barron put down his views on the Mexican problem in a series of papers which are now in book form. They deal with the political and business position of Mexico. In one very pithy sentence he gives the present state of the peace achievement of Carranza: "Seventeen million people on the richest mineral territory of the world that can grow anything, and produce food in abundance every month of the year, use cartridges for currency." The author maintains that the need of Mexico is a strong helping hand, for he finds the Mexican character childlike and dependent, whether at play or in the throes of revolution. The fighting that has been going on south of the Rio Grande, the author asserts, is not with or concerning American or foreign interests, but a struggle between factions and leading families. Two very common theories that are held to be at the bottom of Mexico's trouble, Mr. Barron disclaims and rejects; namely, that the natural wealth of Mexico has furnished a base for contending business interests from the United States to promote Mexican quarrels, and that the land question is the root of discontent. As the Mexican nation was saved from the foreign invader a half-century ago, so must she be saved today from the destroyer within her boundary lines. This, in the author's opinion, is the task of the United States.

Mr. Ernest G. Stevens in "Civilized Commercialism" attacks the principles of business, especially of "big business," for they are at variance with the principles of democracy. Democratic principles must drive privilege out of our business world or business privilege will drive democracy out of our national life. The author endeavors to apply democracy to business in the interesting pages of his book. It contains in outline a scheme for doing away with oppression and cutthroat competition in business, and yet allows for the full development and activity of corporations of any size. Instead of the barbarous business warfare of the present Mr. Stevens would substitute commercialism that is civilized. G. C. T.

Rational Sex Ethics. By W. F. ROBIE, M.D. Boston: Richard G. Badger. $3.50.

Dr. Robie writes like a cultured pagan of the decadent period. Striving to place his teaching on a rational basis, he sanctions, although except in extreme cases he does not advise, at least two practices which the generality of mankind consider open and degrading violations of the natural law. No doubt Dr. Robie's intentions are of the best. He is alarmed at the prevalence of vice, and of the diseases which flourish in that rank soil. But his philosophy, as well as his common-sense, is at fault. Vice is not conquered by concessions. On Dr. Robie's admissions, it would be very easy to construct a defense not only of bestiality, but of other perversions now punished by the State as crimes productive of public disorder, and tending to the destruction of the human race. Dr. Robie cannot throw back the floodgates of human passion, and bid the black waters

go so far and no farther. He may protest against the resulting ruin; but if a single perversion be allowed, no reason can be brought forward why all other varieties should not be permitted.

At its best, Dr. Robie's philosophy teaches that nothing may be allowed which is hurtful to the community; a position which is not new. Practically, however, his philosophy is that anything may be permitted which makes for the peace, comfort and welfare of the individual, and in all cases the individual must be the final judge of what is best for him. On no other ground can Dr. Robie's concessions, e. g., when he counsels a degrading form of sin on the ground that it is a psychic sedative, be explained. Of no particular importance in itself, Dr. Robie's essay is a melancholy indication that society, or certain sections of it, is rapidly approaching the low level of degradation which glories in iniquity. The sale of the book is wisely restricted to members of the legal and medical profession. P. L. B.

BOOKS AND AUTHORS

The September 22 issue of the *Catholic Mind* opens with Father Mageean's thoughtful paper on "The Ultimate Aim of Education," namely "the development of full and effective personality or character." Then follows Bishop Dougherty's convincing arguments for "The Child's Christian Training"; then comes an interesting comment on a passage from Thackeray's "The Newcomes," which is a striking tribute to the Church, and the number ends with stirring appeals in behalf of our parochial schools.

"Sonia" (Doran, $1.50), Stephen McKenna's clever novel, should have been called "David," for that marvelous young Irishman is really the dominating figure of the book. His friend George Oakleigh tells how David O'Rane entered an English public school, defied all its traditions and paid the penalty, carried all before him at Oxford, made a fortune in Mexico, lost his eyes in the present war and came home to marry Sonia, a silly unprincipled girl quite unworthy of him. Lord Loring, a Catholic noble, who had scant faith left after leaving Oxford, was also ready to be Sonia's husband, even at the price of apostasy. The book contains a deal of clever epigram and bright chatter, and excellent pictures of public school and university life in England.——"My Wife" (Dutton, $1.50), by Edward Burke, is described by the publishers as "the work of a new humorist who treats the modern conventional family life in a breezy spirit of burlesque." But the book's humor, alas! is British and flat.

May Wedderburn Cannan's poems, "In War Time" (Longmans, $0.90), rarely rise either in conception or in execution above the ordinary. There is nothing better in the volume than these two stanzas entitled "Since They Have Died":

> Since they have died to give us gentleness,
> And hearts kind with contentment and quiet mirth,
> Let us who live give also happiness
> And love, that's born of pity, to the earth.
>
> For, I have thought, some day they may lie sleeping
> Forgetting all the weariness and pain,
> And smile to think their world is in our keeping,
> And laughter come back to the earth again.

"Best Russian Short Stories" (Boni & Liveright, Inc., New York, $0.60) compiled and edited by Thomas Selzer, is a recent number of the attractively bound and printed "Modern Library of the World's Best Books." The nineteen tales by such authors as Pushkin, Gogol, Dostoyovsky, Chekhov, Gorky, Artzybashev, etc., will give the reader a good idea of the modern Russian fictionist's art. There is a gratifying absence of Muscovite animalism from the selections. In the same series is "A Miracle of St. Antony and Five Other Plays," by Maurice Maeterlinck, whom Catholics, of course, may not read. Indeed, a number of the titles in this very "modern library," far from being the world's "best books," are ethically the very worst.——As Mary Webb's recent novel, "Gone to Earth," is merely a sordid tale of lust, adultery and apostasy, many of our readers will doubtless wonder what made so representative a publishing house as E. P. Dutton & Co. bring out the book.

"Boston and Its Story" (City of Boston Printing Department) a little book prepared by Edward H. Hartwell, Edward W. McGlenen and Edward O. Skelton, has for its purpose as the preface explains:

> To furnish a clue to the history of Boston as an individual community that, owing to the force of circumstances and the spirit of its people, has played a conspicuous and influential part in the larger development of Massachusetts, of New England and of the nation; and to indicate the nature of events that gave historical significance to memorable sites and objects that have survived the ravages of time and still excite interest and veneration. So it is not a history that we present to our readers, but rather a relation or narrative concerning the development of a "poor country village" into a great city of vast and varied interests and of commanding rank.

The book gives with considerable fulness the story of Boston's chief historical features, the account of "Boston's Fields and Commons" being especially interesting. Evidence of original research among the archives of the State and city increases the value of the book.

Mr. Thomas Walsh prefaces his selections from the "Poems of Charles Warren Stoddard" (Lane, $1.25) with the following sonnet to "The Poet of the South Seas, 1843-1909":

> Thine exile ended,—O beloved seer,—
> Thou turnest homeward to thine isles of light;
> Thy reefs of silver, and palmetto height!
> Yea, down the vales sonorous thou wouldst hear
> Again the cataracts that white and clear
> Called from young days—oh, with what loving might!—
> That from our arms and this embattled night
> Thou break'st away and leav'st us sobbing here.
>
> Vain the laudation!—what are crowns and praise
> To thee whom Youth anointed on the eyes?
> We have but known the lesser heart of thee
> Whose spirit bloomed in lilies down the ways
> Of Padua; whose voice perpetual sighs
> On Molokai in tides of melody.

"The City Worker's World in America" (Macmillan, $1.25), and "Women as Munition Makers" (Russell Sage Foundation, $0.75), are recent books that will be of interest to the student of sociology. In the first Mrs. Mary Kingsbury Simkhovitch, the directress of Greenwich House, considers from the uplifter's point of view, the housing, education, health, work, politics, etc., of "the industrial family." She seems to think that birth-control and feminism will do much to improve their condition. In her chapter on religion, which she defines as "the capacity to face life triumphantly," whatever that may mean, the author attests that Catholicism "retains its hold" on the people "far better than Judaism or Protestantism. It is better equipped to meet modern conditions, for it has within it the very elements that are strongest in our social structure. Efficiency in organization is its outward aspect, and a powerful corporate life is its very essence." The other book records the investigations which Amy Hewes made in Bridgeport and which Henriette R. Walter made in England and France, among women munition workers. Particularly interesting is the account of the effects of the war boom on Bridgeport. The city's population increased thirty-seven per cent in six years.

The third edition of a volume of St. Bernard's letters, translated into French, has just appeared from the Paris press of Pierre Téqui. The editor of this volume, Pêre Melot, O. P., has made a good selection of the Saint's virile letters for readers who are not in religious communities. From the same publisher come these two French books, "*Retraites de Communion Solennelle,*" by Canon Vaudon, and "*Les Sources d'eau vive,*" by Canon Poulin. A great, intense fervor from the heart of pitiable France of today breathes out from the eloquence of these two preachers. The prayers which Canon Vaudon puts at the end of his retreat cry out against the infidelities that have marked the people in recent years. Here is one: "Pardon, O my Jesus, the sins of France which have made her wretched, those sins of which Joan of Arc, our great French woman, the Saint of our country, used to say: They keep victory back; they lose battles." The Maid of Orleans should also be asked to protect French orphans from those who would rob them of their faith.

The devotion of Tolstoi worshiper's will be wonderfully stimulated, no doubt, by the recent publication of "The Journal of Leo Tolstoi (First Volume 1895-1899)" (Knopf, $2.00) which Rose Strunsky has translated from the Russian. Every word the novelist set down in his journal during four years, together with V. G. Chertkov's voluminous "notes on the text," have here been Englished so that his admirers can read, for example, how Tolstoi recorded on February 22, 1896 that: "It is now 2 o'clock. I am going to dinner," or how he "rode horseback to Tula" on November 6, of the same year. The author's heterodox, revolutionary and contradictory opinions, many of which are elaborated in his works, are of course to be found in the volume.——"The Shield" (Knopf, $1.25), a translation of a larger work in Russian, is a plea for the complete emancipation of the Jew in Russia from his present position of ostracism. The Jewish race has been persecuted in many lands, but nowhere and for so long a period as in Russia. As an appeal for the religious, social and political liberty of the Jew, this volume is well timed now that the revolution is going on in Russia.

Father Edward F. Garesché, S.J., publishes in the September *Queen's Work,* a sounding ode on "Niagara," the concluding stanzas of which are these:

Oh Christlike glory of the praying water
That leaps forever to its mystic death!
And from the anguish of that sobbing slaughter
Lifts the clear glory of the torrent's breath
Where, like a paean of rapturous victory, calls
The solemn jubilation of the falls!

An alabastrine priest—thy splendor spraying
More lasting than the immemorial hills!
O monument of waves, O undecaying,
While God's right hand thy flowing chalice fills!
Under the transient world's astonished eyes
Thou offerest abiding sacrifice.

In the pale morning, when the rising sun
Flatters thy pouring flood with slanting beams,
Most reverent thy duteous waters run,
And hymn to God with all their thousand streams.
And in the blazing majesty of noon
Still lifts thy wave its sacrificial tune,
And spills, like jewels of some Eastern story,
Its bright impetuous avalanche of glory.

And in the stilly spaces of the night,
While heaven wonders with its wakeful stars,
Thou prayest still, beneath the solemn light,
In booming tones that reach to heaven's bars,
Keeping thy vigils, while the angelic moon
Walks on thy perilous verge with glorious shoon,
Chanting from foam and spray withouten cease
Thy yearning immemorial prayer for peace.

EDUCATION

The College and Life

ABOUT a hundred years ago a formidable indictment was launched by the *Edinburgh Review* against the study of the humanities at Oxford, on the plea of their remoteness from the occupations and duties of life, to which they were supposed to be a formal introduction. The assailants of the North were only repeating the lesson learned from Locke, of utilitarianism in education. They were met brilliantly and solidly by Coppleston and Davison for Oxford, from whom Newman afterward drew much inspiration in writing his "Idea of a University." The Scotch reviewers' attitude of mind toward the humanities is emphasized in many quarters in America today. To many, the defense of classical education seems the defense of a lost cause. The importance of the high-school and professional courses is appreciated; the classical college is regarded with a sinister eye. Many professional educators have been attempting to compress it into narrow limits, to make room for the studies which precede and follow it. They consider the college a luxury, a purposeless consumer of valuable time. They favor vocational schools in which youths are placed immediately in direct preparation for their "work in life," and they have been heard to ask with a touch of impatience: What plea can be set forth for a general course of classics, science, and philosophy?

Why the Humanities?

IT may surprise some to be told that the promoters of humane studies base their first and best claim to recognition not on utility, but rather upon the humanizing influence of their course. They think that even if no ulterior purpose were served by classical pursuits, still these ought to be allowed to maintain their position of importance, on their own intrinsic merits. Classical culture is more than a means to an end. The arts of music, painting, sculpture and architecture are worth pursuing for themselves; and as it would be preposterous to value them on any purely utilitarian scale to the exclusion of their inherent excellence, so it is futile to rate the merits of a classical college course without regard for its intrinsic beauty and forcefulness. Surely the breadth, intensity, poise and versatility of mind, the sureness of judgment, the luminousness of imagination, the warmth of feeling, the delicacy and rightness of taste, the power of expression, which a college course purposes to confer, stand in need of no applicability to ulterior ends, to recommend them to a discerning appraiser of human worth. Even if classical studies were not a superb preparation for professional, technical and business avocations, still their place in a university could be abundantly justified by reason of their influence in the formation of a man. The formation of a man is, to speak moderately, as important as the formation of a merchant, or a lawyer, a physician or a theologian. The mind ought to be made master of itself before becoming the servant of a specialty; and the emotional elements of the heart ought to be developed, before the stress and strain of a particular calling have an opportunity of cramping them into stunted passivity.

The Classics Truly "Useful"

THIS humanizing process is well served by the study of classic literature, which is a concrete portrayal of human nature by men of genius for the delight, study and imitation of posterity; again is it well served by the study of philosophy, which calls into play the most characteristic power of man, *i.e.,* his speculative faculty. If, however, it still be urged that the studies of the college course should serve a useful as well as humanizing purpose, the ready answer may be given that they are genuinely useful as well as liberal. Business and the professions do not constitute the whole of life; nor should they be made the sole measure of a man's preparedness for it. The social sphere is a large element in life, and fitness to move in it becomingly is the

consummation of human studies in their utilitarian character. Leisured intercourse between man and man, with all that it implies, varied knowledge, wide reading, carefully formed views and the power of expressing them, is one of the choicest boons of life. The chief natural difference between savages and civilized men lies not, I imagine, in the contrast between their respective methods of settling legal difficulties, or curing the sick, or conducting business enterprises; but rather in the manner in which they live in the heart of their families and their friends. The long hours of monotonous silence, often observed among the Indians of North America, were a more pointed index of their savagery than their blunt tomahawks. The pleasure which cultivated men take in manifesting to one another their thoughts and sentiments on topics of general interest, is a better criterion of their civilization than buzzing factories, law-courts and doctors' offices.

Humanities and the Specialist

NOW, there is no chair of conversation or course of social training in a university, for the simple reason that the art of social life is too subtle to be contained in a formal system. But the study of the best literature imperceptibly steeps the soul in thoughts of high and general interest to mankind, and no specialized course can do this. A specialty, by its very nature, is exclusive and narrowing; and experience shows that specialists, who have not enjoyed the advantage of a preparatory general education, nor have made up for the deficiency by personal effort, either talk "shop," or give lectures, or else hold their tongues, when they leave the sphere of their particular avocation to meet men on the common footing of humanity in the larger sphere of social life. Advancing as specialists, they retrograde as men. They have become slaves to their calling; and their shackled minds are incapable of the ease, adaptability, and resourcefulness of a capable participant in cultivated company.

But while a specialized course of study or work, exclusively pursued, unfits the specialist for the more general activities of home and society, the study of the humanities, besides developing humane and social habits of mind, adds breadth and power to any specialized career. Power is not only an admirable thing in itself, but it is bound to produce useful results. Therefore, the mental forcefulness of a college education, though it be acquired on purely liberal grounds, without purpose of utility, cannot but be useful, just as physical strength, developed by athletic games undertaken merely in the spirit of sport, fits for work. A trained mind will assuredly produce better results in any field of activity than an untrained mind of the same natural ability.

The Developed Character

MOREOVER, a college man, on entering a particular career, will not be tempted to exaggerate its importance. He approaches his chosen avocation, as it were, from a height; for he descends from a level of generalized universal thought to more specific and individualized ideas. He is like a man going down into a field from a hill. He understands that his prospective sphere of study or practice is not the only one worth while in the world. Side by side with him other men will labor, along other lines, with as much energy, ability and success, with as high ideals as his own. He will have a reserve supply of appreciation for them and their pursuits. He will not allow himself to become isolated by specialized enthusiasm. His contact with humanity through humanizing studies will remind him that it takes many and diversified avocations to make up a world; that his avocation is only one of the many, and that its highest interests will be best served if it be kept in its place.

Finally, the studies of a college course are of no inconsiderable aid in the leading of a moral life. The very occupation of the mind with wholesome ideas prevents the entrance of a whole array of vitiating influences; the refinements of education incline its possessor to shrink from indulging in the grosser forms of immorality; and intimations of immortality and divinity, which frequently flash across the pages of even pagan poetry and philosophy, favorably dispose a thoughtful student for the teachings and practices of revealed religion.

Detroit University. JOHN A. MCCLOREY, S.J.

SOCIOLOGY

The Gold of Loving Kindness

IN the year of grace, 1779, Thomas Jefferson, the newly-elected Governor of Virginia, made out a patent to a parcel of land near the present city of Lexington, Kentucky, in favor of one John Floyd, a notable of the day. Floyd at once assigned his rights to John Todd, Jun., a member of another "first family," but, being of an unconventional turn of mind, failed to record the transfer. Litigation followed as a matter of course, to furnish the hungry lawyers of that day with many a fat fee.

Thus is the stage set; and ninety-eight years after Thomas Jefferson had affixed his hand and seal to the care-free Floyd's land-grant, a band of Sisters of Charity, headed by Sister Euphrasia Stafford, came to Lexington to found a hospital. Even then the smoke of litigation had not lifted; but after a brief experience in quarters that soon grew inadequate, the eyes of the Sisters' Mother General, Mother Helena, had fixed upon one portion of the old estate as a site eminently fitted for a hospital. The tale of *Jarndyce* vs. *Jarndyce* is ever tedious, but by sundry common-sense processes of purchase and compromise, this direct and vigilant lady brought the long-drawn tumults of many forums to a peaceful conclusion. So then, after precisely one century of litigation, beginning with Thomas Jefferson, Governor of Virginia, and ending with Mother Helena Tormey, of the Kentucky Sisters of Charity, the young Sister Euphrasia Stafford, of the same pious Congregation, found herself free to initiate, with the endowment of an unusual trust in God, the establishment of a Catholic hospital and general center of relief, in this new locality

Introducing Sister Euphrasia

SISTER EUPHRASIA began the work, struggled, fought, begged; built her hospital, and brought it to a high plane of worth. But "last February," writes a friend, "she decided in a most business-like way that it was time for her to drop all earthly affairs and to 'go home' to Nazareth to prepare for death," and at Nazareth she died, no doubt also in a "business-like way," which only means trust in God, on September 14, 1917. "Earthly affairs" is, in Shakespeare's judgment, "an ill phrase, a most damnable phrase." Some critic, Hutton, I believe, has remarked that Newman showed more charity in his controversies than most of us know in our prayers. So too, it seems to me who was privileged to know something of her, that the "earthly affairs" of Sister Euphrasia were laid nearer Heaven than the most devout communings of us lesser mortals with the Almighty.

Among the names that clutter the pages of our biographical dictionaries, you will search in vain for some note of the style and title of Sister Euphrasia Stafford. The world knows little about her; for she did not advertise herself as fit for great deeds, but merely did them. She appears in AMERICA for August 12, 1916, under the name bestowed upon her by the Ethiopian population of Lexington, "Miss Sue Prasia," and there are interesting references to her in Miss McGill's "The Sisters of Charity of Nazareth." But her best biography will never be written. What is most beautiful in the story of her more than three-score years and ten, is held in the books of Heaven, sealed until the last great day, and locked in the hearts of those who loved her for her countless nameless little acts of love and courtesy. Happily, however, some record of the deeds of this valiant woman has been preserved.

The Opening Sacrifice

SISTER EUPHRASIA opened her mission by offering, not in aspiration but in deed, the sacrifice of her life. In 1871 small-pox, a scourge then dreaded almost annually by many Southern cities, broke out in Louisville. As there is no obligation, binding all, without exception, to the practice of heroic virtue, no note of universal censure can attach to those nurses who in the face of an appalling plague deserted the city. But some care had to be given the sick; in the emergency, the Mayor and the Board of Health appealed to the Nazareth Sisters of Charity. In reply, Sister Euphrasia, then but seven years in the Congregation, was sent with four other Sisters. As far as I can learn, this was her first mission, and fitly was her career begun by a work which, in those days of primitive prophylaxis, involved much more than the possibility of death. The impression which the young Sister and her companions made upon the community is thus stated by the Mayor in his Report for 1872 to the Common Council:

> Actuated by a sense of duty to their God and of love and sympathy for their afflicted fellow-creatures, liable at any moment to be themselves stricken down by this most loathsome disease, these noble women labored day and night without pay or earthly compensation until all apprehensions had been entirely removed from the public mind, of a farther spread of small-pox. The names of these faithful and self-sacrificing Samaritans who, when their labor of love and charity was over, left as quietly and unostentatiously as they had come among us, are Sisters Euphrasia, Antonia, Joachim, Andrea, Valentine and Mary George; and I feel that your honorable body would be honoring yourselves by giving some official recognition of their great services. I myself would earlier have borne public evidence to their work except that I desired to mention them in my annual message, when their heroism could be recorded in the municipal reports of the year.

This was as far as "recognition" went at the time. A further boon was granted when, on the appearance of "contagious diseases" in 1890, the Sisters were again permitted to take charge of the Louisville pest-house.

Meeting Calumny

TO the shame of our common nature, must it be written that some men are always ready, as New York Catholics can bear ample witness, to cast stones at a heroism which brings into clear light their own craven and disorderly lives. Incredible as it may seem, calumny was the portion of Sister Euphrasia and her companions as they went to take up a task from which all others fled in horror. The attack, however, brought forth a striking defense by a non-Catholic. Published nearly fifty years ago in a Louisville newspaper, it is today as pertinent as when it first flowed from the pen of the indignant Kentuckian:

> In these days, people have a way of judging religion not by its pretensions or profession, but by its fruit. Wherever men find the sweetest charity, the most self-sacrificing devotion to the welfare of others, the most of the spirit of Him who went about doing good . . . there, they will think, is the most genuine religion. If the Roman Catholic Church of all the churches furnishes nurses of trained and loving hand, who are ready with heroic devotion, without fee or reward, to enter the lazar house where the air is heavy with pestilential vapors, to go by day and night from ward to ward with unwearied foot, to minister to those afflicted with a most loathsome and deadly disease, then we say: "All honor to this ancient and honorable Church, and all shame to those who fail to make provision for this blessed work of mercy." . . . We congratulate the Mayor and the city in securing these efficient and self-denying nurses. . . .

Five years later, Sister Euphrasia went to Lexington, where she spent the remaining forty years of her life.

Her Work for the Community

UNDER her care, St. Joseph's became a superb hospital, an inspiration to the profession, and a blessing to the community. Men saw the hand of God in the work, and all who knew it felt the power that goes out from genuine Christ-like charity. In 1914, the City of Lexington, no less than her Sisters, celebrated the golden jubilee of her entrance into the Congregation. Nothing shows better the love and veneration in which she was held than the following editorial written, I think, by Mr. Desha Breckinridge, for the Lexington *Leader:*

> There dwells in this city one whose remarkable career is lasting proof of the constructive energy and far-sighted judgment which a woman may exercise in the administration of business affairs, and yet retain and develop the exquisite beauty, the most precious traits of womanhood. Sister Euphrasia has for fifty years been doing a man's work in the world. She . . . has directed the work of a small army of workers in the same workshop for thirty-five years, with better results and less friction than any employer could boast in the same length of time. She has given more to the support of St. Joseph's Hospital than its most wealthy patron, for she has given it the benefit of a courageous spirit, and has asked nothing in return. She has worked harder to save the lives placed in her never weary hands than many a physician. She has prayed more earnestly for the souls of men than many a priest. She has amassed a greater wealth than any financier; for in the heart of every man, woman and child who has ever known her she has laid away a store of the incorruptible gold of human kindness. Cloaked in a sweetness, a dignity, a gentleness and an unbounded sympathy. . . . Sister Euphrasia has entered the busy world of mankind, and for the good of mankind has toiled and striven in a labor few men would be hardy enough to undertake. . . . It is not the wish of the Nazareth Community to have their personal works given publicity, so that in the roll of names of men and women who have accomplished great things for Lexington, that of Sister Euphrasia is seldom seen. But the appreciation of a city and a people is none the less deep because infrequently expressed, and not even she herself will know how many hearts echo the *Leader's* Sunday greeting: "God bless you, Sister Euphrasia!"

Three years later, still unclouded in mind, but growing infirm through age, she went back to Nazareth, the home of her first days in religion. There she waited, in calmness and patience, until "At midnight there was a cry made: Behold, the bridegroom cometh." And with her lamp filled with the oil of faith and good works, she went forth to meet Him.

Principles of Reconstruction

THEORISTS talk, dream; Sister Euphrasia lived in a world of realities, and by self-sacrifice made dreams come true. The charity of Christ urged her to work without ceasing for the solace and the eternal salvation of the sick entrusted to her care, and of those whom, in imitation of the Good Shepherd, she went out into the desert to seek. Simple goodness and unaffected kindness beamed from her eyes, for hers was no disheartening philosophy of materialism, awaiting at the end of the little happiness which life affords, the eternal "farewell" that marks the complete extinction of being. Even in the charnel-house she heard the sublime words, "I am the resurrection and the life." For her, God was the first and most vivid of all realities. Sin was the world's darkness, but on Calvary the Son of God had paid the price of iniquity, and His glorious resurrection was the promise that this poor broken body of decay should rise one day, triumphant, incorruptible. Through the mists and clouds of life, her faith-enlightened eyes looked beyond death's sluggish river, to rest on those fields of peace wherein is built our home, the lasting City of God. On her Faith was founded her conviction that neither in sociology nor in any sphere which involves man and his spiritual nature can we plan with safety, unless as the cornerstone of our endeavors is placed the dictum of Christian philosophy, that man, fashioned in the likeness of God, was created to praise, revere and serve his Maker. This, I take it, is the deeper lesson of the life of Sister Euphrasia Stafford. Men are not high-bred animals, differing merely in degree from the beasts of the field, neither are they the pawns of the State; they are human beings, made nobly by Almighty God, capable of knowing

and, through His grace, of attaining their supernatural end. And as in the spirit of that Christian charity which she preached, not in words, but with the moving eloquence of example, we pray that the dear soul of Sister Euphrasia may soon be brought to a place of peace, refreshment and of light, so may we also be made sharers in her trust in God, in her love for the afflicted and the outcast, the most dear brethren of Jesus Christ, poor and in labor from His youth.

PAUL L. BLAKELY, S.J.

NOTE AND COMMENT

Loyalty of the Catholic Central Verein

THE words of the Apostolic Delegate spoken at the annual convention of the Central Verein are quoted in full in the September number of the *Central Blatt and Social Justice.* Though a very busy man, he traveled the long way from Washington to St. Louis, he said, in order that he might show he was a friend in need and a friend indeed. *"Amicus in re incerta, re vera amicus":*

> Notwithstanding your work for which you so well deserve the thanks of your Church and country, I saw and feared that perhaps somebody might question or dispute your patriotism. For this very reason I am here today. No institution under the sky assists so much in fostering loyalty to one's own country as the Catholic Church. I represent the Head of this Church, and today my presence here signifies that you are loyal to your country, my presence emphasizes your patriotism. If I did not believe that you are good, loyal, patriotic American citizens, I would not be here today. That is the special reason of my presence with you.

No one can think of questioning the spirit of patriotism that animates the members of the Central Verein. It is unexcelled by that of any class of American citizens. But the words of the Apostolic Delegate do equal credit to himself and to his loyal friends.

French Priests at the Front

FRANCE has mobilized between 25,000 and 30,000 priests. Nearly three-fourths of them are facing death in the trenches or as stretcher-bearers at the front, and 3,000 have actually been killed in the war. These figures are quoted by the London *Tablet* as given by Father Henry Flynn, curé of Menilmontant, to a representative of the Dublin *Freeman's Journal.* No fewer than 6,000 expelled priests, according to the same authority, have voluntarily returned to France in answer to their country's call. Father Flynn added:

> I hope that after the war they won't be expelled a second time after rendering a great service to their country. I hope that the gratitude of the French Government will not be expressed in such a way. Called by their vocation to be the salt of the earth, they have become the salt of the army, where everybody has greeted them cordially. Providence uses an infinite variety of means to defeat men's designs. It was certainly not out of respect for canonical laws, nor to help the clergy to recruit, nor to honor priests, that the law *Les curés sac au dos* was made. Yet God brought good out of evil. A blessing came in the disguise of a cross. So many soldier priests gave the rites to their dying comrades! It happens now that the presence of these curés among the soldiers, in the same shower of bullets and shells on the battlefield, or in the same trenches and ambulances, has created between them a respectful and brotherly sympathy, which, if it has no other result, is at least as efficacious as the best of sermons. It is a fact that since the days of Joan of Arc, never have the French soldiers been so careful to say their prayers, to attend Mass, to go to Confession and Holy Communion.

Every month 600,000 Masses are said by these soldier priests on the lurid edge of the great world war. "It [the spiritual awakening] is in the midst of the most tragic events, like a spiritual retreat preparatory to death, and it is followed in the fraternity of arms by the whole youth of France."

Occultism and Socialism

THE number of silly people is infinite, and some make it their duty to rush into print. One such has favored AMERICA with a leaflet entitled "Damant (*sic*) quod non Intelligunt," containing the following intelligent information:

> All ancient religions were based on astronomy. Upon astronomy was built astrology and upon astrology a superstructure of mythology. Christianity makes no exception. The Brahmins had a cycle of 658 years. Christianity is the ultimatum of all religions, for it is based upon the shortest possible cycle, the one-year cycle of 365 1-4 days. Nothing further can come. When the ancients examined the sky, they found that the ever-recurrent circles of stellar motions were under the sway of the highest law of nature, the law of harmony, and nothing in this created world of ours, according to Thomas Aquinus (*sic*), is superior to natural laws. The Prophecies of the Gospels are based on this natural law. As the law compels the stellar motions so it will compel human society, *nolens volens,* into one comprehensive whole.

It is interesting to note that the writer next approaches the subject of communism, and ends with the Socialist watchword, set in heavy type: "Proletarians of all countries unite. You have nothing to lose but your chains and a world to win."

The Catholic Federation Sociability Movement

THE nationalization of the Catholic Federation Sociability movement, which originated in Dayton, was proposed at the annual convention of the American Federation of Catholic Societies. Its purpose, as announced, is the elimination of mixed marriages by promoting acquaintanceship and sociability among all the Catholics, especially the young folk, of each city. The method adopted by the Dayton parishes can thus be briefly outlined to enable the reader to judge of this movement. Separate buildings for men and women and a common structure for both were provided on a pleasant country site. Immense family gatherings were held here, and outdoor amusements as well as indoor parties were arranged on a gigantic scale. There were games for boys and girls; sand piles, wading pool, "merry-go-rounds" and other diversions for the children; and dances in the large "aerodome" for the young people. "The children," we are told, "have their own dance from six to seven-thirty under the direction of a competent instructor. Correct dancing and deportment are taught the little ones, and the improper positions in dancing are pointed out and corrected." Special arrangements were likewise made, on certain occasions, for gathering together the Catholic people from all the parishes of twenty neighboring small cities and towns. The patronesses for the many various parties during the different seasons included, besides the leading Catholic women of the city, members of every parish and from all walks of life. "All federation socials are strictly informal and the crowds are cosmopolitan and democratic. The patronesses themselves set the good example of simple and informal dress." On special occasions prominent non-Catholics were invited.

> The results of the Catholic Federation Sociability Movement in Dayton are indicated by an increasing sociability between members of the same parish and Catholics of different parishes. All now have an opportunity to meet one another socially at these frequent gatherings. They have marked the beginning of many friendships between young Catholic men and women of Dayton. The older folk also have an opportunity of renewing old acquaintanceships.

All idea of profit is excluded, and the policy is to furnish amusements at cost. The admission fee is kept at a minimum, amounting to from six to twelve cents a person per party when season tickets are procured. No charges are made for children under sixteen when accompanied by an older person. Some 3,000

persons were present in Memorial Hall at the concluding "Mother's Party," where mothers had for partners a son or daughter, or some kindly neighbor. A white flower was worn by each person present if mother was dead, and a colored flower if she was living. The growth and popularity of the movement, we are further told, was indicated by the active participation of twelve of the leading parishes in the city during the summer socials of 1917. An introduction card must be signed by the pastor or other designated person in the parish before a patron is entitled to purchase either a single or a season ticket.

British Convert Writers

ON reading in the *Pall Mall Gazette* the remark: "It would be interesting to know the exact number of people of great intellect who were received into the Catholic Church in England in recent years," Mr. Scannell O'Neill made out and sent to the *Catholic Convert* the following list:

Compton Mackenzie
Mary Angela Dickens (Charles Dickens' grand-daughter)
Max Pemberton
Lucas Malet (Mrs. St. Leger Harrison) Charles Kingsley's daughter
Mrs. Blanche Warre Cornish (Thackeray's niece) and her daughter, Mrs. Reginald Balfour
Cecil Chesterton (Editor, the *New Witness*)
Ernest Oldmeadow
"Guy Thorne" (author of "When It Was Dark," etc.)
John William Conybeare
Charlotte Graves ("Richard Dehan")
Anita Bartle
Laurence Alma-Tadema
Etheldreda Wilmot-Buxton
Baroness d'Anethan (Rider Haggard's sister)
Joseph Clayton
Honorable Maurice Baring
Edward Harrison Barker
Mrs. Stephen Gwynne
John E. De Hirsch-Davies
Lord Alfred Douglas
Constance, Countess De La Warr
Lady Alfred Douglas (Olive Custance)
John E. Crawford Flitch
Leslie Moore
Mrs. Robert Goff
C. C. Martindale, S.J.
Frederick Landseer Griggs
Theodore Maynard (the poet)
Mrs. Coulson Kernahan
Isabel Clarke
Mary Alice Vialls
Rothay Reynolds
Robert Coningsby Clarke
Prof. John Swynnerton Phillimore
Bernard Holland
Christopher St. John
Herbert Moore Pym ("A. Newman")
Helen Parry Eden
Norman Wise Sibley
Richard Johnson Walker, editor of the *British Review*
Sir Charles Paston-Cooper
Percy Cross Standing
Mrs. Arthur W. Hutton
Capt. Henry Curteis

To the foregoing names should be added that of the Rev. John Charles Cox, F.S.A., LL.D., one of the best-known writers on Christian archeology, who became a Catholic not long ago.

The New Word from France

FRENCH, says the *Town Talk* of San Francisco, has been a prolific source of enrichment to our vocabulary. The latest addition is in everybody's mind and on everybody's tongue at present, *camouflage*.

Here is *camouflage*, excellent word, welcome to our vocabulary though it fills no long-felt want. Always we have been able to describe the wolf in sheep's clothing, to berate the pretender, to scorn the hypocrite, to denounce dissimulation and deception, but in *camouflage* are many delicate shades of meaning.

Writers everywhere are employing the new word nowadays, rolling it on the tongue, as it were, like a new sweetmeat. Hitherto we have known the noun *camouflet*, meaning a "mine producing no crater" from which the term "a stifler" was coined and which was used broadly and rhetorically in the sense of blowing smoke in somebody's eyes. Between *camouflet* and *camouflage* there is an obvious affinity, which rhetoricians fond of fine distinctions may well keep in mind, but a man need not be a wordsmith to appreciate the new term in a country much given to poker playing and much addicted to intellectual dishonesty.

No wonder then that the new word has won such ready acceptance in our current literature. It is kindred to two other strictly American words that were received with an equal welcome and have become a lasting part of our language: "humbug" and "buncombe."

Protestantism and Catholicism Viewed by Matthew Arnold

AT the moment when the attention of the world is centered, though somewhat vaguely, upon the Wittenberg monk and his work, a passage from Matthew Arnold's essay on "Pagan and Medieval Sentiment" will prove illuminating in spite of its innuendo and Anglican bias. He invites the reader to visit with him the reading room of the British Museum, and there calls attention to "the collection of the Abbé Migne, lording it over the whole region, reducing to insignificance the feeble Protestant forces which hang upon its skirts." Yet Protestantism is fully represented here in all its varieties, for "Mr. Panizzi knows his business too well to permit it to be otherwise." He then continues:

> There is the library of Anglo-Catholic theology, learned, decorous, exemplary, but a little uninteresting; there are the works of Calvin, rigid, militant, menacing; there are the works of Dr. Chalmers, the Scotch thistle valiantly doing duty as the rose of Sharon, but keeping something very Scotch about it all the while; there are the works of Dr. Channing, the last word of religious philosophy in a land where everyone has some culture and where superiorities are discountenanced,—the very flower of moral and intelligent mediocrity. But how are all these divided one against another; and how, though they were all united, are they dwarfed by the Catholic Leviathan, their neighbor! Majestic in its blue and gold unity, this fills shelf after shelf and compartment after compartment, its right mounting up into heaven among the white folios of the "Acta Sanctorum," its left plunging down into hell among the yellow octavos of the "Law Digest." Everything is there, in that "Encyclopédie, Théologique," that "Nouvelle Encyclopédie," that "Troisième Théologique," religion, philosophy, history, biography, arts, science, bibliography, gossip. The work embraces the whole range of human interests; like one of the great Middle Age cathedrals, it is in itself a study for a life. Like the net in Scripture, it drags everything to hand, bad and good, lay and ecclesiastical, sacred and profane, so that it be but matter for human concern. Wide-embracing as the power whose product it is,—a power for history, at any rate, eminently the Church; not, I think, the Church of the future, but indisputably the Church of the past, the Church of the multitude.
>
> This is why the man of imagination,—nay, and the philosopher, too, in spite of her propensity to burn him—will always have a weakness for the Catholic Church; because of the rich treasures of human life which have been stored up within her pale. The mention of other religious bodies, or of their leaders, at once calls up in our mind the thought of men of a definite type as their adherents; the mention of Catholicism suggests no such special following. Anglicanism suggests the English Episcopate; Calvinism, the Duke of Argyll; Channing's, Boston society; but Catholicism suggests—what shall I say?—all the pell-mell of the men and women of Shakespeare's plays. This abundance the Abbé Migne's collection faithfully reflects. People talk about this or that work which they would choose, if they were to pass their life with only one; for my part, I would choose the Abbé Migne's collection. *Quidquid agunt homines*. Everything, as I have said, is there.

Such is the true catholicity of the Catholic Church. Matthew Arnold's statement, of course, that he does not think she is the Church of the future can only provoke a smile from him who firmly believes in the promise of Christ that He will be with His Church to the end of time. She could, therefore, neither have failed in the past nor can she fail in the future. The poet's little fling at her propensity to burn philosophers apparently overlooks the fact that she is the Church of St. Thomas Aquinas, the greatest of all philosophers.

same to any postal employee, and it will be placed in the hands of our soldiers or sailors at the front. No wrapping; no address.—A. S. BURLESON, Postmaster General.

AMERICA

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Socialism: A Paradox of the War

Lawrence Flick, Jr.

Relief Work in the Civil War

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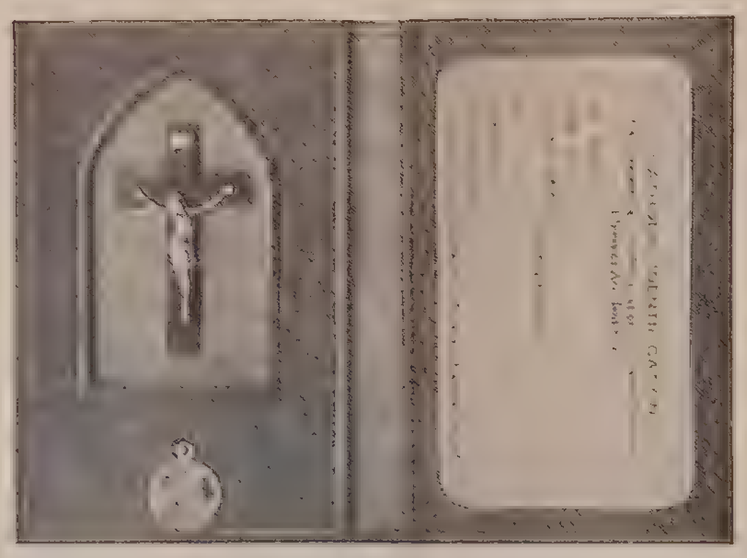
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JAMES LOUIS SMALL, "James Loomis," educated for the Episcopal ministry, graduate of Nasherah House, class of 1907, private secretary to the Rt. Rev. Dr. Webb, Anglican Bishop of Milwaukee, received into the Church, 1911; has contributed to leading Catholic periodicals and for two years past has lectured under the auspices of Catholic societies, especially the Knights of Columbus. His best known literary work has been done under the name, "James Loomis." "Within My Parish," a group of sketches which appeared, first in serial form in the *American Ecclesiastical Review* and afterwards as a book, excited favorable comment both at home and abroad. A series of essays entitled "From a Study Window" has been running weekly in the *New World* for two years past.

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WHOLE No. 442

OCTOBER 6, 1917

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Chronicle

The War.—The only event of military importance was the further advance of the British in Flanders. The offensive was started along the greater part of the line won the previous week, and carried the British forward for the distance of about two-thirds of a mile on a front of six miles; it resulted in the capture of Zonnebeke and the occupation of all the Polygon Wood. The attack was made against a line strengthened by heavy German reinforcements and followed a series of vigorous assaults made by the Germans in the effort to recover the ground lost by them on September 20. The significance of the victory consists in this, that it brings the British dangerously near the ridge which defends the northern end of the Hindenburg line and which dominates the entire surrounding country, and was gained in an attack which the Germans fully expected and for which they had made every preparation.

Bulletin, Sept. 24, p.m.-Oct. 1, a.m.

The War Revenue bill was reported out of conference to the House on September 29 and to the Senate on October 1. The bill had been four months before Congress and three weeks before the conferees. It provides for the levy in taxes of approximately $2,700,000,000 and adds $300,000,000 to the amount authorized by the Senate. The principal revisions are concerned with taxes on excess war profits, incomes, and first and second class postage.

The War Revenue Bill

The tax of $1,000,000,000 on excess war profits remains practically unchanged in amount, but there are other slight changes. A graduated tax, rising from 20 to 60 per cent, will be levied on excess profits, after exemptions of from 7 to 9 per cent have been deducted. The tax is to be levied on a basis of invested capital as compared with invested capital of the three years, 1911, 1912 and 1913.

The income tax underwent little revision. A tax of 2 per cent is to be levied on incomes in excess of $1,000 for unmarried persons and in excess of $2,000 for married persons. Graduated surtaxes of from 1 to 50 per cent are to be levied on incomes ranging from $5,000 to $1,000,000.

Postal rates for first-class matter, except drop letters and postal cards, are to be three cents an ounce or fraction thereof. This rate is to go into effect thirty days after the passage of the act.

Publications entered at the Post Office as second-class matter are to be taxed one and one-quarter cents a pound or fraction thereof from July 1, 1918, to July 1, 1919, and after July 1, 1919, one and one-half cents a pound or fraction thereof, provided the space devoted to advertising does not exceed five per cent of the total space. If the space devoted to advertising exceeds five per cent of the total space of the publication the portion devoted to matter other than advertising is to be taxed as above, but the portion of the publication devoted to advertising is to be taxed within the zones applicable to fourth-class matter on a graduated scale as follows: For the first and second zones 1¼ cents, for the third zone 1½ cents, for the fourth zone 2 cents, for the fifth zone 2¼ cents, for the sixth zone 2½ cents, for the seventh zone 3 cents, for the eighth zone 3¼ cents.

This scale of rates applies to the year beginning July 1, 1918, and ending July 1, 1919. Further increases are to be made during succeeding years, the maximum rate of 2 cents for the first and second zones and ten cents for the eighth zone being provided for the period following July 1, 1922. Daily newspaper rates remain unchanged.

Special provision is made for religious publications, entered as second-class postage, the net income of which does not inure to the benefit of any stockholder or individual. For such publications a flat sum of one and one-eighth cents a pound or fraction thereof, irrespective of the zone in which they are delivered, will be levied from July 1, 1918, to July 1, 1919, and one and one-quarter cents a pound or fraction thereof after July 1, 1919. An exception is made "when the same are delivered in a letter-carrier office for delivery by its carriers, in which case the rate shall be the same as now provided by law." The entire section relating to religious publications and others of somewhat similar purpose follows:

> Section 1103. That in the case of newspapers and periodicals entitled to be entered as second-class matter and maintained by and in the interest of religious, educational, scientific, philanthropic, agricultural, labor, or fraternal organizations or associations, not organized for profit and none of the net income of which inures to the benefit of any private stockholder or individual, the second-class postage rates shall be, irrespective of the zone in which delivered (except when the same are de-

posited in a letter-carrier office for delivery by its carriers, in which case the rates shall be the same as now provided by law), 1⅛ cents a pound or fraction thereof on and after July 1, 1918, and until July 1, 1919, and on and after July 1, 1919, 1¼ cents a pound or fraction thereof. The publishers of such newspapers or periodicals before being entitled to the foregoing rates shall furnish to the Postmaster-General, at such times and under such conditions as he may prescribe, satisfactory evidence that none of the net income of such organization inures to the benefit of any private stockholder or individual.

The most important of the remaining items of taxation are dues and admission to amusements, beverages, including "soft drinks," transportation, Pullman seats and berths, tobacco, insurance, war excise and war stamps, estates, munitions, luxuries and sporting goods.

Trading with the Enemy Bill

The trading with the enemy bill which the conferees have reported from conference, has been adopted by both Senate and House. It is aimed at foreign language publications and has for its purpose to repress seditious utterances. As finally passed, however, by Congress it contains a clause which gives the Postmaster-General wide powers and which it is alleged may be construed by him to contain practically the same censorship over newspaper utterances as was defeated some months ago in the Espionage bill. The section is as follows:

> Any print, newspaper, or publication in any foreign language which does not conform to the provisions of this section is hereby declared to be non-mailable, and it shall be unlawful for any person, firm, corporation, or association to transport, carry, or otherwise publish or distribute the same, or to transport, carry, or otherwise distribute any matter which is non-mailable by the provisions of the act relating to espionage, approved June 15, 1917.

Although the foregoing section was subjected to vigorous criticism, the entire bill as reported by the conferees was adopted by the Senate by a vote of 48 to 6.

The Urgent Deficiency Bill

The Urgent Deficiency bill was passed by the Senate on September 25 without a roll call. It carries appropriations to the amount of $7,991,400,000. The Senate added $779,000,000 to the House bill. Yielding to the request of the Secretary of War for authorization to draft as many men as the army could equip, clothe and train, the Senate adopted the following amendment to the Senate Committee draft of the bill:

> Provided, that the appropriations herein and heretofore made for the purposes herein named shall not be available for the examination or selection of men as provided in the act entitled "An act to authorize the President to increase temporarily the military establishment of the United States," approved May 18, 1917, in excess of the number that can be clothed, armed and equipped for service in the army.

This amendment took the place of a section directing the War Department not to call to the colors more than 1,000,000 men in excess of the number now enrolled for service. The bill has gone to conference.

On September 27 Secretary McAdoo announced for October 1 the Second Liberty Bond issue, which, unlike the first issue, is to be unlimited. This step has been taken in conformity with the practice of many of the belligerent nations and will preclude the contingency of oversubscription. Mr. McAdoo's statement is in part as follows:

> With the approval of the President, I have determined to offer on October 1, 1917, three billion or more dollars of United States of America 4 per cent. convertible gold bonds, due on November 15, 1942, and subject to redemption at the option of the United States at par and accrued interest on and after November 15, 1927. The bonds will bear interest from November 15, 1917, and the interest will be payable on May 15 and November 15 in each year.

A minimum subscription of $3,000,000,000 is asked, but it is expected that the sum raised will be $5,000,000,000.

Second Liberty Loan

The issue has been apportioned among various Federal reserve districts, the greatest amount being assigned to New York, from which $1,500,000,000 is expected. Chicago is expected to realize $750,000,000 and Boston and Cleveland $500,000,000 each. Lesser amounts are expected of the remaining nine districts.

> The amount has been computed on the percentage basis, and while the banking resources of each district—that is, the total resources of the nationals, State banks and trust companies—have been given large consideration, other factors have been taken into account, such as the income tax collected from each district, the assessed value of property therein, the subscriptions received from each district to the first Liberty Loan, and the amount of bonds allotted on such subscriptions, the capital available for bond investment in each district and its population.

It is stated that the "amount expected" should be subscribed by each district "in order to secure the result imperatively demanded for the defense and security of the nation."

Great Britain.—A recent report issued by the British Ministry of Labor furnishes some interesting statistics of the number of British women at work. Exclusive of those employed as domestic servants and in hospitals, there are about 5,000,000 engaged in gainful occupations. At the beginning of the war 3,298,000 were employed, since then this number has been increased by 1,240,000 permanent workers and 963,000 casual workers. Before the war 2,000 women found work in government industrial establishments; to these 198,000 have since been added. At the outbreak of hostilities 9,500 women were engaged in finance and banking; there are now 60,000 so employed.

Women and Work

Three years and a half ago 19,000 were engaged in transportation, now there are 81,000 engaged, while in the same time the number employed in different commercial pursuits has leaped from 496,000 to 803,000. In 1913 civil service gave occupation to 66,000 women, it now employs 155,000. All told 1,256,000 men have yielded their places to women. In the last quarter of 1916 there was an increase of 29,000 women in indus-

trial occupations; in the first quarter of 1917 there was an augment of 54,000. In the first three months of 1917 the metal trades took on 41,000 women; in the first quarter of 1917 chemical industries gave employment to 8,000. Between October, 1916, and January, 1917, 5,000 women dropped out of the textile industries, but today there are 22,000 more in these trades than there were at the beginning of the war. The food, drink and tobacco trades show a large falling off in the number of female workers; the first quarter of the present year showed a decrease of 8,000, the last quarter of 1916 a decrease of only 1,000.

The presence of so many women in gainful occupations will later on constitute one of England's great social and economic problems.

Ireland.—The death in a Dublin jail recently of Thomas Ashe, a Sinn Fein leader, reported to have been due to voluntary starvation, has caused something of a sensation. At the inquest into the death of the prisoner, Professor McMeeny testified that the post-mortem examination, at which several other doctors were present, showed that Ashe did not die of hunger. The body was not emaciated and there was an abundance of food in the stomach. Death, he said, was due to syncope, arising partly from heart trouble and partly from an intense congestion of the lungs. Ashe's heart, he added, was abnormal, and he would be apt to succumb to any sudden shock or prolonged struggle. Dr. McKenna, a hospital surgeon, testified that Ashe once told him that after he had been fed forcibly he had collapsed from a fit of coughing.

The Death of Thomas Ashe

Thomas Ashe, formerly a national school-teacher, was arrested last year at Ashbourne, on the occasion of a local rising timed to coincide with the Sinn Fein insurrection in Dublin. In the conflict which then took place, two police inspectors, five policemen and three civilians were killed and sixteen wounded. He was sentenced to death, but the sentence was later on commuted to penal servitude for life. Eventually he was released with the other Sinn Fein prisoners under the general amnesty order. He was rearrested two months ago for making a speech "calculated to cause disaffection," one passage attributed to him being that "if he saw England overpowered on the Western front, he would have no hesitation in calling out his men, as in Easter week." It was for this that he was tried by court-martial in Dublin and resentenced to prison. His own explanation was that he would be prepared under such conditions to protect Ireland against any possible invader, whether England, France or Germany; and he denied that his purpose was to create dissatisfaction. His death, and the circumstances surrounding it, have for the moment diverted the attention of the public from the National Convention, whose sittings were transferred from Belfast to Cork, where the members are amicably and with deliberate slowness discussing the vital questions at issue. The friendly feeling existing between the delegates of every section of the country and the deliberation with which they are acting are looked upon by all as most hopeful signs of the ultimate success of the Conference.

Russia.—In the middle of last week on the eve of the Democratic Congress, the situation in Russia was ominous and uncertain. No one could predict what turn affairs would take. The Bolsheviki or Radical Socialists, seemed to be growing stronger and stronger. It was even reported that Nicholai Lenine, the extremist agitator was to be the orator of the Congress, but the Government announced that he would be arrested. The Petrograd Council of Workmen's and Soldiers' Delegates in selecting their representatives for the Congress insisted that the Cabinet must not contain members of the bourgeoisie, and must carry through these measures: Settle the Korniloff affair; reabolish capital punishment; strain efforts to attain peace; summon as soon as possible the Constituent Assembly; dissolve the Duma and the Council of the Empire; transfer the land to the peasants immediately; establish State Control of production; pass an eight-hour labor law, and change radically the command of the army.

A Critical Situation

The moderate and conservative elements in the country were inclined to boycott the Congress, and thus challenge the extremists' claim that the gathering would represent the entire Russian democracy. The Bolsheviki were known to be working for the rejection of a coalition ministry and the virtual dictatorship of the proletariat instead, a victory which might easily lead to a reign of terror.

The Democratic Congress, apparently under the control of the Bolsheviki, began its sessions at the Municipal Theater, Petrograd, on September 27. Twelve hundred delegates from all parts of Russia attended the Congress, the presiding officers being five representatives of the Workmen's and Soldiers' Delegates, five each from town Zemstvos and two each from other groups. N. C. Cheidse, president of the Workmen's and Soldiers' Delegates, in opening the Congress explained that the country's grave situation necessitated the constitution of a strong revolutionary power responsible to all elements. M. Avksentieff, president of the Council of Peasants' Delegates, said that the time had come for democracy to save the conquests of the revolution. Premier Kerensky also addressed the Congress and undertook to defend the acts of his Government, but was often interrupted by shouts from the opposing factions in the assembly. The Premier maintained that his régime had saved Russia in her darkest hours, and that he had frustrated the Korniloff revolt. But Kerensky seems to have but a small minority of the Congress with him. General Verkhovsky, the Minister of War, made a speech pledging the

The Democratic Congress

Congress to a final victory over Germany, provided discipline were restored to the army and announcing that he intended to change the army commanders, to educate the troops along revolutionary lines that would promote mutual trust between officers and men and that he meant to disband the useless hordes in the rear. The Minimalists and the Social Democrats at the second day's session of the Congress voted 81 to 77 for a coalition cabinet to include representatives of the bourgeoisie, but 86 to 51 against the inclusion of the Constitutional Democrats. The Revolutionary Socialists voted in favor of a coalition, excluding the Constitutional Democrats, 91 to 87. Events move with such rapidity and complexity nowadays in Russia that correspondents are quite bewildered. It is plain, however, that the Korniloff revolt gave the Bolsheviki great power. "Save the revolution!" became their slogan. The Petrograd Council of Workmen's and Soldiers' Delegates suddenly found itself a violent extremist body. The Democrat Congress was summoned through their influence, the Councils in other large cities became very radical, too, and now the contest in the Congress is between the moderate and extreme Socialists.

News came on Monday that Premier Kerensky has accepted a program submitted by two Moscow leaders which calls for the immediate adoption of measures to put the army and navy in fighting condition, the merciless suppression of anarchy, absolute independence of Cabinet Ministers from parties and the choice of a constituent assembly that will express the people's will. It is reported that a new coalition cabinet will be formed by the Premier.

Spain.—Fuller reports of the revolutionary strike describe a far more dangerous state of affairs than had been suspected. In Madrid a determined effort was made by the strikers to terrorize the city by stopping all street-car and railroad traffic, closing the shops, factories and public bakeries, hampering all public utilities, and thus putting the capital under the complete control of the most lawless elements. Repeated and bloody assaults were made by the strikers on the cars and trains that tried to keep traffic open, and on the stores and delivery wagons that attempted to distribute supplies. In one quarter of the capital six strikers were killed. In Barcelona barricades were erected and there were scenes of riot and bloodshed. In Sabadell machine-guns and field-pieces had to be used; in one encounter seventeen strikers and five of the troops were killed and a row of houses serving as fortresses to the rioters had to be blown to pieces. In Bilbao the same scenes were repeated and not far from that city the strikers derailed a train killing five and seriously wounding eighteen persons. In the mining districts of the Asturias, where at the beginning of the outbreak the troops had been concentrated in Oviedo, the "revolutionists," availing themselves of the absence of the military, proclaimed a republic and appointed a provisional government, which was totally unable to put an end to the disorders which ensued.

The "Revolutionary Strike"

The Government handled the critical situation with the utmost skill and was everywhere loyally supported by the police and the troops. The Minister of the Interior stated he was convinced that the country was face to face with thoroughly organized attempts at a revolutionary rising. Premier Dato characterized the movement as an outbreak of "pure anarchy." Martial law was everywhere proclaimed and the civil authorities handed over their respective districts to the care of the troops. Two objects were aimed at, the continuance in spite of all obstacles of the public services and the stern and energetic repression of all outrages against law and order. The trains and street-cars were run under military escort, and in Madrid the military bakeries were opened to supply the capital and its environs with bread. The headquarters of the Socialist and revolutionary committee was raided and the ringleaders of the movement, Caballero, Anguiano, Besteiro were captured. A large number of documents was found, as a result of which 900 other agitators were captured throughout the Peninsula. These documents revealed the extent of the anarchistic plot. The monarchy and the whole present régime, including property rights, were to be wiped out, a provisional government was to be promptly erected, a Constituent Assembly called and the golden age of liberty ushered in. One of these documents called for the enlisting of women and children in the ranks of the party, for "they possess an extraordinary degree of temerity, and a fury of destruction animates them which must be allowed free scope."

The movement failed of its purpose and the whole country was aroused by the dastardly attempt at destruction. The press, of almost every shade of opinion, indignantly expressed its condemnation of the plot and the crimes and disorders it caused. Individuals, clubs, associations placed themselves at the disposition of the Government to undertake any task of restoration which might be assigned them. Subscriptions were opened to reward the workmen who remained at their posts and those who suffered injury for doing so, as well as to provide for the troops and the police who suffered in the numerous affrays, and for the dependents of the police and soldiers who were killed.

One of the most striking results of the plot has been to cause a salutary reaction among the workmen of the Peninsula against the sordid agitators who attempted to plunge them and the country into ruin. They declared that they have had enough of strikes forced upon them which had nothing to do with their social or economic betterment, but were organized for purely revolutionary ends. The Printers' Union, one of the most numerous and important in Spain, renounced all connection with the Socialist General Union of Workers, and others quickly followed. The Government, such seems to be the common verdict, emerged stronger than before from the conflict.

Mexican Anarchy and American Gold

EBER COLE BYAM

MEXICO, or rather Carranza, needs money badly, very badly in fact, as has been evidenced by the persistent efforts in New York and elsewhere to secure some sundry hundreds of millions of pesos. The swarm of swashbuckling Socialistic bandits must be fed, for they are yapping, like the hungry creatures they are, about the aged, bewhiskered successor to Huitzilopochtli.

The anarchs now ruling Mexico have been doing their best to destroy property and capital according to approved I. W. W. methods, and, as a consequence, American capitalists and bankers have been shy about lending any money to a government whose cardinal creed is destruction. Nor should the United States Government advance, even in its present liberal mood, some hundreds of millions of dollars to a government that stands the world over for murder and pillage.

Yet Carranza has hope, and in that hope it appears that an attempt is to be made to educate the American people to the point of not objecting should this money be lent, perhaps as a war measure, should Mexico decide to enlist its invincible legions with the United States against the Germans.

As an opening gun in this campaign, we have an article by Mr. Carl Ackerman, appearing in the *Saturday Evening Post* of September 15. Mr. Ackerman, in spite of himself, contrives to pen some truths which quite evidently he was not paid to write, and it is impossible to refrain from expressing a not unnatural admiration for the writer's perspicacity, considering his complete ignorance of the language, the country and the people.

Mr. Ackerman went to Mexico in company with the recently appointed American Ambassador, and takes occasion to inform us that that official was received "enthusiastically" and "like a conquering hero." Perhaps this statement may be due to the writer's fortunate ignorance of things Mexican. However that may be, the facts are that the American Ambassador was greeted by whistles and catcalls, and insulted as only a Mexican knows how to insult. And this was his reception by the galleries when he visited the Mexican Congress, this too was the reception given him by the assembled populace outside the edifice as he arrived and departed.

But the most interesting statement by Mr. Ackerman is that regarding the Carranza Government. He says: "Should the Carranza Government fall there are on the horizon today no leaders or group of men who could take hold and do as well as the Carranza Government is doing." This statement is repeated in the second article by Mr. Ackerman, published in the *Saturday Evening Post* for September 22.

The particular interest in this statement lies in the fact that its official denial had already been anticipated by no less a person than Luis Cabrera, spokesman for the Carranza Government. And Mr. Cabrera, whatever else may be said of him, has yet to be charged with being a fool.

Mr. Ackerman conveniently reminds us that "early in the summer the Mexican Government invited Mr. Henry Bruère, former City Chamberlain of New York, and two expert accountants who spent nine years helping to reorganize the Philippine Government, to establish business methods in the governmental departments."

Incidentally, we are warranted in asking: If it took nine years "to reorganize the Philippine Government," under the powerful protection of the United States army, how long will it take "to establish business methods in the governmental departments" of Mexico?

The presence of the above-mentioned expert accountants in Mexico attracted not only the attention of Mr. Ackerman—doubtless they accompanied him on the same train with the Ambassador—but, as well, the excited and adverse comment of the Mexican Congress, to the extent that an interpellation was addressed by that body to the Chief Executive demanding an explanation why these Americans were in the Mexican Treasury Department and expressing the not unnatural fear that their presence presaged a repetition of Nicaragua's problem, where the hungry politicians are now barred from the money bags by a vigilant American agent.

Speaking in support of the resolution, Deputy Manjarrez said: "I ask, has this Republic, or has it not, men capable of solving by themselves the financial problems of the country?" In answer to this, the spokesman for the Administration, Luis Cabrera, arose and said: "Deputy Manjarrez has hit the nail on the head. In effect there are no men; or better, yes, there are capable men, but one of them, Señor Limantour, is in Paris, and others are in different places in Europe and America. Yes, there are men capable of solving our economic problems, but they are not with us." Then, after explaining that the revolutionists are doing the best they know how; that all the men with brains do not agree with them politically, and therefore cannot be employed, Mr. Cabrera said that it had been necessary to call in Messrs. Kemmerer and Chandler to untangle the Mexican financial snarl.

The opposition to the employment of these gentlemen appears to have been nearly unanimous, and a variety of interesting and amusing reasons were offered in support of it. The principal fear seems to have been that the hated strangers would uncover the momentous secret that the Mexican Government is bankrupt and the equally important secret that all connected therewith are conspicuous neither for honesty nor ability.

Deputy Sanchez Pontón, in speaking for the resolution,

epitomized in a paragraph the exaggerated conceit of his fellow-anarchs. In a moment of frankness he said:

> If it were true that we would advance greatly under the protectorate of the United States, it would be preferable for all Mexicans to do by themselves in fifty years what they might do in five at the side of a foreign power. We must be Mexico; not Cuba, nor Nicaragua, nor the Philippines, nor Panama, nor Porto Rico!

Whether Mr. Pontón speaks for Mexico remains to be seen, but at least he speaks for the blatant part of it, which has for several years made itself heard, at least as far as the Potomac. Like General Grant's two coyotes, the revolutionists make a noise out of all proportion to their numerical importance, and, in voicing their venomous spite against foreigners and their thrift, in expressing their envious protest against the exercise of a protectorate, and in putting these sentiments into action by cold-blooded murder and wanton destruction of property, these petted fiends are doing more to force intervention than all the imperial ambitions their heated imaginations have ever conjured from their cups.

Perhaps the Mexicans, by themselves, might in fifty years accomplish the progress that would be theirs in five under an arrangement like that in force with Cuba. But if they insist on rising in frenzied and causeless rage every fifty years to destroy all that has been accomplished during that period, there can be but one solution to their problem, and that is zero, which is just exactly what the revolutionists represent, politically, socially, and morally.

Mr. Cabrera and his fellow-deputies also have "hit the nail on the head," or, better still, have placed their blood-stained fingers upon the ulcer that is destroying the vitals of Mexico. And Carranza? Perhaps, as both Mr. Ackerman and Señor Cabrera would have us believe, he is doing his best to restore tranquillity and to moderate the rapacity of his followers. If this be true then indeed is he doomed, for it has been a characteristic of Mexican revolutions, that when the leader in power becomes moderate, from the sense of responsibility that power brings, his radical coterie rises up to tear him down. For it is upon this extreme radical and criminal element that the Mexican revolutionary leaders have depended for their fighting material. For a hundred years, since the murderous Hidalgo loosed his pillaging hordes, this has been repeated time and again, and thus Mexico has been a chronic sufferer from anarchy. Even Porfirio Diaz throughout his long rule was ever on guard against them, and they finally overcame him.

To lend a single centavo to Mexico under present circumstances would be the height of criminal folly; criminal, because it will but serve to further enrich the bandits who have exhausted the resources of the country and now seek this loan to support their extravagant debaucheries; folly, because Mexico already is mortgaged to the limit and is a nation bankrupt, and as such cannot repay. The principles of the I. W. W. now rule in Mexico.

Mr. Ackerman tells us that there are no schools nor churches in Mexico. This is what might be expected from a government that permits one of its leaders to declare officially that "Religion is ignorance and as the revolution triumphs God goes down."

Some of the Mexican anarchs and their American sympathizers have been pleased to compare the dreadful nightmare south of the Rio Grande to the French Revolution. Perhaps it is like that, for Mexico has had its Terror; has been flooded with unknown hundreds of millions of "assignats"; has had its Convention; and perhaps Carranza is its Robespierre awaiting his ninth Thermidor.

The Autobiography of a Soul

JAMES LOUIS SMALL

FIVE years and more have gone by since, in a little Franciscan chapel not a hundred miles from New York, I knelt before the altar, placed my hand upon a copy of the Holy Gospels and in the most solemn manner declared my belief in the Holy, Catholic, Apostolic Roman Church as "the only and true Church established on earth by Jesus Christ," to which, I also declared, I desired to "submit myself with my whole heart."

Most men, even the spiritually thoughtless, will agree that there can be nothing more soul-shaking than a change of religion. This is transcendentally true of a change from Protestantism to the Faith. Old opinions, held from childhood and deeply rooted in tradition and prejudice, are wrenched forth and cast away. The soul is left naked and alone, bereft for the moment of all human consolation and sympathy. One sees God face to face, and seeing Him veils one's countenance, like Moses, at sight of His majesty and power. There is little of immediate exhilaration, simply the consciousness of having arrived at Eternal Truth. As the late Monsignor Benson says in his "Confessions of a Convert": "I was as one coming out of the glare of artificial light, out of warmth and brightness and friendliness, into a pale daylight of cold and dreary certainty. I was uninterested and quite positive."

Nearly half a dozen years of Catholic life have convinced me of this identity of experience. There are, of course, exceptions to it, for God deals in His own way with the individual soul, but I think that careful examination would disclose a greater similarity than appears upon the surface. As time has slipped away I have been blessed with a constantly broadening range of vision. What was once blurred and indistinct has taken on the well-defined attributes of form and color. I have learned, am always learning, something of proportion,

something of what the great Apostle to the Gentiles so admirably characterized as " the breadth, and length, and height, and depth."

Having come thus far along the road I have reached the conclusion that no conversion worth the name is made without some struggle, some sacrifice. The life that seems so cool and self-contained may be, for all we know, a veritable battle-ground of scars and wounds. Or, to put it in another way, the journey across the waters of unbelief or partial belief is made amid such apparent calm as to deceive the closest observer. The soul, in the meantime, has passed through all manner of storm and stress. More than once the frail bark was well-nigh engulfed by the waves; more than once the stars failed and the moon refused to give her light, and the voyager who at length gained the solid ground and grateful shelter of the City of Rest, so far from being the self-possessed person his friends supposed him to be, is spent and worn with the conflict.

There is far too much exploitation of converts; far too much acclamation of men as noted, who in the non-Catholic bodies from which they have come occupied positions that if not humble were certainly not exalted. There are far too many lists of converts, some of them so abounding in inaccuracies as to defeat the very purpose for which they are published, and holding the Church up to ridicule by a Protestant public that is only too glad to avail itself of the opportunity.

Herein there is worked a two-fold injustice: an injustice to the Bride of Christ, made to suffer at the hands of scoffers, and an injustice to the convert, who is as a man dragged into the midst of the throng, unable to collect himself, confused by the clamorous voices about him. This, if he is modest. If he is by temperament hardy and unabashed he is apt to fall prey to that most insidiously fatal temptation, the desire for notice, in which case it is not unknown that the brightest hopes have been blighted by apostasy.

There is, or so it seems to me, a suggestion of bad taste in a convert's pre-empting the lecture platform immediately after his reception into the Church and telling people why he became a Catholic. The procedure has always impressed me as being somewhat analogous to washing soiled linen upon a front porch. At all events, the public will derive much greater benefit from his treatment of the subject five or ten years later. A man does not jump into the Catholic religion, he grows into it. Anything he may have to say now will be crude and poorly correlated; it is bound to be. After a time, when Catholic currents have deepened his life and Catholic atmosphere has permeated it, his message will without doubt have a constructive value that it cannot possibly possess now.

For the present, then, silence. St. Paul, who made a journey into Arabia shortly after his conversion, for the purpose, it would seem, of meditating upon the truths revealed to him, affords an excellent example to those of us to whom the Faith has come as a belated, though none the less welcome, gift.

Someone has said, and said well, that converts have little else to bring the Church but their sins. The Church, on the other hand, gives us everything. She takes us in tired, hungry, naked, homeless. Whatever our station in life we are received as equals. We take out our naturalization papers, so to speak; we become citizens of no mean city. It were unfair to require of us as a *quid pro quo* for food and lodging that we should stand in the market-place and prate of beauties which, as yet, we have had neither time nor opportunity to assimilate. Let us alone for a while, good friends, until we have come to be more at home. Then we shall be glad to speak to you, and you will feel that you have not listened to us in vain.

What I have said will explain my unwillingness, hitherto, to yield to urgings for an account, verbal or written, of my impressions and experiences.

But now " the former things are passed away." I find myself vastly better able to analyze motives and sift principles than I could possibly have been on that evening over five years ago when, having torn myself away from associations very nearly as dear to me as life itself, yet secure in the conviction that the course I was about to pursue was the only one open to me if I wished for salvation, I knelt before the Franciscan Father in the convent chapel and made my submission to the One True Church.

" What led you to the Church? " I suppose no question is so often addressed to converts. It would be as easy to say what led one from childhood to youth, or from youth to middle age. The query predicates an *act,* whereas any answer that is made to it must have to do with a *process,* a process that is complex, governed by influences that sometimes appear to be contradictory and that defy analysis and baffle inquiry.

The late Father Maturin, intellectually and spiritually one of the most gifted of the Church's nineteenth-century converts, brings this out strikingly in his " Price of Unity." He tells how in his Anglican days he once submitted to a friend his reasons for thinking that perhaps Rome might be right and the Church of England wrong. His friend considered them carefully and then remarked that they were not such as to convince him. Maturin replied that he, not his friend, was the one in doubt, and if the reasons set down were cogent to him, that was sufficient.

I passed a number of months under a friend's roof just before my entrance into the Church. I soon made the discovery that he was laboring under precisely the same difficulties as myself. We spent long hours together, hours that neither of us is likely to forget, endeavoring to thrash out the problem. Always we found ourselves viewing it from different angles, a fact due, I have thought, to differences in early religious training. Yet all during this period of perplexity we were both deeply aware that the logical solution was submission to

the See of Peter; our minds were carried forward irresistibly to that, even if our hearts, as yet, were not. Trace them out as we would, the paths we were following led nowhere else, and as one would naturally expect there came a day when we could no longer resist the Voice that spoke or the Hand that compelled.

Now it is rational to assume, is it not, that underneath these seemingly divergent lines of thought there should run a controlling motive, a motive that in the end will be seen to merge them, to make them at the same time luminous and coherent? There is such, and it is best expressed by the single word authority. The Baptist, Methodist and Low Church Episcopalian are, in reality, actuated by the same purpose in seeking the Church as is the High Churchman, though all of them may, in the inception, be unconscious of the fact. It is the desire for stability, for permanence, that causes them to exchange the shifting quicksand for the solid rock.

I have always been profoundly thankful that in the initial stages of my struggle I was provided with a wise counselor in the person of a teacher of Church history. I was a senior classman in an Anglican seminary when, somehow, from somewhere, the paralyzing doubt that is as old as the Church herself threw its shadow across my life. Nothing of the sort had ever occurred to me before. For years I had believed as firmly in my membership in the Catholic Church as I had in my citizenship in the United States. And now this had come. I was disturbed, disconcerted. After a few days of reading and prayer I turned my steps in the direction of the stately stone house upon the hill, whence no student had ever gone without receiving advice and comfort.

The professor was a kindly, warm-hearted man, devoid of the "Romophobia" which unfortunately characterizes so many of the High Church clergy. He not only taught history; he had the historical sense, two very different things. After listening to me with phenomenal patience he said quite positively:

> I wish to make this much clear to you: The crux of the Roman controversy is the Pope. If you are unable, as I am unable, to accept communion with Rome as a *sine qua non* of Catholic life, then you must stay where you are. If, however, you reach the point where you are convinced that communion with the Catholic Church is synonymous with communion with Rome, then you must make your submission to her, whether certain of her externals do or do not appeal to you. These are all subsidiary to the main issue.

Thus, happily, the ground was cleared for me at the outset, a circumstance for which, as I have said before, I am grateful. I honored, and honor today, my instructor for his clear-sighted sincerity. He is still an ornament to the Protestant Episcopal Church, and it is my hope and prayer that his largeness of vision may some day be augmented by the sublime gift of faith. I have experienced the more thankfulness as others of my advisers were more superficial in their treatment of a subject which all confessed to be vital. Much dust has been thrown in people's eyes and much talk wasted upon comparatively unimportant adjuncts, such as the use of Latin in the services of the Church, Communion in one kind only, the King James as compared with the Douai version of the Scriptures, etc., etc. Even of late months an editorial writer in a leading Anglican weekly (*The Living Church*, February 3, 1917) had the amazing effrontery to state that "it is not the primary issues that send men to Rome."

As for myself, the inward conflict raged for four years, with nothing to distinguish it from hundreds of others. There were moments of exaltation, when certainty seemed to have been attained, followed by periods of dejection that was almost despair.

Beyond a certain point I think that reading is a hindrance rather than a help. Of all the books and pamphlets that I read only two or three stand out as having been of special service. One was Dom Chapman's "Bishop Gore and the Catholic Claims," a reply to "Roman Catholic Claims," by the then Anglican Bishop-designate of Birmingham, and Dr. Gairdner's fairly written and illuminating "History of the English Church in the Sixteenth Century." The latter affected me powerfully, for I felt that it had proceeded from a man who could certainly be charged with no predilections on either side. Towards the very last I was considerably interested in a work, the exact title of which I cannot now recall, from the pen of the brilliant, but erratic, Dr. Frederick George Lee. It dealt with Elizabethan Anglicanism, and although written by a clergyman of the Establishment went far to pulverize any conception of continuity that I might have entertained.

All this time, but very gradually, there was dawning upon me the realization that the Catholic Church, wherever she was, whether in Rome, or, as the Anglicans taught, in Canterbury, Constantinople and Rome, must be, if one believed in Our Lord's words, sufficiently simple for the average layman to grasp. This I had not observed to have worked out practically in Anglicanism. As a matter of fact, I saw my brethren all about me engaged in an attempt to convince their people of a Catholic inheritance which the people themselves had, for the most part, no desire to claim.

At last I put books aside, and when I did so it came to me with a sort of glad surprise that the Kingdom of God not only was for the wise and learned, but for the ignorant and foolish as well; that Our Lord actually meant what He said; and that infallibility, so far as the Church goes, means at least as much as it means in other departments of life; in other words, that God will not permit a condition of chaos in His Church that men would not permit in a well-regulated business concern.

I am aware that this is a very untheological method of expression, but it crystallizes a sentiment that helped me to pass from chaos to order. I have come with joy to comprehend the saving truth that the Church has a place within her gracious fold for everyone, if he be humble and willing to learn, and to keep on learning.

The Terror by Night

E. L. WOLFE

WHEN the great grey ship, of which Abelard sang in prophecy: "*Vere Hierusalem est illa civitas,*" left a port on the Atlantic sea-board with 1,200 or more troops and sundry civilians on board, there were few people who knew of her departure. To be accurate, six persons and a dog stood on the pier and watched the vessel swing out from her moorings. And the people, being human, cheered lustily to encourage the departing troops, and gave the lie to the sympathetic tears that would come to their eyes, by doubling the energy of their cheers, and by waving that flag which is to bring fresh courage to the war-worn troops on the battlefields of Europe. The dog, knowing nothing of democracy or the Divine right of kings, barked and flung himself around with such vehemence that more than once he nearly fell into the river. Night had fallen by the time the vessel had cleared the pier. The shouting had died away. And with all lights out on deck, in silence the great grey ship, like a lean, swift greyhound, slipped out from her port into the open sea.

Past tall office buildings, in which flickered a multitude of lights, by gaunt many-masted sailing vessels that stood out like skeletons in the night, through the midst of squat, sleek-looking freighters, under the nose of a fort she hurried swiftly. Then when the lights of coast towns glimmered dim in the distance, and the open sea stood out black and shapeless before her, she stopped. Suddenly, like a sword-blade, a flash of white light stabbed the darkness of the night and then disappeared. Far away two eyes of light flashed and winked some message in code. It was the destroyer that was to escort the transport on the first part of the voyage, and the great engines began to thud again, never to stop until the vessel had reached her destination in safety, or was sent to the bottom of the sea as the victim of German frightfulness.

Those who go down to the sea in ships, these days, and see the wonders of the Lord are still at liberty to tell of them. But with the wonders of men it is different; there is a censor who attends to that. On the morning of the first day out there was a destroyer circling the transport, but towards night she returned to her station. And alone the vessel went along the secret course that was known to one man only of all those on board, the captain.

One day on board ship is very much like another. A person rises in the morning, bathes, has breakfast, and for the remainder of the day tries in the most apathetic manner to fill in the time between meals, until it is time to go to bed again. In these days, however, one is not quite so certain that the morning will ever dawn again; for there are hungry wolves lurking in the depths of the sea whose appetite for human blood is insatiable. Hence the words of the Compline Psalm come to have a more significant meaning to the traveler by sea: *Non timebis a timore nocturno:* "Thou shalt not be afraid for the terror by night." For the terror by night is something more than a pious phrase, it is a reality that is ever present, lurking in secret. And the seafarer knows, as he has never known before, that he is entirely in the hand of God.

The submarine has extended its field of operations, and although there is a definite area known as the danger zone, the seven seas are, in fact, one vast danger zone. The look-out is on watch day and night throughout the whole of the voyage. Not the least glimmer of light shows on the vessel at night, and at sunset all smoking on deck is forbidden. To go out on deck after nightfall is like venturing upon a mythical ghost-ship, and through the darkness the hushed whispering of the troops sounds like the devilish conferences of the wraiths of drowned sailors. But there comes a time when even this diversion is no longer allowed, and after dark the decks are forbidden to all save the look-out and ship officers who have business on deck. And every hour the vessel was drawing nearer to those waters where death springs suddenly and horribly from the depths of the sea.

The Sunday that fell about the middle of the voyage was given up to religious exercises. The solitary Catholic priest on board, a passenger, offered the Holy Sacrifice of the Mass in the second-class saloon. The small passenger list was well represented, and of the troops it is safe to say that quite thirty per cent of them were at Mass, nearly all of them with rosaries. The Protestants of all denominations gathered together and enjoyed the ministrations of a bishop of the Protestant Episcopal Church.

It is difficult for any living man to describe, with any respect for accuracy, what is likely to happen when the archangel blows the Last Trump. The only thing that approaches it is the signal, five blasts in succession on the ship's horn, which is the announcement that death is about to fling itself on us. But when, on a certain day the ominous signal was heard, it was known by prearrangement that it was the sign that boat drill was to be held. Places were assigned in the different boats, and each boat's crew was told off to its station, so that when the signal was given passengers and crew were all in place. "Ladies and gentlemen," said the purser, "we are now entering the danger zone, and you will do well to keep your life preservers by you day and night. You will do well to sleep in your clothes, and to remain on the upper decks all the time. In the case of an emergency," so he spoke of the horrors of being torpedoed, "you will go at once to your station, and obey the orders of the life-saver in command." That was all, and he spoke of death as one would speak of making a change in pursuing a journey. All the while the vessel was penetrating farther and farther into the danger zone.

For days the weather had been both rainy and foggy; unpleasant from the point of view of enjoying an ocean voyage, but the most secure kind of weather when submarines are about. Then, at length, the sun came out,

the wind dropped, and the sea was as calm as a lake. Everyone of the passengers had found life a little dreary, for a life preserver is cumbrous, and it conduces to continual unpleasant thoughts and uneasiness. The day had nearly come to an end, and some of the passengers, girt about with their life preservers, prepared themselves for sleep in the reading room. Others, armored in like manner, tried to find comfort in the smoking room, while certain hardened ones, having, perhaps, little more than their lives to lose, went below and slept the sleep of the just. In the northern latitudes the twilight lasts longer than in the south, and in summer it is not quite dark until nearly ten o'clock.

Suddenly behind the vessel, a good way off and deep below the surface, a dark gray shape moved rapidly along. Like a great whale it ploughed through the water, and in its very bowels there was the rush and thud of intricate machinery. It was the terror by night seeking its prey. The transport, heavily laden, hurried on its way, and following it was the hidden monster of the sea. Then in the semi-darkness something that looked like a gas-pipe rose out of the sea, and following the pipe arose a metal hump, not unlike a steel barrel. And as the steel hump rose out, wet and shining in the half light, there came a roar and a sharp angry bark from the transport as the gun was fired at the conning tower of the submarine. Yet, even before the echo of the gunfire had died away, there sounded five hoarse blasts from the throttle of the ship's horn, and at the sound men sprang from their berths, from the smoking rooms; women caught up their children; money and papers were thrust into safe pockets, and through passages and corridors, up gangway and companionways, groups going here and there, soldiers hastening to different stations under the command of their corporals, everyone on the ship hastened as best he might to the place that had been assigned to him by the boats. A father gathered his children round him, ready to place them in the boat before it was loosed from the ways. An aged man hobbled along with the help of a cane. Fortunately the passenger list was small, and the regiment of troops responded instantly to discipline: so there was no panic as the whole ship's company mustered while it waited for the death blow to come out the jaws of the sea wolf.

But the blow never came. At the instant the shot was fired from the ship's gun the conning tower of the submarine disappeared beneath the water. It may have been hit; it may have dodged. But the terror had disappeared, and the passengers and crew went back to their places, and got what rest they could, and when morning dawned early risers saw on either side of the vessel one of Uncle Sam's destroyers that had come out from a European port to escort the vessel safely in.

One thing remains to be told. It has been said that when the signal was given all the ship's company went to their appointed stations. The account is inaccurate as it was found that two persons were missing. While the passengers and crew were assembling at the boats, somewhere below decks there was sitting a man in black, wearing a Roman collar, and by his side knelt a young man in the uniform of the United State army. The young soldier's head was bowed, and the priest was looking straight ahead and saying: *Indulgentiam, absolutionem,* and not until he had finished these words did he or the young man kneeling at his side go forth to save their lives, if death were indeed upon them.

Socialism: A Paradox of the War

LAWRENCE FLICK, JR.

THE war, having inflicted on the world such miseries as were never known, now offers Socialism to humanity as a palliative, and Socialism has grasped and firmly holds a power it never before approached. Every European country, belligerent or neutral, has witnessed its sudden forward surge. In a less but sufficiently marked degree we have experienced it here in the United States. Socialism's most notable victories, however, have been won in Russia and Germany. In Russia, it largely prepared the way for the overthrow of the reigning house and the abandonment of the monarchial system. Since the revolution, through the Council of Workmen's and Soldiers' Delegates, it has overawed and overruled the Provisional Government. It withdrew Russia from effective participation in the war at the very moment when Russia's performance of the task assigned her offered some hope of a swift peace through victory. It has embarrassed the Allied Governments with demands for a new definition of their war aims in keeping with Socialistic principles.

No less startling are the victories of the German Socialists. The suspicion that the German Government recently has overreached and exploited its Socialistic element does not discount the gains of the party in Germany. In three years German Socialism has brought about vast political changes: one might say almost revolutionary changes, considering the harsh political discipline kept of old in Germany.

Early in the war a famous German Socialist was sent to prison because he opposed the war program too vehemently. The workingmen's resentment was expressed in protests, disturbances, a general strike. He was not released, and the outcry subsided. Socialism was at that time, in Germany, only a little more than a doctrine with a large following. Its representatives in the Reichstag, after brief opposition to the war fruitlessly

expressed by a minority vote, went over to the Government. Outside of Germany these events were interpreted as expressing the inherent weakness of Socialism. It did not stand the strain of actuality.

Contrast to this the recent scene in the Reichstag, when a spokesman of the extreme Socialist wing dared declare that his party would draft a new constitution, based on democratic principles. At the same turbulent session another radical Socialist broadly hinted that Germany must emulate Russia, and seek relief in revolution. True, he was hissed down by his fellows: but in Germany is not such plain speaking epochal? Socialism is now the loudest and most vehement of the German parties. German Socialists unhesitatingly demand that their country abandon any purpose it may have had of aggression and aggrandizement. Recent official disavowal of a policy of conquest plainly was in response to this very insistent demand.

A significant fact is that in Russia, in Germany, and to a lesser degree in France and England, Socialists are making themselves the spokesmen of peace. The appalling failure of Socialism to better the fortunes of Russia neither discourages the Socialists of other countries, nor apparently makes great masses of the war-ridden peoples less ready to see in Socialism a possible refuge from the evils of war.

Though Socialism has grown sufficiently powerful in Russia to throw down a dynasty, and in Germany to make the most absolute of existing governments yield it freedom of speech, yet, paradoxical as it may seem, its new impetus proceeds largely from the warring Governments themselves. Socialism, to quote a noted authority,

> Pleads for an economic regime wherein all land and material capital shall be public instead of private property, the State, not the individual capitalist, being the employer of labor; and the production and distribution of products not left as now, subject to speculation and the law of supply and demand, but regulated justly and by authority, according to the wants of the whole body of consumers, so that no one need be idle, uncared for, ignorant or poor.

This is Socialism's platform and program. Practically, such a regime has found favor, more or less, with all the warring Governments. It might almost be said, that the war has been conducted effectively in proportion as it has been conducted socialistically. Germany again is the notorious example. For years the German Government has been paternalistic. It has substituted for Christianity and a Christian freedom and equality in human and political relations a host of paternalistic regulations. Along with these it has set up the evil philosophies of the Nietzschean school, the one buttressing and supporting the other.

Since the war, it has commandeered, for the purposes of the State, all the activities of human life, both private and public. It has largely abrogated the law of supply and demand, substituting governmental regulation of prices and consumption. It has taken charge of man-power absolutely, decreeing beyond appeal that certain men shall fight, that certain men, and women, too, shall work in the factories, shall till the fields, shall carry on commerce. This not in every instance by specific regulations, but by the creation of conditions which give rise to a resistless economic necessity.

To a less extent the other warring nations have followed suit, the resistance being most marked in France and England, the latter most truly representative. Obviously here in the United States we will to some extent imitate Germany: witness the laws designed to control distribution and prices of food, and to tax heavily private and corporate incomes.

It is not to be wondered at that Socialism is raising its head. What might be called "monarchical Socialism" has been imposed upon a great part of the world. Socialism, surging up from the mob below, is encouraged to preach its propaganda by the obvious benefits derived from the practical working out of many of its principles, put into force from above by absolutism. The war has steeped the world in misery. What amelioration there has been is attributable to such governmental regulations, paternalistic at the least, as have made it possible for the poor to get food to eat, clothes to wear, and houses to shelter them. What more natural than that the Socialists should point to these benefits and argue from them that the whole doctrine of Socialism would lift the world wholly out of its present agony? And what more natural than that the people of the warring nations, worn down to the last shred of their endurance by these three years of blood and sacrifice, should turn to Socialism as a partly proved and wholly promising panacea?

Are we about to witness the phenomenon of a Socialistic age, of a whole world turning to Socialism? Statesmen and military experts vaguely estimate that the war is to be "prolonged," possibly over a term of years. All the signs of the times seem to point, however, to a swift abandonment of the war by popular demand. There is danger that this demand may express itself in social upheaval. The example of Russia may be followed in Germany and other countries as well. Our own country at present contains elements of discontent which ought to make us thoughtful.

The remedy? Does it not lie in the true principles of Christianity, principles well-nigh forgotten in these three red years? Only their powerful revival and expression can offset the appeal to the primitive feelings of men made by the Socialist propaganda of the day. Our present need is a powerful Christian voice, urging all the nations to restate their terms of peace in terms of Christianity. There is hope here, for the sorrows of war should turn the thoughts of men, if not of rulers and governments, to Christ and His Kingdom. If the Godless and pernicious doctrine of Socialism can command a substantial response from a great part of the world, how much more so the doctrine of universal peace and charity, the doctrine of universal forgiveness and amity, the doctrine of universal freedom and justice!

Relief Work in the Civil War

GERALD C. TREACY, S.J., CHAPLAIN U. S. A.

NO chronicle of the work of the Sisters of Charity among the sick and wounded in the Civil War would be complete without a word on Gettysburg. As is well known, it was the big battle of the war as battles went in those days. It lasted for three days, the first three days of July, 1863. Emmittsburg was not very far from the battlefield, and on the morning of July 1 the 107th Pennsylvania Volunteers swung by St. Joseph's College, the mother house of the Sisters of Charity. Major Delaney, who was with this body of troops, has left an account of a very pretty scene that greeted the soldiers as they marched past the college. Along the white ribbon of a road that ran close by the Emmittsburg school the Sisters and the children awaited the approach of the troops. As the first of the column came in sight, at a signal from the Sisters all knelt down and said the usual morning prayers for the welfare of the men who were marching by on their way to battle. Those who came through the three days of blood often spoke of this morning prayer. They had never marched to sweeter music. The roads leading to Gettysburg were bad enough at best, but an all-night rain on July 3 made them heavy with mud, and the dozen Sisters of Charity who left Emmittsburg for the scene of conflict had no easy journey before them. What greeted them on their arrival is best told by their own narrative: "Ruins of burned houses, the dying and the dead lying on all sides; thousands of guns, swords, vehicles, wheels, projectiles and habiliments of all colors. We had to make circuits to avoid passing over dead bodies."

Every building in Gettysburg was being filled as fast as the wounded could be carried in. Besides the improvised hospitals in private houses, 113 hospitals were in operation in and around the town. The Catholic church in Gettysburg was crowded with the wounded and the sick. Soldiers were lying on the pew seats, under them, and in the aisles. The sanctuary and gallery were packed with the sufferers, so close together that walking between the agonizing bodies was difficult. It was not uncommon to hear the cry, when the Sisters reached the scene of suffering: "Come, please, and dress my wound. Oh, do come to me next." Many of the men had their wounds dressed for the first time by the Sisters, surgeons being few in number. As it was before the day of the "first-aid," many of the troops were lying in their own blood, or in the water that had been placed in open basins beside the sufferers. Of course, a great many died of tetanus. The condition of the different hospitals from a hygienic standpoint may be gleaned from the account given by a wounded Confederate prisoner who with 600 others was quartered in the Transylvania College building. He and another youth of eighteen, as they were not as severely wounded as the others, were placed on a blanket stretched upon the ground at the entrance to the building. Near them the bodies of the dead who had died that night were laid, awaiting sunrise for interment. To prevent the rain from running under the bodies of these two prisoners, a little ditch two inches deep was dug on both sides of their earthen bed.

The Methodist church in the town was given over to hospital use, and the Sisters of Charity were in charge there. Once when the Sister in charge of supplies went to the sanitary store to have her order filled, the clerk asked her, "Where are these articles to be sent? I believe you belong to the Catholic Church." "No, sir," said the Sister with a smile; "I belong to the Methodist church. Send the goods there." The churches and the houses in the town were used by the medical department until tents were erected nearby and the general hospital established. More Sisters were sent to Gettysburg when the general hospital was opened. From this hospital the wounded were transferred to the Satterlee Hospital in Philadelphia.

The Satterlee Military Hospital in Philadelphia was in charge of Dr. Walter F. Attlee, a prominent physician. He interviewed Surgeon General Hammond and Secretary Stanton, and the result was that the Sisters of Charity were invited to take over the care of the institution in June, 1862. Sister Mary Gonzaga was the Superior, and with her were forty Sisters of Charity from all parts of the United States. A requisition was made by Surgeon General Hammond for twenty-five more Sisters from Emmittsburg. By August, 1862, the building proved too small for the wounded, and tents had to be placed in the yard. There were 4,500 patients there at that time. The soldiers as a mark of appreciation for the Sisters' unselfish labors took up a collection among themselves, and gave it to the Sisters to purchase what was needed for the chapel. The men stipulated, however, that when the hospital was closed the Sisters should take everything that remained for the use of the orphans. In 1863 and in 1864 the Sacrament of Confirmation was given to several soldiers by Bishop Wood. Mass was said each morning at six o'clock and many of the patients came as early as 4.30 to secure seats. Many of the cripples had to be carried in the arms of their comrades. At three o'clock on Sundays and feast days Vespers were sung, in Lent the soldiers attended the Way of the Cross, and in May devotions were held in honor of the Blessed Mother. The soldiers were very proud of their neat hospital chapel.

It is estimated that in three years the Sisters cared for 50,000 soldiers at Satterlee Military Hospital. Some smallpox cases developed in the early days of the hospital's career, and a smallpox hospital was opened several miles from the city. The difficulty was to get the soldiers to leave. They begged to be left at Satterlee with the Sisters, even if they were isolated from every one else. At last the surgeon in charge got the Government's permission to open a smallpox ward. A camp was opened some distance from the buildings. From November, 1864, until May, 1865, there were about ninety cases. Some nine soldiers died. The Sisters who were detailed for this work saw no one during their isolation. In one account written of this hospital it is stated that a doctor scarcely ever entered the smallpox ward, leaving everything to the care and skill of the nurses. There was a general impression among the soldiers that the Sisters were immune. A man who had been poisoned was given a remedy by one of the Sisters, who recommended it by saying that it had cured one of the Community. "One of the Sisters! Why, I never thought a Sister took anything like sickness!" His nurse assured him that the Sisters fell victims to disease as readily as other people. "I don't believe it," he answered. "The boys often say that they must be different from everybody else, for they never get sick here, and they do for us what no other person would do. They are not afraid of fever, smallpox or anything else."

Sister Mary Gonzaga always recalled two events in connection with this large military hospital. The first, the aftermath of Bull Run, the second the sequel to Gettysburg. After Bull Run the wounded were brought to Satterlee by the hundreds; after Gettysburg they came by the thousands. Early July, 1863, was an anxious time for Philadelphians. They knew in a general way only that a big battle was in progress somewhere near the State capital. Their first news of Gettysburg arrived with the carloads of wounded that came pouring into the city, in seemingly endless trains, headed for the military hospital.

The hospital was closed at the end of the war, and Sister Mary Gonzaga returned to St. Joseph's Orphan Asylum. In 1877 she celebrated her golden jubilee, and in October, 1897, she died at St. Joseph's Orphan Asylum, Philadelphia. A small piece of crape, crowned with white ribbon, hanging from the door-bell of the building that sheltered the homeless little ones, told the passer-by that one who had been a mother to them, as she had been a mother to thousands of Union and Confederate soldiers.

had passed to the fuller life. In an old copy of the Philadelphia *Evening Star* a veteran soldier wrote:

> In your paper yesterday you recited the many acts of charity of Mother Gonzaga for the orphans during the many years of her life. You were not aware that your short notice touched a tender note of affection in the breast of many a veteran of the late war. I was one of 60,000 patients, soldiers, at the Satterlee Military Hospital during the time Mother Ganzaga was in charge, from 1862 till 1865. Those who were under her care, no matter what their religion or creed, will never forget her. Administering medicine when required, tenderly bandaging a sufferer, watching beside a trying case, she was, indeed, an angel of peace and sweetness. To see her always calm and kindly, modest and faithful to duty, standing by the death-bed when all human aid had failed, is a picture never to be forgotten. The solemnity of the silent prayer when this Sister of Charity commended the dying soldier's soul to the care of Him whose servant she was! As one of many thousands who received her tender care, I shall never forget her.
>
> J. E. MacLane, G. A. R.

It is quite certain that Satterlee Military Hospital was the largest under the care of the Sisters of Charity during the war. As has been seen, relief work called them to different fields. In 1864, for instance, we find a band of Sisters of Charity at Alton, Illinois. The State Penitentiary there had been turned into a prison hospital. The muster rolls showed a list of 4,000 Confederate and 1,000 Federal prisoners, the latter deserters from the Union armies. When the Sisters took charge the daily death-list varied from six to ten patients. After two weeks the mortality rate was cut in half. Here at Alton the Sisters opened a general hospial at the request of the citizens of the town, and many of the Alton prisoners on receiving their discharge entered there.

Toward the close of the war the Sisters serving with the Confederate forces were recalled to Richmond They were there when the city fell. On the arrival of the Federal troops a Union officer rode at once to their quarters and informed them that their property would be held sacred and that a special guard would be detailed for their protection. There were 1,000 prisoners in the Southern capital and about 5,000 sick and wounded. The Sisters remained in Richmond until their patients were able to leave the hospitals. At Washington they were on duty till the military hospitals closed. In the latter part of 1865 from North and South the Sisters returned to Emmittsburg followed by the gratitude and prayers of the wounded of both armies. It was once remarked by a convalescing Protestant officer in one of the military hospitals at Washington that "The Sisters of Charity have done more for religion during the war than was ever done in this country before."

Two years ago when the "Battle Cry of Peace" was playing on Broadway, Captain Jack Crawford, the poet-scout, appeared at each performance to plead for national preparedness. Doubtless he was a strange figure to the youthful cinema audiences. But in the seventies he was a popular figure on the lecture platform. He was invited once to lecture before an audience in an obscure town of the Middle West whose inhabitants knew little about the war and thought little of Sisters. The closing lines of his lecture ran through his startled audience like an electric current:

> My friends, on all God's green and beautiful earth, there are no purer, no nobler, no more kind-hearted and self-sacrificing women than those who wear the somber garb of Catholic Sisters. During the war I had many opportunities for observing their noble and heroic work, not only in the camp and hospital, but on the death-swept field of battle. Right in the fiery front of war I have seen the black-robed Sisters moving over the field. My friends, I am not a Catholic, but I stand ready at any and all times to defend these noble women, even with my life, for I owe my life to them.

And so said thousands of veterans of the Civil War to whom these devoted Sisters had ministered.

COMMUNICATIONS

Letters, as a rule, should be limited to six hundred words.

Mr. Leslie and His Critics

To the Editor of AMERICA:

I sent you the outline of the Home Rule bill, as there was a request for the same in your columns. I hold no brief for it except so far as I fought two elections in the endeavor to bring it about. I regard it as dead and therefore as an appropriate target But the constructive and vital parts of it will be carried on into the plans of the nation-builders of to-day. It will prove yet another stepping-stone of her dead self to enable Ireland to step higher out of the past. No more.

In slaying the bill yet using whatever is best in its heart, Irishmen should, and this is all my letter was intended to ask, give credit for what it afforded to the unhappy Redmondites, who, if they have shortly to give account to the Irish people for what they have not done, may in all fairness receive thanks for what they have done to Ireland's good. Personally I wish it were more, but it is something.

I believe I am still right in saying that the three Home Rule bills have been rapturously applauded by the majority of the Irish at home and abroad. I refer to Gladstone's bills in 1886 and 1893 and to Asquith's of recent memory. Campbell Bannerman did not introduce a Home Rule but a Local Councils bill, which was properly rejected by Redmond. As it was never considered or referred to as a Home Rule bill, I hope Mr. David O'Connor will find the contradiction cleared up.

As to the financial provisions of the Home Rule bill, they could not have made the Irish system of finance worse, so there was a probability of their improving it, especially if Dr. Kelly's prevision was true that Ireland would have the benefit of every penny of taxation raised in her boundaries. I do not think we could ask for money raised elsewhere. As to Mr. William Murphy's opinion that the British Parliament would still be drawing £16,000,000 out of Ireland for British purposes, I can only say that if the Irish people or party had construed it in that way they would not have applauded the bill. The spirit in which a British-made law is carried out in Ireland is often very far removed from the letter, and I doubt if any Irish Parliament would have allowed such a sum to pass out of the country annually. Both the Bishop of Ross and Mr. Murphy are experts and it is not for me to judge between their views. I have always regarded the value of such measures not in the light of how much can we extract from England, but how much can we make of what we extract.

Mr. Murphy is worth hearing on economic questions, but ever since the desperate struggle which he waged with Larkin and Connolly he has naturally become a partisan. I do not know why his paper is as bitterly anti-Redmond as it was anti-Connolly, so much so that he is now regarded as an ally of the Sinn Fein. The London *Times* says of him:

> There is no enemy of Sinn Fein, however implacable, whom the Sinn Feiners will not accept provided he is also an enemy of Mr. Redmond. The Irish newspaper which called most insistently for the head of James Connolly is now the favorite journal of his followers.—*The Irish Independent.*

It is very difficult for anybody even to guess how anything or any individual may turn out in the next few months in Ireland. I shall be disappointed if the Convention does not make a living reality out of what I confess is a dead Home Rule bill, and the merrier the latter is criticised the better for the success of the former. Personally, having no axe to grind, I have no desire except to act as a clearing house between constructive Irish thought in America and the leading brains in the Convention. Letters like those of Messrs. David O'Connor, St. George Joyce and Father O'Loughran I pass on to Sir Horace Plunkett, who is glad to keep in touch with what is sound in American opinion.

As to the Convention, which has been described as a means of saving Ulster's face by some and Redmond's face by others, it is really likely to prove as useful to the Sinn Fein as to any in helping them to express themselves under circumstances of difficulty, which they are already beginning to feel. The bedrock difficulty in Irish Government has been and still is the patronage. The mistake of the Irish Party has been, while promising a fair distribution of the patronage to the Ulstermen, to exclude any Nationalists who differ from them politically from the same. The orthodox Nationalists have excluded from positions many who were or are now Sinn Feiners. Under Home Rule it was natural for the Sinn Feiners to feel what the Ulstermen insisted would be the case with them, that they would be passed over by a Cabinet made up of Redmondites. Though the Sinn Feiners had idealistic reasons as well for their opposition, I feel that this was a just grievance. The great feat of the Convention will lie in apportioning the first legitimate fruits of autonomy among all three sections or in putting the people in a position to do so.

I am glad to hear privately that Sinn Fein has after all made itself heard at the Convention. Though it would be impossible for any member of the Convention to give information, I have had an outline of a plain speaking debate from one who has mixed with the members:

> Michael Knight is said to have made a grand speech . . . our Primate very genial. . . . We talked to many. A spirit of good humor and good will through it all . . . began by kissing the Protestant Bishop's ring. "It's the wrong ring, but it is a ring." . . . I wandered with a County Councilor. . . . He was full of "guarantees to the North." . . . I talked with many, and gathered that A. E. made the finest speech of all, every one impressed by it. The County Councilors very good, but some too verbose, and a great many harping on some small issue relating to their own district. Young Lysaght, a rather bitter and not courteous speech, but explaining the Sinn Fein spirit. Dunraven good. One Belfast member painting that town as a den of sweating enterprises. Answered by Hanna, a workman in Harland-Wolff, risen from the ranks, who now keeps his motor and insists wages are good and rates low and living in Belfast comfortable. They are apparently each giving out their views, and then later groups will form and discussions take place. . . . Many think the educated Sinn Feiners would accept Dominion constitution. The Sinn Feiners have promised a program of their own in October. . . . Yesterday they all flitted, and next week the Convention meets in Belfast, and the South are to be shown Harland and Wolff.

I think my critics will be glad to have this information pointing toward a better state of affairs.

New York. SHANE LESLIE.

Mail for Soldiers

To the Editor of AMERICA:

While doubtless many of your subscribers, the writer included, are happy to avail themselves of the opportunity of remailing their magazines to the American forces under a recent ruling of the Post Office Department, the thought has occurred to me, and I pass it on for what it may be worth, that owing to the fact that many of our religious magazines have on their covers large and bright pictures of our Blessed Lord and His Mother, and as these magazines are to be handled through the mails and distribution centers without wrappers, simply by having a one-cent stamp placed on them, it might not be a bad idea for these publications to change the adornment of their covers to some simple, conventional design, retaining their original pictures inside of the covers, if they so desire. I think this would eliminate a great deal of possible irreverence and even perhaps insure the delivery of the magazine to the soldiers more certainly than might otherwise be the case.

To the ordinary Catholic there is something more than jarring to see pictures of our Blessed Lord and His Mother placed in positions where they may be subjected to intentional irreverence.

Los Angeles. S. DURNERIN.

John the Scot and the Eucharist

To the Editor of AMERICA:

In Doctor Derry's interesting review of "The Mystic Vision of the Holy Grail" I find Scotus Eriugena associated with "Ratramnus, Berengarius and a few others" in the "unprecedented denial . . . of the doctrine of the Real Presence as held by the Faithful since the days of Christ." Perhaps the reviewer has made up his mind in the matter and is convinced that the great ninth-century Irishman did really deny this important doctrine of the Church. He is, of course, entitled to his opinion, and has the support of many learned authorities. There is, however, another side to the question. Doctor Floss, in his *prove-mium* to the works of John the Scot (Migne, *Patrologia Latina,* vol. CXXII), brings forward reasons which convince me that we may interpret Eriugena on this point in the orthodox sense. Consequently, it seems to me that we should hesitate before adding a Eucharistic heresy to the errors into which this remarkable philosopher undoubtedly fell.

Washington, D. C. WILLIAM TURNER.

An Illustrious Convert

To the Editor of AMERICA:

In the last issue of AMERICA appeared an article concerning Admiral Benson, which calls to mind a distinguished and noble convert about whom little has appeared in print, Francis M. Ramsay, one of the most illustrious of the young officers of the Civil War. He filled every position to which he was detailed with the greatest efficiency. He was one of the best superintendents the Naval Academy ever had, and finished his active naval career as Chief of the Bureau of Navigation, a position at that time equivalent to chief of staff.

Under God he probably could trace his conversion to his saintly wife, formerly Miss McMahon. He was an upright, straightforward, consistent Catholic, an honor to his profession and an honor to his Church. He died full of years and virtue.

New York. E. B. BARRY.

"The True Sceptic"

To the Editor of AMERICA:

A few weeks ago I quoted in AMERICA the remarks of a correspondent in the London *Times* in explanation of the disrepute into which the doctrines of Herbert Spencer have fallen in these calamitous days. In the more recent issue of August 25, 1917, a correspondent, unquestionably the same, writes on "The True Sceptic—The Search for Truth," and it is worth while to note the drift of his musings, for they are in all probability more or less typical.

Man, he says, must seek truth, and, naturally, his search for the "Absolute, which for the Christian is God," is the highest search of all. Complete success in this quest for God can never be attained, "but we can always be advancing to a clearer knowledge though not always at the same rate of progress." We can and do know "something" of God—

> And this knowledge is sufficient justification for our conviction that the diligent inquirer may learn more and more of the mystery of His nature. This is the creed of the True Sceptic. He inquires because he knows something and would know more. In this faith he searches into the unknown. He is in no hurry to frame theories or seek to give his thought a systematic form. He accepts apparently irreconcilable propositions, recognizing that he cannot correlate them to each other or make them fit in with anything like a symmetrical system of thought, though each claims a place in the full circle of truth. God's sovereignty may be difficult to correlate with man's free-will, yet the True Sceptic sees no justification for denying the one or the other, because he finds it difficult to bring them together in a synthesis which will perfectly match his logic.

It is the problem of evil, that *punctum pruriens*, that is at the bottom of "a correspondent's" musings, as it must be also in the case of those for whom he mainly writes. Unlike Mr. Wells, however, he does not find it necessary to save what he calls the "moral character of God" at the cost of His omnipotence. Evil cannot be doubted; it is a grim "experience," apparent, inevitable, undeniable, but it does not substantiate the "doubt" of God's moral goodness. Quoting Thompson's lines:

"Is my gloom after all
Shade of His hand outstretched caressingly?."

he insists that God's goodness is *known* to the "True Sceptic."

> He has purified his soul by discipline. Light has come here and there, and the vision splendid has at least sent its gleam to his soul. He has tested it in the alembic of experience and found it true. The light came from God. It was a divine act of self-disclosure—a self-disclosure of the Most High. The True Sceptic finds in that fact inspiration for his further quest for truth.

It might be inferred from the language quoted that the "knowledge" of God taken by "True Sceptic" as a starting point for further inquiry was merely "experience" in the Jamesian—or Wellsian—sense. But if "True Sceptic" and the writer on Herbert Spencer are one and the same, as I suspect, we must assume a rational basis for that knowledge, for, as readers will remember, in the former article he offered an argument for the existence of God closely parallel to the fourth of St. Thomas's proofs. It may be that he had in mind the well-known passage in Pascal: "*Le coeur a des raisons que la raison ne connait point. C'est le cœur qui sent Dieu, et non la raison. Voilà ce qu' est la foi parfaite, Dieu sensible au cœur.*" But if he knew his Pascal well he would hardly have approached his problem from his present angle.

Between Mr. Wells and "True Sceptic" there is a world of difference, yet the motivation of both is one and the same. Both from the void of materialistic negation are reaching out to "God." Mr. Wells does so in a splay-footed, tactless, vulgar way which only just fails to conceal his sincerity. "True Sceptic" is vastly more intelligent and consequently more reverent and humble. It cannot be a wholly accidental coincidence.

Mt. Vernon, N. Y. THOMAS F. WOODLOCK.

Catholic and Social Action

To the Editor of AMERICA:

Father Garesche's timely article, "An Efficient Catholic Organization," in AMERICA of August 25, calls attention to the disorganized condition of our Catholic activities and makes a plea for the sodality as a link to bind together the various classes and divisions of our people. That we lack organization cannot be denied. The need of it is apparent on all sides. Though the harvest is over ripe and storm clouds threaten, many of us stand idly in the market place because no man hath hired us, while others, sorely grieved at seeing the bountiful crop imperiled, have gone unbidden into the fields and are doing a little desultory garnering without direction. The results of course are not perfect, for the workers are untrained and the crop is far too great to reap with pocket knives and sickles. We need a skilful husbandman with a modern binder.

It will be admitted, I believe, that the sodality is a most potent instrument for promoting the social activities of Catholics, at least in the sense that it arouses them to a realization of their duties, presents the proper motive, and inspires them with a desire to serve. The sodality is the ideal organization for the promotion of spiritual activities, but that it would be equally effective, as at present organized, in directing and coordinating Catholic energies in all the channels of social activity is not quite so certain.

It is a fact which many must have observed that the Catholic layman rarely puts forth his best energies in organizations, other than those of a purely spiritual character, in which the priest leads. In the exceptional case where he does exert himself to his utmost, I believe it will be found that the priest rather than the layman is exceptional.

It has been my privilege for many years to belong to a sodality, not one of the moribund or ambiguous type, but a true sodality of the Blessed Virgin, whose directors, without exception, have been men of great devotion to the Mother of God and untiring in their efforts to increase the number of her servants. Naturally, therefore, Father Garesche's plan of making the sodality the center of all parish activities appeals strongly to me, though there are difficulties even here, but when we broaden the field beyond the parish limits the difficulties are vastly increased.

The activities and progress of a sodality are usually in direct proportion to the zeal and energy which the director can put into it. The officers as a rule "cut but little figure." They are usually and properly chosen with the prime object of the sodality in mind, for piety rather than energy, for tractability rather than initiative.

There is nothing surprising in this, for we can readily appreciate the predicament of a director having on his hands as prefect, a high power motor rotating in the contrary direction, though I believe, a slight change in the wiring would in most cases correct this trouble. But even when the impossible happens and the most active and energetic man in the parish, a veritable Ignatius, is chosen prefect, for some unaccountable reason, he usually retires to Manresa to await the expiration of his term of office. It is evident of course, that this condition is not peculiar to sodalities, but on the contrary is quite general.

I once heard a good priest propose to an organization, city-wide in its scope, a course of action necessitating the raising of a large sum of money for a very laudable purpose. Though the cause was worthy, it was not in the line of work of this society, whose treasury had shortly before been drained of its last cent by similar calls upon its generosity, and which had also assumed obligations sufficient to tax its utmost endeavors for several years to come. This proposal, though in direct opposition to the will of the great majority, aroused only a murmur of dissent, and when put to a vote was passed apparently unanimously.

No sooner, however, had the meeting adjourned and the good man taken his leave, with all the satisfaction that follows a good deed well done, than many murmurs became quite audible, in fact some echoes may be heard even to the present time.

I may state that the priest had nothing to gain in the matter, but was actuated by the highest motives. The worthy man is sorely perplexed to this day at the failure of the organization to translate into action the resolution unanimously carried, the members of the society are disheartened and discouraged, its proper work has been utterly neglected, and for all practical purposes for over two years it has been as dead and as mute as the Guardians of Liberty in war time.

What is the reason for all this? Are energy and piety, so compatible in the priest, incompatible in the layman? Are we so accustomed to being led by our priests in matters spiritual that we look to them for leadership in every other sphere? Why should the number or effectiveness of societies in a parish be limited by the number of priests in that parish? Can the pastor, whose every waking moment is devoted to the faithful performance of the strictly priestly duties, be expected to furnish the motive power for every social and civic service?

It would seem that if the countless social problems which confront the church in this country are to be solved the dormant energy of the Catholic layman must be aroused and applied to them. Even at the risk of an occasional misstep he must learn to walk alone. His powers of initiative should be stimulated and encouraged so that he may acquire the confidence and courage that beget success.

Milwaukee, Wis. PETER F. MURPHY.

AMERICA

A · CATHOLIC · REVIEW · OF · THE · WEEK

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Peace by Christmas

THE criticisms evoked in the press of the United States and the nations of the Allies by the publication of the replies of the Austrian and German Governments to the Pope's peace proposals have made it clear that our hopes for an early cessation of hostilities have been unfounded, so far at least as they have been built on merely human considerations. Maximilian Harden's suggestion that a short armistice be agreed to before American and German troops clash on the Western front is a fond dream; and peace by Christmas, to judge from the present temper of the belligerents, would seem to be scarcely within the range of possibilities, not to say probabilities. Man apparently is powerless to stop the carnage.

But God can effect what man cannot do. The measure of iniquities may not yet be complete, nor the penalties they entail. But the hand of the Lord is not shortened; and no matter what may be true of us, it remains an eternal fact that His mercy is above all His works. The sins of the world may have turned away God's face from us, but He can yet be propitiated. The problem is how to placate His offended majesty. Of ourselves we may be, and doubtless are, unworthy to be heard, but we have an advocate who is extremely pleasing to Him. If our Blessed Lady would only re-enact the scene of the marriage feast of Cana and whisper to her Divine Son words like those which won from Him His first miracle, we might have peace by Christmas after all. Let us ask her by a nation-wide novena to do for us, her agonized children, what she did of old for embarrassed friends. The Queen of Peace is still, as she was then, the Mother of Christ.

Perhaps our prayers would have a greater efficacy, if we imparted to them a note of altruism, and, not content to ask peace for ourselves, added a petition for our harassed brethren below the border. If we made of our novena a double novena, and continued it to the feast of Our Lady of Guadalupe, the patroness of Mexico, and not only offered our Communions on December 8 in behalf of the world at large for rest from enemies from without, but also on December 10 in behalf of Mexico for rest from strife within, who knows but what in the book of life might be recorded this Christmas, as on the first Christmas, that the Christ-Child came unto His own, when the whole world was at peace?

Flexnerian Argument

BECAUSE of a long and intimate association with corporations founded on the theory that money can buy anything, Dr. Abraham Flexner has not unnaturally come to the conclusion that his *ipse dixit* is the final word on any given topic. It is more than likely, however, since the publication, by the favor of Mr. Rockefeller's Education Board, of "A Modern School," that this eminent expert has realized the danger of quoting figures to which others besides himself have access. Dr. Flexner, it will be remembered, "quoted figures to prove how egregiously we fail in teaching Latin," but his method of quotation was of a variety usually termed "garbling." Asserting that "in the examinations . . . 76.6 per cent of the candidates failed to make even a mark of 60 per cent in Cicero; 75 per cent failed to make a mark of 60 per cent in the first six books of Vergil," his case seemed demonstrated. These particular figures happen to be correct, but they are not complete. They represent *two* out of *twelve* Latin subjects, taken by only 128 out of a total of 5,979 pupils. To say that they prove the case against Latin, is like saying that the President of the United States is elected by the votes of Maine and Idaho. Dr. Flexner's attempt to show that most pupils fail in the study of Latin falls flat, when compared with the genuine figures. These testify that of the 5,979 pupils preparing for college, 59 per cent attained an average of 60 per cent or over in the Latin entrance examinations.

It thus appears that the sole point "proved" by the very statistics "quoted" by Dr. Flexner, is that this expert, eminent by his own appraisal; "egregiously" misrepresented the results of the Latin test set by the College Entrance Board in 1915. In the current *School and Society,* Professor Harris Hancock discusses Dr. Flexner's views on the teaching of mathematics, with rather unhappy results for the "expert." In "A Modern School" it had been suggested that arithmetic, algebra and geometry be taught "only as people have occasion to use them." Thus treated, these subjects "will shrink to modest proportions" in the school program.

> What is taught, when it is taught, and how it is taught, will in that event depend altogether on what is needed, when it is needed, and the form in which it is needed.

This beautifully balanced remark seems to indicate that Dr. Flexner looks on mathematics as a staple neatly tied in packages, and delivered at the area door, "when

it is needed and in the form in which it is needed," solid, liquid or powder, like a shaving-soap. Professor Hancock, himself a mathematician, writes:

> If any one does not recognize how absurdly foolish this statement is, let him take a concrete example, and try to write down what mathematics is needed at the present time in the United States Navy.

Meanwhile, if rumor speaks true, the widely-heralded New York school, built on the Flexnerian model, falls short of the expectations of its founder. Practice and examination prove that Flexnerian theory, like Flexnerian argument, is essentially defective.

The Pope's Peace Note

THE enemies of the Papacy find it hard to do it justice. If the Pope speaks, his words, no matter how clear, are usually tortured out of their meaning, misinterpreted and misunderstood. According to them, a Papal document is a specimen of logical and verbal *camouflage* and must not be read in the light of the ordinary principles of critical analysis. Some cryptic and sinister meaning lurks behind its plainest and most obvious words. Evidences of this hostile and fundamentally false attitude can be seen in the view taken by the self-appointed critics of the peace note of Pope Benedict XV.

The Pope himself, his Secretary of State, Cardinal Gasparri, and the semi-official organ of the Vatican the *Osservatore Romano,* protest that the note of the Pontiff to the belligerent Powers was absolutely uninspired by German or Austrian influence; that it was due to the initiative of the Holy Father alone and to his sentiments of humanity, justice and charity. But these blind and bitter enemies of the Papacy detect in the document the clumsily disguised trail of the shifty and hypocritical statecraft of Vienna and Berlin. They do not tell us, however, how it is that the Pope should go for inspiration to the Cabinets of Austria or Germany in order to find a basis for a peace acceptable not only to the Central Powers, but to the world now leagued in arms against them. They do not stop to reflect that the faintest suspicion of a tainted origin to the Papal note would poison the whole document and that the Pope must have foreseen that in such a case his appeal was doomed to failure before its first words were penned.

If the sincerity of the Pope has been called into question it must not surprise us if the purpose of the note has been misunderstood. It has escaped the notice of the same class of critics that the document is not the draft of a definitive peace-treaty, with all the momentous questions, in litigation now before the world, finally and solemnly adjudicated. The note is scarcely even a protocol. It is merely a broad, tentative outline containing a few terms on which, it might be presumed that the belligerents, war-wearied and heart-sick of blood and slaughter, might agree. It is an attempt on the part of the Pontiff to get them together and to induce them to discuss in a friendly manner the possible terms on which they might be willing to end the strife. It is evident, then, that the language and the proposals of the Holy Father had to be such as would not at the very outset reasonably offend either party.

Hence, and it is here that one of the gravest mistakes has been made in the discussion and the criticism of the document, the Holy Father never intended that the note should formulate a *doctrinal decision* on the causes, the responsibilities, the moral issues, the thousand and one "cases of conscience" involved in the war. The note is simply an offer of *diplomatic mediation,* an effort inspired by the most unselfish motives, the purest humanitarianism, nay the very spirit of Christ, to put an end to the frightful slaughter and ruin which are filling the world with want, misery, degradation and death, and to open the way to a just and lasting peace. It is plain that in such a case the terms must appear at least adaptable to both belligerent groups. To imagine for a moment that in making such overtures the Pope should anathematize one or the other party, that he should decide on all questions of right or wrong and commit himself to a verdict as to the moral guilt of any one group of Powers, is to misunderstand the nature and the purpose of such a diplomatic act.

Although the Pope, in one instance, insists on the redress of a great wrong, when he insists on the complete political, military and economic restoration and independence of Belgium and the return of the provinces of northern France to their rightful owners, he does not propose to decide all the moral issues of the war. To do so now when the minds of the belligerents are still inflamed by the hate born of the long and savage contest, would be useless and unwise. He is showing a way sufficiently broad and safe for both parties which will lead them to the Temple of Peace, where they may settle all their grievances. If the statesmen that guide the destinies of the warring nations can be brought together to discuss in detail the issues at stake, the Pope is nobly optimistic enough to believe that they will find a way to an honorable and lasting peace. It is unjust to say that the infallible Pope, the guardian of morality, has failed to take cognizance of great moral issues. It might be answered that even in the document which the enemies of the Papacy criticize, Benedict XV has taken notice of them. Where the injustice was patent he has not been afraid to speak out in behalf of the moral law. But he saw that the problem now was not to sift the pros and cons which either side may allege as vindicating its case, but to separate the fighters, to say halt to them, and to convince them now that it is not impossible for them to agree to a fundamental peace basis acceptable to both. The Pope never intended to act as judge, but as mediator. The offices and duties of these two are totally different. It is because they have been confused that Benedict XV has been so unjustly criticized.

Death and the Physician

THE son of a Catholic home and the graduate of a Catholic college, Lieutenant William T. Fitzsimmons of Missouri, sailed last spring with the troops that went to France. His work was to save life, not to destroy it, for he nobly bore the noble title of physician. Well did he play his part in the never-ending fight against death, until the hour when a bomb, dropped from a German aeroplane, stilled the merciful hand forever. God's mercy searches out the soul that has known "the greater love," and William T. Fitzsimmons, a true Catholic, and, because of his Faith a true physician, assuredly gave up his life that other men might live.

The beauty of this young American's sacrifice is heightened by the action of a body of men, calling themselves physicians, who sat last week in Chicago. According to the press reports, the net result of their deliberations was a resolution to legalize the murder "of the aged, and of infirm or suffering persons who desire death." In other words, these false physicians propose to introduce into civilized life, practices once common enough among barbarians, but now confined to the most degraded savages.

There is little reason to suppose that this thoroughly pagan proposal will be countenanced by any American legislature. For reasons in which both sentiment and science play a part, reputable physicians today are slow to pronounce any case "hopeless," but prefer to work on the theory that while there is life, there is hope. Apart, however, from both sentiment and science, the case can be reduced to very simple terms. God alone is the master of life and death. Sickness confers no right to commit suicide, nor is any physician or legislature justified in killing a man simply because he is "aged, infirm or suffering."

Sauce for the Gander

THE meetness and justice of serving with the gander the same kind of sauce that accompanies the goose to the table has always appealed forcibly to fair-minded folk, and the point is ably stressed once more in the course of a notice in the July *Dublin Review* about a recent book called "Shelley in England." From letters, now published for the first time, written to his father by the youthful author of "The Necessity of Atheism," it is clearer than ever that Shelley, consummate poet though he was, in his private life was a despicable cad. As the reviewer well brings out, this selfish egotist "who wrote largely of the love of his kind," was "unkind to nearly everyone of mankind's representatives with whom he came into personal relation. . . . in denying the Divine, Shelley came in his daily life to deny the human." In money matters "he was the most abjectly mean of men"; when he had contracted a clandestine marriage with a schoolgirl, he sought "to cover himself by an appeal to laws he disowned, and a creed by which his own conduct was not ruled," and when by eloping with another woman he drove his child-wife to suicide, he then wrote fiercely about the tyranny of priests and kings.

Shelley's adoring biographers have been accustomed to gloss over and palliate these grave moral blemishes in his character, for a great deal, forsooth, must be pardoned a genius. The Ten Commandments were not meant to bind sacred bards. But let a churchman lapse but a little from his high professions and what a scornful cry goes up from the ranks of the Philistines! As Shelley's reviewer admirably observes:

> The world demands of the Church, and most righteously, that her pontiffs and her priests should live their doctrines. It is a stark test, and who shall bear it? We, at least, have no alternative. "By their fruits ye shall know them"—more and more will that Divine formula, which brings us back to the flesh, which recalls us from creeds to conduct, displace all mere words. But what the world asks of the Church, and the Church lives by conceding, the Church, by all these sung laws of fraternity and equality, has a right to ask of the world. Republican poets, let us have no privileged classes! We have a right to demand from the new teachers who are out to supplant the old, from Shelley a century gone, from Mr. Wells today, the old credentials, guarantees, sanctions. We have a right to contrast Swinburne's sonorous praises of liberty with the callous face he turned toward distressed Ireland, or the shameful bloody lust of his allusions to Boer dams and cubs. Because these men come as supplanters of the Cross and proclaimers of a new doctrine, they impose on us the hateful task of marking the separation—so inartistic, if only that—between their literature and their lives. And Shelley could be this perverted son, brother, husband, friend, fellow man, and yet one of the "holy poets," nearly the most divine dispenser of words ever set in our midst.

The point is excellently scored. Let the sauce that is so graciously tendered the goose be just as lavishly granted to the gander.

An Important Collegiate Event

A PRELIMINARY attempt was made at the close of the preceding scholastic year to interest the teachers and authorities of our various Catholic academies, colleges and universities, as well as the student body, in the work of the foreign missions. The response given to the movement was at the time highly gratifying to its promoters. With the opening of the new school year this appeal will doubtless be renewed and constructive work begun. The practical results should show themselves in the formation of mission organizations, whether as sodality sections or separate societies, in all our institutions of higher learning.

It was not at the request of the promoters of this movement, which promises such glorious results for the Church, that these lines were written. They were suggested by an editorial in the *North American Student*. This Protestant student organ strongly insists with the young men and women in the various non-Catholic institutions of higher learning upon the need of "far more missionary knowledge, imparted through study classes, reading circles and public addresses." Such is precisely

the purpose of the new Catholic student movement, which without hesitation we may designate as the most important event of the day in Catholic educational circles. The signal accomplishments of non-Catholic students in the cause of Protestant evangelization should at least be paralleled by our own colleges. During the past year Protestant student volunteers contributed $247,424 to the foreign-mission cause, partly by their own donations, and partly by the money collected from the faculties and pupils of the public or private institutions of learning in which these mission societies flourish.

Far more than all this, they are able to refer in their report for 1916 to the enlistment of 444 "sailed" volunteers. This augments the total number of volunteers who have entered the active mission field, since the foundation of the student volunteer movement in 1886, to 6,934. That such magnificent results were the effect of persistent efforts and thorough student organization is evident.

Reports of mission activities were received this year from 1,013 educational institutions. How many mission organizations have flourished during this same period in our own Catholic institutions? Are we looking ahead or are we satisfied with merely viewing our glorious opportunities?

A description of the nature of this work, as carried on by Protestant students, and some practical suggestions for its introduction into our own academies, colleges and universities were given in AMERICA at the close of the preceding scholastic year. Catholic college authorities, teachers and students still have the opportunity offered them for promoting the great cause of the Church, the propagation of God's Kingdom throughout the world. Does not the fact that wealthy Catholics have hitherto almost entirely ignored the foreign missions seem to argue that our Catholic institutions for the youth of both sexes have failed to inspire their students with the sublime ideal of the catholicity of the Catholic Church, and have also failed to inspire them with a practical zeal for its utmost realization? This can be accomplished in no other way than by insistently promoting the interests of the foreign missions. The results are certain soon to manifest themselves whether in mission contributions and apostleship at home, or else in personal dedication to God's service in the field afar. We must not permit the present opportunity to slip by. The most momentous interests of the Church are at stake. The enlistment of millions of young men in the armies of the world should be an impelling argument to urge enlistment in the great cause of Christ.

Literature

THE WORLD'S GREATEST BOOK

The Bible is the inspired word of God. As such it has a right to our respect and a supreme claim to our submission and acceptance. As the inspired and infallible utterance of the Deity, it holds a position unique in history. But the Bible is not only God's book in the truest meaning of the word, it is the world's noblest literary treasure. Even were we not to consider it as God's book, written for our spiritual needs and instruction, sealed with the Divine authority of His message and the wisdom of His teaching, it would still occupy a position absolutely unique. In theme and treatment, in originality, power and beauty, in unity and variety, in simplicity and sublimity; by its startling contrasts all blending into the stern inflexibility of its one single purpose, by the marked individuality yet universality of its appeal, by its epic grandeur and tragic catastrophes, in melting pathos and idyllic charm, it is without a peer or a rival, it will never be surpassed. In perfection of form the classic literature of Greece and Rome may be superior to that of the Hebrew writers. Among the giants who shed an undying luster on the little tribe locked in the fastnesses of Palestine, there were no great tragic writers like Sophocles, whose "Œdipus Rex" is perhaps the most harmoniously planned and most faultlessly executed work the world has seen. But the "thought is more than the expression, the kernel more than the shell," and in substance, in depth, in the hold which it has over the human heart in every race and clime, the Bible surpasses every other book. It dwells in a region and an atmosphere peculiarly its own and to which others may not aspire.

The Bible is the true universal history. The book is as wide as the world, as deep as the heart, as sublime as the heavens. In its pages are to be found the destiny and the annals of mankind, the very thoughts and secrets of God. Of all books, it alone authoritatively records the birth of time, when the new earth in virgin beauty clad wheeled into space and the stars sang their morning hymn. Alone of all the records of men it has dared to describe the hour when the heavens will be folded up as a scroll and the Angel of the Judgment will swear by the living God that time shall be no more. Genesis is the story of the birth of a world; the Apocalypse is a mournful threnody over the end of all created things. In the former Moses writes with the freshness and innocence of childhood marveling over the loveliness of a fairy tale, yet unconsciously carried into the regions of the sublime by the very beauty of the story. In the latter John, the eagle-eyed, chronicles the closing act, the tragic catastrophe of the world-drama and then is swept to the heights of vision and song as he describes the new Jerusalem coming in her bridal garb to meet her Lord. The idyl and the dirge, fact and prophecy, the old and the new, time and eternity, meet in the first and the last syllables of this marvelous book.

Between Genesis and the Apocalypse are all the emotions, all the passions, and joys and sorrows, all the virtues, all the sanctities, all the vices and crimes which can stir or move, defile or ennoble the human heart. There Moses sings his hymn of triumph as the horse and its rider and the chariots of Pharaoh roll weltering in the waves; and David mourns over Saul and Jonathan slain on the high places, the two dread warriors swifter than eagles, stronger than lions. There a Virgin exults in spirit and magnifies her Lord because she is to become the Mother of her God. Gather together all the thoughts and feelings which can agitate humanity. They are all in the Bible. God, Nature, Man—these are its themes.

That book, says Goethe, "is not the book of a nation, but the book of nations, because it places before us the fortunes of one nation as a symbol unto all the rest, because it connects the history of this one people with the origin of the world, and by a series of earthly and spiritual developments, of facts neces-

sary and accidental, continues it unto the remotest regions of the farthest eternities." The Bible is written practically in its entirety by men of Jewish blood. On every page, even when the language is Greek, there is an unmistakable Hebrew color. Every thought has been fused in the Hebrew mold. Language, customs, manners, religion, traditions, civilization, prejudices, opinions: all that is decidedly Hebraic. It is impossible to mistake them. No book is more nationalistic, in one sense more narrow. It tells the tale of a single race, it is confined to the formes, material and spiritual, of a single people dwelling in a single province insignificant in comparison with its neighbors and still more so with regard to the larger bustling world around it; small, tradition-bound and unprogressive. Yet no book is more universal in its appeal. No other has so deeply stirred the heart of humanity. Not one of those who deny its Divine inspiration and authority has dared to deny its magic hold on the passing generations. For in that book the very soul of man is laid bare. We read humanity's secrets there as if we held its quivering heart pulsating within our palm. The great artists of the Bible have depicted as on a tapestry of colossal size but rare and marvelous texture and color the history of the human race, the birth of worlds, the creation of angels and men, the fall of empires, the death of princes and kings; battles, sieges, murders dark and bloody in the palaces of eastern monarchs, strife, treachery and hatred under the shepherd's tent, epic battles and pastoral idyls, the heroism of the patriot dying for the fatherland, the purity of the Hebrew boy repelling the assaults of the temptress, the repentance of a man after God's own heart prostrate in the dust at the recollection of his ingratitude towards the God who had anointed him king. A wonderful book that opens with the voice of Jehovah breaking the eternal silence in Genesis and closes with the trash of the Angel's trumpet in the Apocalypse; where we assist at the birth of the stars and the dissolution of all things, where Jehovah is shown to us as dwelling in light inaccessible and yet appears a helpless Babe wrapped in swaddling bands in a manger; where the God who laid the buttresses of the everlasting hills, the source of life to all that lives, who spoke to His people amid the thunders of Sinai, dies in ignominy and shame on the Cross.

Across its majestic pages the shadows fall of the great empires of the world. There loom the walls and the hanging gardens of Babylon, the barbaric and the towers of Nineveh, the massive tiers of the Pyramids and the cold, sarcastic smile of the Sphinx. In its chronicles we hear the muffled footsteps of the hosts of Persia, the shout of the embattled legions of the Consuls and the Cæsars of Rome. Above all these rise the turrets, the towers, the palaces of Sion, the loved walls of Jerusalem, the city of the heart, the Prophets, the Kings of Judah, the City of Peace, the City of the Son of God. The bowers of Eden, the tents of Abraham under the oaks of Mambre, the field where Ruth garnered the sheaves, the Tabernacle in the wilderness, the Temple with its courts, its sacrifices, its altar, Bethlehem, Nazareth, Golgotha—these are the scenes where its story is laid, where its idyls and sacred tragedies are enacted.

What a book, where history has all the charm of a fairy tale and the most astounding marvels are vouched for by the infallible word of God! What other volume has dared to tell of a host walking dry-shod through the waves of the Red Sea, of the waters of the Jordan arching their waves in the majesty of their pained flight over the Ark of the living God, or of a mortal putting his hands on the bridle of the fiery horses of the sun and stopping them in their course in the heavens, of One laid in the tomb and rising from the dead? Since the days of Job, no mortal man has dared to enter into discussion and debate with the Creator. Since the harp of Sion has been silenced, no lyre has ever sounded a solemn and tender a chord as vibrated under the wizard sway of the inspired singer of the Psalms, or in the mournful harmonies in which Jeremiah wailed the sins and the sorrows of his people. What epic can compare with that of Joshua, and Gideon, of David and the Macchabees? In what literature is there a more triumphant and martial strain than that of Debora in which the kings of the routed hosts of Sisera? Greek genius never invented so tragic, so touching a story, as the wondrous history over which even the cynical Voltaire dropped a tear, that of Joseph and his brethren. The pen of Tacitus never wielded in nobler majesty the awful pages where Ezechiel scourges the vices and the crimes of his worldly generation. The mind of Plato never dreamt of the sublime vision, the majestic utterances of the princely Isaias; the tender heart of Vergil could never imagine that scene in which a God clad in the vesture of our humanity should nestle as a Babe in a Virgin's arms, clasp innocent children to His heart, make ignorant fishermen His friends, and speak to the repentant sinner only words of forgiveness and love.

And in every word, in every thought there is the echo and the impress of the Divinity. Authority, power, unction, majesty, calm, are stamped on these sacred pages. Dryden was not mistaken when he said of the world's greatest book, that in

> Style majestic and divine,
> It speaks no less than God in every line;
> Commanding words whose force is still the same,
> As the first fiat that produced our frame.

And the heavens shall grow old as a garment, like a scroll and a parchment they shall be rolled up. The words, the teachings, the schools of the learned, the thoughts of the poets and the sages of the world will fascinate men for a day. This Book is dowered of God with immortality and a beauty that will never know decay. It is God's word and it lasts forever.

JOHN C. REVILLE, S.J.

REVIEWS

The Ebb and Flow of Life. New Stories for Old and Young. In Four Volumes. By KONRAD KÜMMEL. Translated from the Third and Fourth German Editions, with the Permission of the Author, by a Father of St. Bede Abbey, Peru, Illinois. The English Translations printed by the Mission Press at Techny, Ill. $5.00.

The way of the translator, like that of the transgressor, is hard; for the translation is truest when it is likest the original in style, and the translator to realize this perfection of approach must be proficient to no ordinary degree in two tongues. The translation of these volumes of Kümmel's is for the most part well done. Bits of description stand out for their beauty, and the narrative reads with vividness and rapidity. But there are lapses from idiom and crudities of expression that lean to the German mode rather than to the English, and there are numerous typographical errors and weird hyphenations which a more careful proof-reading might have corrected.

The stories themselves are full of interest, instruction and edification. There are tales of political intrigue, religious persecution, romance and realism. History is drawn upon freely to supply the element of place, plot, or persons, especially the periods of the Protestant Reformation, the Kulturkampf, and the Italian Revolution. Edification is found in the theme of mothers' enduring love, tender devotion to Our Lady, and the grace of deathbed conversions. There are stories to show the baleful effects of evil reading, the disastrous results of mixed marriages, the sweet Providence of God, and the wisdom of His ways. The stories are alive with the breath of Catholicism; hardly a one but deals with some priest or some Sister. It is good to have these books in English, for we have nothing quite like them. "The Convent Violin," "*Salve Regina*," "Of a Cowl Only," "The Last Priest," "The Little Bell of St. Xavier," "Dame Benedicta's Crucifix," "The Augustinian Nun," "The Funeral of the Pope," are eight of the most characteristic and

interesting of the entire group of these thirty-eight thoroughly Catholic tales. C. L. B.

Factories, Poems by MARGARET WIDDEMER. $1.25; **Portraits and Protests.** By SARAH N. CLEGHORN. $1.25. New York: Henry Holt & Co.

The Answering Voice: One Hundred Love-Lyrics by Women. Selected by SARA TEASDALE. Boston: Houghton Mifflin Co. $1.25.

In the first of these volumes of women's verse there is nothing more musical and moving than the poem which gives the book its title. The opening stanza runs thus:

I have shut my little sister in from life and light
(For a rose, for a ribbon, for a wreath across my hair);
I have made her restless feet still until the night,
Locked from sweets of summer and from wild spring air;
I who ranged the meadowlands, free from sun to sun,
Free to sing and pull the buds and watch the far wings fly,
I have bound my little sister till her playing-time was done—
Oh, my little sister, was it I? Was it I?

A like tender pity for the children and maidens who have to toil hard for the pittance that enables them to keep body and soul together has inspired the best poems in Miss Widdemer's book. Particularly worthy of mention are "The New Spinning Song," "The Beggars," "A Christmas Doll," "The Old Town," which is full of melody, and "A Country Carol," which is a novel Christmas hymn. There are some sweet love-songs, too, in the book, a number of poems to hearten the suffragists, and some more somber ones about "The Border Country."

Among the "Portraits" in Sarah N. Cleghorn's volume, "Dorothea," "The Sisterly Child," "Margaret Mary," and the poem telling why Sister Stanislaus valued so highly "Treasure Island," show this discerning author's love for children, and among the "Protests" there is none more effective than the ironical quatrain:

The golf links lie so near the mill
That almost every day
The laboring children can look out
And see the men at play.

The compiler of "The Answering Voice" has gathered together one hundred love-lyrics written by women since the middle of the last century. The majority of the authors represented are Americans, though Elizabeth Barrett Browning and Christina Rossetti, as was to be expected, each contribute more than anyone else. The anthology seems rather disappointing, for most readers will doubtless be under the impression that women have written finer love-lyrics than the average quality of this volume indicates. Here are the stanzas selected from Louise Imogen Guiney's poems:

When on the marge of evening the last blue light is broken,
And winds of dreamy odor are loosened from afar,
Or when my lattice opens before the lark hath spoken
On dim laburnum-blossoms and morning's dying star,

I think of thee (oh, mine the more if other eyes be sleeping!)
Whose greater noonday splendors the many share and see,
While sacred and forever some perfect law is keeping
The late, the early twilight alone and sweet for me.

W. D.

A Son of the Middle Border. By HAMLIN GARLAND. New York: The Macmillan Co. $1.60.

In this autobiography, Hamlin Garland gives a picture of the Middle West of fifty years ago when the homesteads of today were pioneer camps. The land between Wisconsin and the Dakotas was settled by people from our northern States and from the countries of northern Europe, and among the first settlers the Garlands represented those who carried New England west of the Mississippi. The writer unfolds country life as it really was, its squalor and ugliness as well as its glory and poetry. On political and public events the writer hardly touches in his resumé of half a century, yet his excellent character-sketches throw much light on those events. Hamlin Garland pours himself out in this book, revealing his own life and its longings as well as those of kindred and neighbors.

The reader pleasantly follows Mr. Garland breaking with the life on the farm to seek his fortune in the realm of letters. Ever the poet, as his books show him, he was brave to battle with poverty till he won a welcome from the growing group of American authors. His story of the Anti-Poverty and Populist movements as they affected his career is one of the finest parts of his autobiography. His career as a fictionist really began at this time. "My eyes were opened," he tells us, "to the enforced misery of the pioneer. As a reformer my blood was stirred to protest." His mental attitude was embodied in the stories that he sent to first-class magazines only to have them returned. "Give us charming love stories," pleaded the editors. But Garland replied that he had come to tell the truth about the barnyard's daily grind. Other writers were telling the truth about the city; he had lived the farm life and was going to picture it truthfully. The author has told in vivid fashion not only his own life-story, but the history of a generation in American life. G. C. T.

BOOKS RECEIVED

The Abingdon Press, New York:
With the Children. In Lewis Carroll's Company. By William Valentine Kelley. $0.75.

Allyn & Bacon, New York:
Exercises in Latin Versification. By Leo T. Butler, S.J. $0.75.

George Banta Publishing Co., Menasha:
A Child's Book of Verses. By Raymond E. Manchester.

Benziger Brothers, New York:
Thursdays with the Blessed Sacrament. By the Rev. C. McNeiry. $0.95; Manna of the Soul. A Book of Prayer for Men and Women. Compiled by Rev. F. X. Lasance. $1.50.

American Book Co., New York:
Burke's Speeches at Bristol, Previous to the Election and Declining the Poll. Edited by Edward Bergin, S.J. $0.20.

The Arthur H. Clark Co., Cleveland:
A Social History of the American Family from Colonial Times to the Present. By Arthur W. Calhoun, Ph.D. Vol. I. Colonial Period. $5.00 a volume.

Doubleday, Page & Co., Garden City, N. Y.:
Scouting with General Funston. By Everett T. Tomlinson. Illustrated by J. E. Allen. $1.25; Parnassus on Wheels. By Christopher Morley. $1.25.

E. P. Dutton & Co., New York:
Army and Navy Information. Uniforms, Organizations, Arms and Equipment of the Warring Powers. By Major De Witt Clinton Falls, N. G. N. Y. Illustrated by six color plates and thirty line cuts by the Author. $1.00; Hospital French. Questions and General Conversation. (English-French). Translated by Ernest Perrin. $0.25; Under Fire. The Story of a Squad. By Henry Barbusse. Translated by Fitzwater Wray. $1.50; The Spires of Oxford and Other Poems. By W. M. Letts. $1.25.

J. Fischer & Brother, New York:
Missa et Absolutio pro Defunctis. By Pietro A. Yon. $0.35.

Ginn & Co., Boston:
Caesar in Gaul and Selections from the Third Book of the Civil War. With Introduction, Review of First-Year Syntax, Notes, Grammar, Prose Composition, and Vocabularies. By Benjamin L. D'Ooge and Frederick C. Eastman.

Hathaway & Bros., Philadelphia:
Modern Poems of D. F. Hallahan. Illustrated by Herbert D. Senat.

Houghton, Mifflin Co., Boston:
The Gold Cache. By James Willard Schultz. With Illustrations by George Varian. $1.25; The Inn of Disenchantment. By Lisa Ysaye. $1.25; The Man in the Ranks. By John Gallishaw and William Lynch, U. S. Army. $1.00; The Answering Voice. One Hundred Love-Lyrics by Women. Selected by Sara Teasdale. $1.25; The Newcomers. By Elia W. Peattie. Illustrations by B. F. Rosenmeyer. $1.25; The Dot Signal Book for Boys and Girls. By Clifford L. Sherman. $0.50; The Wanderers. By Mary Johnston. $1.75; Cloud Boat Stories. By Olive Roberts Barton. $1.50; Northern Diamonds. By Frank Lillie Pollock. Illustrated. $1.25.

Alfred A. Knopf, New York:
The Three Black Pennys. By Joseph Hergesheimer. $1.50; Palestine, the Rebirth of an Ancient Nation. By A. M. Hyamson. Illustrated. $1.50.

J. B. Lippincott Co., Philadelphia:
Early Philadelphia, Its People, Life and Progress. By Horace Mather Lippincott. With 120 Illustrations. A Limited Edition. $6.00; The Raccoon Lake Mystery. Further Adventures of Mason Brant. By Nevil Monroe Hopkins. With Illustrations in Color by Gayle Hoskins. $1.35; Opening the West with Lewis and Clark. By Edwin L. Sabin. Illustrated by Charles H. Stephens. $1.25; The Water Babies. By Charles Kingsley. Illustrated by Maria L. Kirk. $1.35; Lippincott's Home Manuals. Successful Canning and Preserving. By Ola Powell. $2.00.

Marshall, Jones Co., Boston:
The Substance of Gothic. Six Lectures on the Development of Architecture from Charlemagne to Henry VIII. By Ralph Adams Cram. $1.50.

EDUCATION

Science in the Curriculum

WRITING in the September *Catholic World* on "The Anomaly of Modern Education," Mr. Joseph V. McKee gives a suggestive historical survey of the tendencies which have shaped educational theory and practice since the seventeenth century. A masterly analysis of the influence of Bacon, Rousseau, Pestalozzi, Froebel, Herbart and Spencer makes one realize the continuous series of causes responsible for modern education outside of Catholic schools, and deserves the attention of educators. But when Mr. McKee, concluding his historical survey, begins to interpret its data, he is not, I think, so fortunate. The older system based on the classics and mathematics, he seems to hold, was and is purely disciplinary, while the modern course, based almost exclusively on science, is a mere content curriculum. "How," he asks, "can modern education, based upon the mere content theories of Ratke, Comenius, Rousseau, Froebel, Pestalozzi, Herbart and Spencer, accomplish this ideal [the gradual adjustment of the individual to the spiritual possessions of the race] set up by the very educators who sanction the teachings of the former?" and continues to contrast the modern "content" system with the older "discipline" system. But educational life as little admits of being neatly imprisoned in a dilemma as any other living thing. There is not, in fact, so complete a disjunction between the older and newer systems as the formula, "either you educate for discipline or for content," suggests. It cannot be denied that, in learning the classics and mathematics, in addition to discipline, a considerable amount of content is acquired. On the other hand, science, properly taught, will produce not merely a fund of information, but a definite and very valuable discipline of mind.

An Unwarranted Assumption

SCIENCE, in Mr. McKee's opinion, has scarcely any significance as an educational factor. With his condemnation of the teaching of science in the grade schools we are in accord, not, however, because it lacks educational value even there, but because the time spent in the grades is needed for more fundamental subjects. But with his views on science in the secondary schools we are utterly at variance. "For the most part," he writes, "science studies are mere content studies. They are informative studies only. And any study that merely gives information is of little value for disciplining the mind."

> It is true that it does improve the powers of observation; it is true that it does strengthen the memory; but it fails in the most essential requisite, in the only real value that a study can have: it seldom trains the mind to think or the judgment to act. After long contact with some of our most capable science teachers the writer has found the complaint the same in every instance, whether in zoology, botany, biology, chemistry or physics; the pupil will do all the work of observing and experimenting, but when a conclusion must be deduced, he fails absolutely to do any original thinking, and the work then devolves upon the teacher. . . . The study of science is so poorly adapted to the training of the mind, beyond the memory and observation, that it resolves itself into a mere imparting of information that anyone can get by going to the proper page in the encyclopedia.

The tacit assumption underlying this indictment is that science is, and must necessarily be, taught as a mere content branch, and poorly at that. But is it so certain that there are no teachers who insist on the pupils getting the full benefit of science, by making them reason on the facts observed, or that the pupils, thus trained, do not acquire a scientific habit of mind?

Competent Teaching

THE competent teacher is able to teach science in such a way that caution, accuracy, a habit of inductive and deductive reasoning, all in fact, that is implied in calling science "natural philosophy," will result. Certainly, if science be made a mere informative subject, the pupil might as well be told to consult the encyclopedia; but if the classics be studied in the same way, as is possibly the case, it would be as well to go to the proper page in the facile and ubiquitous translation. But the sciences need not be taught as a mere content branch, and there is no cogent reason for the assumption that mathematics and the classics are usually, and the sciences rarely, taught in an efficient manner.

Moreover, even if science were a mere content study, it cannot be legislated out of the schools at this late hour. Science has come to stay. Dr. Flexner, in his one-sided advocacy of science and nothing but science, calls for no sympathy; on the other hand, unreasonable criticism of science will not better the case for the classics. There is room and need for both science and the classics in the same course; to neglect either is to court an unsymmetrical mental development. To minimize the significance of science as an educational factor is to ignore the fact that since the seventeenth century science has achieved glorious results in its own sphere, and has earned its right to a place in the curriculum.

The New Development

IT is quite as futile to refuse science a just place in the curriculum of the twentieth century as it would have been to attempt, after the thirteenth century, to treat theology and philosophy without employing "the strict discipline of the Schoolmen, which gave the world such men as St. Thomas Aquinas and St. Dominic." The Church accepted the situation when the intellectual framework of Christian thought was shifted from the Platonism of earlier days to the Aristotelianism of Aquinas. Today when the basis of secular thought has been shifted to science, the Church will accept and assimilate what is best in the new discoveries of human thought. It is useless to quarrel with the fact that the significance of science is greater than it ever was. The fact will not change. We must change. Surely, it is possible to give credit to the older educational system without disparaging the newer. Any other attitude ignores the development of education.

Finally it would be injurious to the classics, as well as to theology, philosophy and mathematics to discard or minimize science. The benefits conferred on these and other extra-scientific subjects are apparent in many ways. Who can regret the scientific methods that have revolutionized the study of history? In philosophy and theology, what *lacunae* would appear, were all the aids conferred on these subjects by science suddenly taken away; while the impetus given to the study of the classics themselves by scientific criticism, archeology and philology is clear.

A. G. Brickel, S.J.

ECONOMICS

Benefits and Burdens

IT is fair that a tax upon a commodity should be paid by the consumer, as should the entire cost of production, including wear and tear to the human machines employed. It is also fair that any added cost of distribution or transportation should result in an increased price to the consumer, rather than in a forced decrease of the producer's selling price. As a matter of fact, every step from producer to consumer, including gaudy labels, fancy packages, adulterations and drug preservatives, is paid for by the consumer. Even the purchase of a freight car, the building of a factory and the plowing of a field, result in as certain a tax upon the consumer of the article carried, manufactured or grown, as though it were levied directly by the Government. The public is, therefore, vitally interested in obtaining the elimination of every unnecessary step or process along the article's journey, and in ascertaining that every necessary step be performed properly and economically.

It is quite as much for the public welfare and the maintenance of the machinery of commerce, that each person who performs a necessary service during the progression from producer to consumer, be properly compensated. Proper compensation should allow for a decent living for the worker and his family, provision for the future and for old age, and insurance. In other words, to him who has assumed a burden should be given the corresponding benefit.

This is the Christian doctrine of benefits and burdens, this is Christian cooperation, but today whoever casts his bread upon the waters may observe how the big fish get all the feast. But let toil and hardship be suggested, and just as quickly the poor and overworked are given an enforced monopoly. In human society, benefits tend to work upward and burdens downward. All obviously good things, such as a living wage, steady employment, sanitary and pleasant environment, vacations, pay when sick, comfortable shelter, nourishing food, sufficient pleasures, insurance, pensions, education, and the rest, very rarely are enjoyed by that vast multitude which fills our factories, our mines and our mills. But let the Government place a tax on anything or anybody, for any purpose, war or peace, and immediately the burden of that tax is shifted down until it reaches the already submerged.

The Accepted Solution

WHAT seems to be the accepted solution of this condition? Get money! Let each individual get and hold as much money as he possibly can, and as quickly as he knows how, whether by restraining commerce, or otherwise. With money a man can secure all benefits and pleasures, and avoid all burdens and toil. Of course this doctrine of pagan individualism contemplates a government restricted to the duties merely of a prize-ring referee. Governmental activities outside of the designated scope create great indignation among the "interests." For example, it was perfectly correct, under the draft law, that the young men of our country should give themselves up, principal and interest, to the service of the State; but the State's attempt to touch the excess profits (not the principal, simply the excess profits) evoked an extraordinary activity against so "undemocratic" and "un-American" a proposal. As one of our great weeklies thoughtlessly remarked, criticizing the proposed tax on excess profits: "It is essentially an objectionable tax; for taxing high profits that are not due to monopoly, means taxing initiative, invention, enterprise, exceptional ability." This contention is cruel beyond measure.

Share and Share Alike

IN the first place the killing or crippling of our young men is at least equally a loss to the country of initiative, invention, enterprise, and exceptional ability, and secondly, the President's appeal was for the concentration of the nation's *entire* energy to win the war. They are but sorry patriots who will not use their talents unless they are permitted to take all for themselves. What would happen to the initiative, invention, enterprise, and exceptional ability of those at home, if the enemy broke through the initiative of those at the front? It is very evident that the welfare of those at home and of those on the firing line is a matter of direct and whole-hearted cooperation. Would our business men accept all the benefits of protection, but avoid the burden of paying for it? Surely their gold is not more precious than the lives of our citizens. If our young men must risk their lives for their country there is nothing unreasonable, un-American, or inconsistent with liberty in asking the others to risk their dollars.

Conscript the Dollars

EVERY citizen should contribute to the war fund in proportion to his ability. This method of conscripting dollars would not touch our industries, would not interfere with trade, would leave taxes practically as they were before the war, would prevent the cry of increased taxes as an excuse for raising prices, would pass on to the next generation no appreciable share of the war's financial burden in the form of taxation to meet interest charges and matured loans, and would tend very greatly to discourage disturbers of world peace. Above all, it would strike a nice balance between the benefits and the burdens of war that would prevent the benefits from working upward in society, and the burdens from working downward.

Finally, while our lives and property are protected by the soldiers and sailors called into the service, these men are to be deprived of a large part of their pay to provide insurance for their dependents. Is this fair? Conscripts should be provided with insurance as well as with ammunition.

Robert E. Shortall.

NOTE AND COMMENT

Is Kerensky a Jew?

THE report that the Socialist Premier of Russia is a Jew has been frequently repeated. The statement, says the *American Israelite,* will surprise nobody:

> This is in harmony with Zangwill's clever remark, that every genius must pay such penalty of his fame. We have a long list of these pseudo-Jewish celebrities. Aristotle and Horace, Columbus and Napoleon, Graham Bell and Otto Lilienthal, Masséna and Gambetta, Gabriel d'Annunzio, Rudyard Kipling, Henry Irving and Herman Sudermann, Pius IX, Cardinal Howard, Archbishop Neto, and St. Patrick, even antisemites like Drumont and Richard Wagner, not to speak of Bismarck and Frederick the Great, were not immune against this libel. Thus we are well represented in all countries and in all departments of human activity, inventors, actors, authors, statesmen and even monarchs. In the case of Kerensky we even receive what is supposed to be inside information. A Russian Jew of Chicago, who exercises the caution not to publish his name, knew Feivish Kerensky, a leader in the Wilna Jewish community, who afterwards moved to Saratov, where he was converted to Christianity. He is the father of the Russian statesman upon whom the eyes of the world are turned just now. The latter has a first cousin named Hannah, living somewhere in Illinois, no exact address given. The "Jew" Horace said: *Credat Judaeus Apella.*

Thus the rumor may probably be laid to rest for a time.

A Banner-Carrier of Christ

RECENTLY there died at St. Stanislaus College, Bay St. Louis, Miss., one of the most successful Christian educators of the South, Brother Charles of the Order of the Brothers of the Sacred Heart, for a long period the director of St. Aloysius College at Vicksburg. His life offers no brilliant episodes, but like the lives of countless other religious teachers throughout the land, was in itself a single and continued act of heroism.

> Gifted by nature with an iron constitution, Brother Charles never wearied in his work, but the severe strain of forty continuous years in the classroom sapped his strength, and in 1911 he was sent to Baton Rouge that the lighter work might give him opportunity for rest. Only the Recording Angel and He whom Brother Charles served, know the good he accomplished there. Many a man owes his present position and happiness to the encouragement and influence of Brother Charles. He never asked anything for himself, but after exhausting his own scant means of charity, hesitated not to importune those who could help him if they would.

Recalled from his post in 1916, with broken health, the victim of a cancerous growth, he soon asked to resume his work. His request was granted, and his labors in the cause so dear to his heart continued until close to the end, when he prepared

in prayer to meet his Lord. He is one of the many thousands whose names are unrecorded in the annals of fame, but who have been the true heroes, the banner-carriers who have won for Christ the battles fought for souls.

Distribution of the Armenian and Syrian Relief Fund

REFERRING to the Armenian and Syrian relief fund, the *Ave Maria* calls attention to the fact that while the names of two or three Catholics appear on the list of the National Committee, yet it knows of no Catholic missionaries, whether bishops, priests or sisters, who are among the distributors of the alms, although the Catholic Church has many representatives in Western Asia. If they are not included, the editor suggests, it is doubtless by accident rather than by design: "For it is altogether unbelievable that prejudice should at all prevail in circumstances so well calculated utterly to disarm it." It is certain moreover that nothing could be further from the wishes of the contributors, as he says, than that there should be any discrimination shown in the distribution of these alms. The following are some of the details regarding this work:

> The American Committee for Armenian and Syrian Relief has already sent the magnificent sum of $4,000,000 to the suffering, starving people of Western Asia, in one section of which natives are reported to be dying at the rate of a thousand a day. In Lebanon alone there are said to be at least 50,000 helpless orphans, innocent victims of the great war. Cablegrams recently received from American consuls and missionaries in different places abroad prove the urgent necessity of continued help during the coming six months of winter. The Committee hopes to raise $30,000,000, in order to prevent widespread death by starvation and to provide support for the thousands of families and tens of thousands of individuals now largely dependent upon the charity of Americans. We feel sure it would quicken the generosity of our countrymen, Protestants and Catholics, Jews and Gentiles, to be assured that in the bestowal of their alms—sure to be forthcoming—scrupulous care will be taken to guard against any distinction of race or religion.
>
> Assurance is given by a member of the National Committee for this fund that one hundred cents of every dollar contributed is devoted to relief work and that no salaries are drawn from it, since all expenses are paid for privately. Auditors' statements are offered in proof. It is no less important that the same delicacy be shown in avoiding all discrimination. To have chosen a proportionate number of Catholic missionaries for distributors would doubtless have greatly facilitated this work.

The Report of the Holy Childhood

IN the lately issued summary of receipts for 1916, published by the Holy Childhood Association, France, in spite of all her sacrifices and hardships, is leading the list of contributions with $142,598. The United States is second with a total of $73,805, and Italy third with $69,804. The grand total of the receipts for the year is $397,158, as against $828,267 contributed in the year before the war. It is true that the Central Empires are not included in the present list, since their offerings could not be sent to the Central Office at Paris, although they have certainly not forgotten this important cause. In the year before the war the children of Germany led the world with a donation of $336,905. Yet the fact remains that the present sum at the disposal of the Association is far too small. Says the national director in the latest issue of the *Annals of the Holy Childhood:*

> A deficit of $431,109.00 tells its own tragic story of poverty, hardship, and suffering in the hundreds of missions supported by the funds of the Holy Childhood. Orphanages have been obliged to close their doors to the helpless waif; countless little ones have perished unbaptized; babes adopted by the missionaries have succumbed to the pangs of hunger; and who will tell the silent anguish and bitter heartaches of the missionary nuns and priests as they witness, without means to succor, the misery of these babes and the ruin of their fondest hopes!
>
> There are millions of abandoned pagan children in heathen countries to be saved, soul and body. Will not the charity of the children of our own land go out to them during the coming year? Shall the voice of the Vicar of Christ urging every child in the United States to become a member of the Holy Childhood be but a voice crying in the wilderness? Twelve cents a year from each child in our Catholic schools would mean a grand gift of $180,000 annually to the cause of Christ's little ones. Our receipts last year of slightly over $67,000, which included membership dues, special donations, bequests and Mass intentions, show how far we are from realizing the earnest wish of the Holy See.
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> Children are asked by the director to interest their parents and friends in the special donation of five dollars that will "buy" a pagan child. They can thus become zealous apostles in their own homes. "Little saviors," Pope Pius X beautifully called the child members of the Holy Childhood Association.

The League of Daily Mass

HIS EMINENCE, Cardinal Farley, has chosen the present time as most suitable for the introduction of the League of Daily Mass into his archdiocese. "As the weeks go by we shall have an ever increasing number of soldiers engaged in dangerous foreign service," he writes, "and our people should be urged and encouraged to gather daily before the altar to pray to Almighty God for their safety, and for a speedy return of peace and concord among the nations." The League, he explains, is the outgrowth of the love and devotion which the people of Ireland cherished to the Blessed Sacrament during the days of persecution, and was intended to preserve the heritage of the Faith in their descendents. Beautifully he says:

> The Holy Mass is the very essence of religion. It is the sacrifice which Our Saviour Himself has given us, the priceless treasure which we offer in acknowledgment of God's omnipotence and our dependence upon Him. It is the pledge of our redemption; in it Our Blessed Saviour becomes incarnate, and is offered in expiation for the sins of His people, just as He offered Himself on Calvary. It is the most perfect means we have of supplicating God for the graces we need, and of thanking Him for the graces we have received.

In granting permission for the establishment of the League in the archdiocese of New York, the Holy Father wrote:

> Our Beloved Son, his Eminence John M. Farley, Cardinal of the Holy Roman Church, and by Apostolic concession and dispensation Archbishop of New York, has informed Us of his intention to establish in his archdiocese the League of Daily Mass, which, founded in Ireland, was recently endowed by Us from the Church's heavenly treasures. Ardently desiring to draw also the Faithful committed to his pastoral care to the practice of hearing Holy Mass daily, and in this manner to encourage them to receive Holy Communion more frequently, he has besought Us earnestly to grant to the association he has in mind to establish the same Plenary and Partial Indulgences with which the League in Ireland has been enriched. We are firmly convinced that this pious and religious League will produce splendid results.

The various indulgences granted are then enumerated. To emphasize the purely spiritual nature of the League Cardinal Farley expressly forbids that dues or contributions of any kind be requested from the members enrolled in it. As he rightly says, there are in every parish many who could attend Mass on week days, and who, with this added incentive, may be made to avail themselves of the great opportunity not only of attending Mass each day, but also of receiving daily their Divine Lord, according to the desire of the Church.

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